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Foc leinn & te. Gaelic English Language
FOLUION GHOIDHTHE-SAGS-BHEARTA;
Dictionary

OR, AN

IRISH-ENGLISH

DICTIONARY.

IRISH-ENGLISH
DICTIONARY.

Q134i

FOURTH EDITION;—

OR, AN

IRISH-ENGLISH DICTIONARY;

WHEREOF

THE IRISH PART

HATH BEEN COMPILED NOT ONLY FROM VARIOUS IRISH VOCABULARIES,
PARTICULARLY THAT OF MR. EDWARD LHUYD,

BUT ALSO FROM A GREAT VARIETY OF THE

BEST IRISH MANUSCRIPTS NOW EXTANT;

ESPECIALLY

THOSE THAT HAVE BEEN COMPOSED FROM THE NINTH AND TENTH CENTURIES, DOWN
TO THE SIXTEENTH; BESIDES THOSE OF THE LIVES OF
SAINT PATRICK AND SAINT BRIDGIT, WRITTEN IN THE SIXTH AND SEVENTH CENTURIES.

By ^{John} J. O'BRIEN.

Postremo, ad perficiendam, vel certe valde promovendam litteraturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lhuydus egregie facere cepit. Nam, uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, et Britannii emissio veterum Celtarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum, colonis Celticis, Cimbricisque nonnullis, et ut sic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, et ex Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.—*Leibnitzius, Collectan. Etymol.* vol. 1. p. 153.

SECOND EDITION,

REVISED AND CORRECTED.

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PREFACE

TO THE SECOND EDITION.

IT is due to the public to offer an apology for undertaking an office for which I must be so little qualified as that of an Editor of an Irish Dictionary; and it may not be amiss to give some reasons for selecting O'Brien's Dictionary for republication.

I should not have undertaken this work could I have met with any person, zealous for education through the medium of the Irish language, who was better qualified than myself. There are, I regret to say, very few persons zealous in this cause, who are well acquainted with the vernacular tongue, and I found none of those few sufficiently disengaged to undertake the labour. I would not under any circumstances have ventured upon the work entirely alone, but I was fortunate enough to find in my neighbourhood an intelligent and trustworthy assistant, Mr. Michael M'Ginty, a good Irish and English scholar, to whose industry and attention I am glad of having this opportunity of bearing testimony. He was not unwilling to take directions, and to go by rule towards securing uniformity in the spelling and accents of the Irish words. He has revised every line, and no change has been made either in the orthography or the accentuation without having authority from the Irish Bible, or some other printed Irish book.

It may be a further apology for one not originally acquainted with the language undertaking such an office, to remark, that the Irish language has been very little indebted to natives for its cultivation. Those works which have contributed most to furnish a standard for the language, or to facilitate its study, have come from the labours of strangers. I need but mention the name of Vallancey, who, though an Englishman, has done more to promote Irish literature than

all the native Irish put together. But in connexion with an Irish Dictionary, I cannot omit to mention the name of Edward Lhuyd, a learned Welchman, to whom we owe the first Irish-English Dictionary that ever issued from the Press. How far we are indebted to him for the Dictionary now reprinted, will appear in the sequel. Mr. Lhuyd was a very eminent linguist, and engaged deeply in researches into the ancient languages of Great Britain; for the furtherance of which study he set himself to learn the Irish language. The circumstances which led him to this work will best appear by the following extract from his Preface to the Irish Dictionary, published in his *Archæologia Britannica*, a translation of which Preface is to be found at the end of Nicholson's Irish Library:

"It is but reasonable that I here make an apology for undertaking to write and publish a Dictionary of a different language from my native tongue, and which I did not learn by ear from any person whose native language it was.

"Some Welch and English gentlemen laid their commands on me to write something beyond what has hitherto been published concerning the original antiquity of the British nation, and in regard, that the old and ancient languages are the keys that open the way to the knowledge of antiquity, I found it the more necessary to make myself as much master as possible of all the old obsolete words of my own native language; for it was generally owned and taken for granted, (whether true or false,) that the British was the first and most ancient language in Great Britain.

"As soon as I had made, by the help of a certain parchment manuscript, a tolerable progress in the old British language, I found my knowledge therein not only imperfect and defective as to the meaning and signification of the old names of persons and places, but also that there were many more words in the old statutes, histories, and poems, whose significations still remained to me very dubious and obscure, notwithstanding the great benefit and advantage we have from the Welch and Latin Dictionary compiled by the very learned and ingenious Dr. J. Davies, and printed at London, A. D. 1632.

"This difficulty naturally led me to conjecture that a little skill in the old Irish words would be very useful to me in explaining those old British words, and therefore I applied myself to read the Irish Bible, and the Chronological History of

Ireland, written by the learned antiquary, Dr. J. Keating, with a few modern books that occasionally fell into my hands; and being persuaded that making a collection of the words would very much assist my memory, I therefore at first made a Dictionary for my own particular use, which afterwards swelled to the bulk you now see it in the following impression.

“As concerning those words which are not distinguished with a letter or any other mark, I collected them for the most part out of divers Irish books, but most particularly from the Old Testament, translated into Irish by the friar, — King, at the desire and expense of Dr. William Bedel, Bishop of Kilmore, and from Dr. William O'Donel, Archbishop of Tuam, his translation of the New Testament.”

From this account of the origin of Mr. Lhuyd's Dictionary, it appears that the Irish Bible of Daniel and Bedel formed a principal foundation of his work, and that it would itself be likely to be very useful to those engaged in the study of the Irish Scriptures.

Our author O'Brien availed himself largely of Lhuyd's labours, and so made his book a repository of his predecessor's selections from the Holy Scriptures, as will appear from a reference to his Preface, p. xliii. We have then, in fact, in O'Brien's Dictionary a work particularly suited for the study of the Irish Bible, in which references are often made to the chapter and verse. This circumstance had great weight with me in selecting this work for republication; and I have myself made use of both O'Brien's and O'Reilly's Dictionaries in reading parts of the Irish Bible, and I have no hesitation in saying that I found O'Brien's, though the smallest, far the most satisfactory of the two, from his frequently inserting Scripture phrases and references. Whilst then O'Brien's Dictionary has this recommendation to the student of Scripture, it recommends itself on many accounts to the native Irish reader. O'Brien was a thorough Irishman, a Roman Catholic Bishop of Cloyne; he has inserted in his book much of Irish families and of Irish geography, which will make it very interesting to those of Irish blood, and will no doubt give the book an increased popularity and circulation.

It is further no slight recommendation of this book that it can be sold at nearly one-third of the price of O'Reilly's, which was so expensive as to preclude the possibility of general circulation.

It is necessary to state the peculiarities of this edition, which I feel confident will be considered improvements. O'Brien's Dictionary was printed throughout in the Roman character, and Irish, English, Hebrew, Greek, and Latin words were all written in the same letter. In this edition each language has its appropriate character. In order to render the work popular among the Irish this change was necessary with regard to the Irish words, and every scholar will feel the propriety of the change in the Greek and Hebrew words. In the course of my reading some parts of the New Testament, I discovered a few words omitted in O'Brien's book, and friends have communicated a few other omissions. These words I have inserted, taking care in every instance to state the authority on which the word has been introduced by a reference to the book, chapter, and verse of the Bible in which it is to be found.

That there may be many imperfections in the execution of this work I think not improbable, considering the circumstances under which it has been undertaken; that in spite of all its imperfections it will be found an effective assistant in the study of Irish literature I have no doubt; that it will be particularly useful to the student of the Irish Bible I am fully persuaded. I ardently desire the intellectual and spiritual culture of the natives of my country, my kinsmen according to the flesh, who speak the Irish language. I see no reason why they should not have their language cultivated as well as the Scotch and the Welch. I anticipate national and individual improvement from the education of the people of Ireland through the medium of their own language.

With these convictions and these hopes I have given my time and labour to the Work. I now send it forth to the Irish public, bespeaking their candid acceptance of what has been undertaken for their good; and though it be but a Dictionary of Words I can commit it to the blessing of God as one link in a chain of mercies which I trust he has in store for my country.

ROBERT DALY.

POWERSCOURT,
August, 1832.

PREFACE

TO THE FIRST EDITION.

THE tedious and difficult task both of compiling and correctly printing the IRISH DICTIONARY now offered to the public, hath been undertaken by its Editor with a view not only to preserve for the natives of Ireland, but also to recommend to the notice of those of other countries, a language which is asserted by very learned foreigners to be the most ancient and best preserved dialect of the old Celtic tongue of the Gauls and Celtiberians; and, at the same time, the most useful for investigating and clearing up the antiquities of the Celtic nations in general: two points which it is humbly hoped the learned reader will find pretty well confirmed, if not clearly verified in this Dictionary, and which it is natural to expect may engage the attention of the *Litterati* of our neighbouring countries to this ancient dialect of the Celtic tongue. A third consideration regarding this language, and which is grounded on a fact that is solidly proved by Mr. Edward Lhuyd, a learned and judicious antiquary, viz. that the Guidhelians, or old Irish, had been the primitive inhabitants of Great Britain before the ancestors of the Welch arrived in that island, and that the Celtic dialect of those Guidhelians was then the universal language of the whole British isle; this consideration, I say, which regards an important fact of antiquity, whose proofs shall hereafter be produced, will, I am confident, appear interesting enough in the eyes of learned foreigners, especially those of Britain, to excite their curiosity and attention towards the Ibero-Celtic dialect, and engage them to verify by their own application, the use it may be of for illustrating the antiquities of the greater British isle. Some instances of its utility in this respect shall be added in the sequel of this Preface, to those that are produced by Mr. Lhuyd.

A fourth circumstance which must naturally incite the *Litterati* of different nations to a consideration of the Irish language, as explained in this Dictionary, is the very close and striking affinity it bears, in an abundant variety of words, not only with the old British in its different dialects, the Welch and Armoric, besides the old Spanish or Cantabrian language preserved in Navarre, Biscay, and Basque, but also with the Greek and Latin; and more especially with the latter, as appears throughout the course of this work, wherein every near affinity is remarked as it occurs, whatever language it regards. Short specimens of

the affinity of the Irish with the Latin and Greek shall be laid down in this Preface; and the plain fact of this abundant affinity of the Ibero-Celtic dialect with the Latin in such words of the same signification as no language could want, should, I presume, be esteemed a strong proof that the *Lingua-prisca* of the Aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language were derived, could be nothing else than a dialect of the primitive Celtic, the first universal language of all Europe: but a dialect indeed which in process of time received some mixture of the Greek, especially the Æolic, from the colonies, or rather adventurers, which anciently came to Italy from Peloponesus, agreeable to that saying of Dionys. Halicarnas. *Romani autem sermone nec prorsus barbaro, nec absolute Græco utuntur, sed ex utroque mixto, accedente in plerisque ad proprietatem linguæ Æolicæ.* But it shall appear from this Dictionary, and partly from what shall be laid down in this Preface, that the Greek itself had a strong mixture of the primitive Celtic, which was a more universal language, and more simple in the radical formation of its words.

But before we can expect that the considerations now set down, as motives of incitement for learned foreigners to take particular notice of the Irish language, should be of due weight in their eyes, it is natural and necessary we should first make appear that our assertions concerning these motives are grounded either on good reasons or respectable authorities. And now, as to the two first assertions, viz. that the Irish language is acknowledged by very learned foreigners to be the best preserved dialect of the old Celtic of the Gauls and Celtiberians, and the most useful for illustrating the antiquities of the Celtic nations in general. To justify this assertion, we have only to refer the learned reader both to the honourable testimony of the great Leibnitz, as it stands in the title-page of this work, and to several remarks of the like nature made by the learned and candid Mr. Edward Lhuyd, not only in the Preface of his Irish Vocabulary, but also in his letter to his countrymen, the Welch, at the head of his *Archæologia Britannica*, which is published in English by Dr. Nicholson in his Irish Library. In the former Mr. Lhuyd candidly acknowledges that the roots of the Latin are better and more abundantly preserved in the Irish than in the Welch, which is the only Celtic dialect that can pretend to vie with the Ibero-Celtic with regard to purity or perfection; and adds the following words: "Your language," says he to the Irish nation, "is better situated for being preserved than any other language to this day spoken throughout Europe." His reason, without doubt, for this assertion, was because languages are best preserved in islands and in mountain-countries, being the most difficult of access for strangers; and especially because the Roman arms never reached Ireland, which received no colonies but from the Celtic countries. In another part of the same Preface this author observes that the eminent antiquaries Cambden, Bochart, Boxhorn, and other learned men of that kind, acknowledged the utility of the Irish and Welch dialects for the illustration of antiquities, and that they themselves did not write so fully and copiously as they would have done if they had been masters of those languages. He likewise observes that it was impossible

for Menage and Aldrete to have fully succeeded in accounting for the radical derivation of the languages they undertook to explain, without some perfection of knowledge of the Irish language, or of the Welsh.

But in his letter to his own countrymen, the Welch, this candid writer entirely gives the preference to the Irish before his own native language, not only for purity and perfection, as well as for antiquity of establishment in the British isles, but also for its utility in illustrating the remote antiquities of Great Britain. The truth of this assertion very sufficiently appears from the following words of Mr. Lhuyd in that letter: "We see then," says he to the Welch, "how necessary the Irish language is to those who will undertake to write of the antiquities of the Isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British, without a competent knowledge of the Irish." Mr. Lhuyd's foundation for this assertion in favour of the Irish language, will appear in full light in the following arguments in support of the third consideration, which we have laid down as one motive for learned foreigners to take notice of the Irish language, and which is, that the Guidhelians, or old Irish, were inhabitants and possessors of Great Britain before those Britons who were the ancestors of the Welch; and that the Guidhelian language, which Mr. Lhuyd gives good reasons for concluding to be the same as that of the Gauls of those days, was the universal dialect of Britain before the British, which was established in that island by the colony from which proceeded the Welch.

This assertion Mr. Lhuyd supports with very solid reasons and arguments, amounting, in my humble opinion, to as high a degree of evidence as the subject can naturally bear. But before we produce them, which shall be done in his own words, it is fit to observe that this writer lays down as his opinion, that the ancient planters of Ireland consisted of two different nations of people, coinhabiting and mixed with each other in that island. The one he proves to have been originally a Gaulish colony, from the near and abundant agreement of a part of the Irish language with that of the old Gauls, as far as it can now be traced or discovered. And the other he derives from Spain, grounding himself on the affinity he had observed between a part of the Irish and the old Spanish or Cantabrian language, and which he shews in a long list of words of the same meaning in both languages. The colony which originally proceeded from Gaul he calls by the name of Guidhel; and so the Irish called themselves by that of Gaidhil, which is but an abusive writing of the word Gaill, the plural of Gall; Lat. *Gallus*, a Gaul.—*Vid. Remarks on the letter A.* And the colony which came from Spain, and brought a mixture of the old Spanish into the Irish, Mr. Lhuyd supposes to be the Scots, relying on the authority of the Irish historians, and of Nenius the Briton, who agree in bringing the Scots into Ireland immediately from Spain; though they are all at the same time of one voice in affirming them to be Scythians; and not only Nenius calls them Scythians in the following passage, where after calling them Scoti (because the Britons called them *y-Scot*) when he mentions their coming from Spain, *novissime venerunt Scoti a partibus Hispanie ad*

Hiberniam; he then in the following words calls them Scythians: *Scythæ in quarta mundi ætate Hiberniam obtinuerunt*. But as to this early epoch he only mentions it on the credit of the Irish antiquaries, as appears by the words *sic mihi peritissimi Scotorum nunciaverunt*, immediately preceding those last above cited. Not only Nenius, I say, calls the Scots by the national name of Scythiani, but in like manner King Alfred, in his translation of the History of Orosius into the Anglo-Saxon language, renders the word *Scoti* by *Scyttan*; and Cambden informs us that the Anglo-Saxons who inhabited the northern parts of England on the borders of Scotland in his own time, always called the Scots by the names of *Skittes* or *Skets*. And the Low Germans have no other name for either the Scots or Scythians but *Scutten*; which shews that they always knew the Scots and the Scythians to be only one and the same people; or in other words, that from their first knowledge of the Scots being inhabitants of Ireland, and afterwards of the North of Britain, they knew them to be Scythians, and that both names were synonymous, or rather that the British word *Scot*, or *y-Scot*, the Irish *Scayt*, and the Lat. *Scoti*, were but different pronunciations of the Gr. *Σκυθαι*, and the German *Scutten*.

These authorities will always be an insurmountable bar in the way of establishing the new-invented system of the antiquity of the Scots, by pretending to derive them from the Caledonians; a system which Mr. David Malcolme, Minister of Duddingston in Scotland, boasts of as his own invention, in the work entitled "A Collection of Letters," &c. printed at Edinburgh an. 1739; and this new *invention* has been fruitful enough to produce another of a more elevated nature, calculated chiefly to confirm that of Mr. Malcolme; I mean the *Erse*, or Irish Poems of Mr. Macpherson, pretended to be the work of a Scottish (i. e. Caledonian) bard of the fourth century.—*Vid. Mem. de M. de C. sur les Poemes de M. Macpherson, Journ. des Sçavants, an. 1764, Mai, Juin, &c.* But who could ever imagine that Mr. Malcolme would be bold enough to pretend to ground his new system of the antiquity of the Scots in Britain, upon Mr. Lhuyd's curious discovery of the Irish Guidhelians having been the earliest inhabitants of the British isle; since this learned antiquary so expressly, and even repeatedly distinguishes these Guidhelians from the Scots, whom he declares to be a quite different nation, who first came from Spain into Ireland, and there coinhabited with the Guidhelians, who before had been inhabitants of Britain?

For this reason the ingenious inventor of the modern scheme of Scottish antiquity entirely overlooks what Mr. Lhuyd says of the Scots as being a nation quite different from the Guidhelians, and takes care to quote no more of that learned antiquary's reflections for the foundation of his new system, than what he writes of the Guidhelians alone, whom Mr. Malcolme identifies with the Caledonians, and these with the Scots. But one point relative to the Scots, and a point which suffers not the least doubt, is, that whatever part of the world they immediately came from to Ireland they were mere Scythians by nation, either Asiatic or European; but much more probably of the latter, I mean Scandinavians, or other northern Germans, of whom Plinius (lib. 4. c. 12.) says, *Scy-*

tharum nomen usquequaque transiit in Sarmatas atque Germanos; and Anastasius Sinaita, (quæst. 38.) *Scythiam soliti sunt vocare veteres omnem regionem Borealam ubi sunt Gothi et Dani*. But it is far from being certain or universally agreed on, that the Caledonians were originally Scythians, or Germans, as Tacitus conjectures, rather than mere painted Britons of the same stock with the Welch, whose ancestors were likewise a painted people before the Romans reduced them into a province, and brought them to conform to the Roman manners. And another point equally certain is, that the Scots never inhabited Britain before their arrival in Ireland, but came directly by sea to this latter island, from which, after a long process of time, they sent a colony to the north-west coast of Britain; and this point is universally agreed on by all the Scottish writers, none excepted, before Mr. Malcolme's time, who therefore is well grounded to vindicate to himself alone the invention of the new scheme of Scottish antiquities, first broached in his letter to Archimedes the Caledonian, and afterwards enlarged upon in his subsequent letters and remarks. But Mr. Lhuyd is far from authorizing Mr. Malcolme's system of identifying the Caledonians, or old Picts, with the Scots; since he says "that though their language is lost, yet their remains or posterity are yet intermixed with Scots, Strat-clyd Britons, old Saxons, Danes, and Normans;" where we see he entirely distinguishes the Caledonians (who with him are the same people with the old British Picts) from the Scots, as well as from the old Saxons, &c.

Now, with regard to Mr. Lhuyd's opinion that the Scots were the people that brought the old Spanish language to Ireland, and there mixed it with the dialect of the Guidhelians, with whom they became co-inhabitants; this notion would not have been entertained by that learned gentleman had he been thoroughly acquainted with Irish antiquities. For in the first place, the general tradition of the old Irish, handed down to us by all our historians and other writers, imports that when the Scots arrived in Ireland they spoke the same language with that of the *Tuatha-dé-Danajn*, i. e. the Danish tribes, who were their immediate predecessors in the usurpation and chief sway of the island, at least in the northern provinces. And in the next, if we suppose it a real fact that the Scots came directly from Spain to Ireland, we must in all reason, and for want of further light from either Latin or Greek writers, regard them only as a part either of those Germans, of whom Seneca, about the year 60 of the Christian æra, says that the Pyrenean mountains were not a sufficient barrier against their incursions into Spain; *Pyrenæus Germanorum transitus non inhibuit; per invia perque incognita versavit se humana levitas*.—Sen. de Consolat. ad Albinum. Or else of the other swarm of remote or northern Germans, of whom Orosius, by the words *Germani ulteriores, Gallieno Imperatore, abrasa potiti sunt Hispania*, &c. informs us that they invaded, plundered, and possessed themselves of Spain for twelve years; that is to say, from the reign of the indolent Emperor Gallienus about the year 260, to that of the brave Valerianus, who by his General Saturninus partly routed them out of Spain, and probably settled another part of those barbarians in some portions of land, under condition of serving the

empire, as may be inferred from a speech of that general, wherein he boasts of having *pacified Spain* by his expedition against those invaders in the year 273. We see then that neither of those two swarms of Germano-Scythians had been suffered to remain long enough in Spain to have exchanged their native language for the Spanish; for these latter mentioned by Orosius had but twelve years' settlement in that country; and for the other band of German rovers mentioned by Seneca, we find no further account of them in any other author; whence it is natural to conclude, that they were only a flying party, who went about for the sake of plunder. However that may be, it is natural to think it an unlikely story that a Scythian people should have been the importers of the old Spanish language into Ireland; though the fact of its having been brought very anciently into that island is not the less certain, and that by a colony of the old Spaniards, who coinhabited with the Guidhelians, but in a smaller number, as appears by the nature of the Irish tongue, in which the Gaulish Celtic predominates over all other mixtures, not only of the old Spanish, but also of the Scandinavian and other Scytho-German dialects, though Ireland anciently received three or four different colonies, or rather swarms of adventurers, from their quarters. The Scots were the last of them, unless we should count as a colony those ferocious Danes and Norwegians who infested us, and tyrannized over most of the maritime parts of our island, from the beginning of the ninth century to the year 1014, when the ever-victorious Brien Boiroimhe, after a continued series of thirty pitched battles fought against them in different parts of the kingdom, at last entirely and irretrievably broke their power at the memorable battle of Clontarf near Dublin. As a more ample inquiry into the origin of the Scots, and the antiquity of their establishment in Ireland, would stretch out this Preface to an enormous length, I therefore reserve it for another work, which is already so far advanced that it may in a short time be made ready for the press.

We are now to lay down Mr. Lhuyd's reasons for concluding that the Guidhelian Irish were inhabitants of all Britain before the ancestors of the Welch. Other writers had indeed declared it as their opinion, that Ireland was first peopled from the greater British isle, which in like manner received its first inhabitants from Gaul, by the short passage from Calais to Dover, according to those writers; for which they have assigned no other reason, than that every island should in all seeming reason have received its first planters from whatever peopled land happened to be the nearest to it, and that too by the shortest passage. But to make this argument conclusive for this point, it should first be proved that none of the nations on the Continent near those islands had the use of ships, or practised any sort of navigation, as early as the time in which those islands are supposed to have been peopled. For if the Spaniards, the Gauls, or the Lower Germans, had been at that time accustomed to go to sea, were it only for fishing, or plundering the neighbouring coasts, it might very naturally have happened that some parties of them, even by an accidental stress of weather, would have discovered and afterwards planted both the British isles, before the inhabitants of Gaul on the coasts about Calais, had entertained any thoughts of extending their

knowledge of Britain beyond the white cliffs of Dover ; in which case the opinion of Tacitus, (de Morib. German. c. 1.) " that in ancient times people sought out new habitations rather by sea than by land," would have been verified with regard to the first peopling of the British Isles. But Mr. Lhuyd's reasonings to prove the fact of the Irish Guidheliens having been inhabitants of Britain before the ancestors of the Welch, are liable to no such exceptions, as they are grounded upon what may be called living evidences, consisting in plain and natural *vestiges* of those Guidheliens still remaining after them throughout the whole island. Here I lay them before the reader in Mr. Lhuyd's own words :

" Seeing then it is somewhat manifest that the ancient inhabitants of Ireland consisted of two nations ; that the Guidheliens were Britons, and that Nennius and others wrote many ages since an unquestionable truth, when they asserted the Scottish nations coming out of Spain. The next thing I have to make out is, that that part of them called Guidheliens have once dwelt in England and Wales. There are none of the Irish themselves that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales ; and yet whoever takes notice of a great many of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them. There was no name anciently more common (in Britain) on rivers than *Uisc*, which the Romans wrote *Isca* and *Osca* ; and yet retained in English, as I have elsewhere observed, in the several names of *Ask*, *Esk*, *Usk*, and *Ax*, *Ex*, *Ox*, &c.—*Vid. Archæolog.* p. 7. col. 3. Now, though there be a considerable river in Wales of that name *Uisc*, from which *Carleon*, in British called *Caer-leon ar Uisce*, derives its name ; and another in Devon, (from which the city of Exeter, in British called *Caer-esk*, has its name, *see the note on the word uyrge* infra,) yet the signification of the word is not understood either in Welch or in the Cornish. Neither is it less vain labour to look for it in the British of Wales, Cornwall, or Armoric Britain, than it would be to search for Avon, which is a name for some of the rivers of England, in the English ; the signification of the word in Irish is *water*. And as the words *Coom*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in England, confess that they are no other than the Welch *Kum*, *Dur*, *Ysdur*, *Tau*, *Divi*, and *Avon*, and thereby show the Welch to be their old inhabitants. So do the words *Uisc*, *Luch*, (or *Loch*, or *Lach*), *Kinnuy*, *Ban*, *Drim*, *Lechlia*, and several others in Britain, make it appear that the Irish were anciently possessed of those places ; forasmuch as in their language the signification of the words are *water*, *lake*, *a great river*, (or literally a *head-river*), *a mountain*, *a back or ridge*, *a grey stone*. As for the word *uyrc* or *uyrge* it is so well known, that they use no other word at all for *water*. And I have formerly suspected that in regard there are so many rivers of that name in England, the word might have been anciently in our language ; but having looked for it in vain in the old Loegrian British, still retained in Cornwall and Basse-Bretagne, and reflecting that it was impossible, had it been once in the British, that both they and we should lose a word of so

common an use, and so necessary a signification; I could find no place to doubt but that the Guidhelians have formerly lived all over this kingdom, and that our ancestors had forced the greatest part of them to retire to the North and to Ireland, in the same manner that the Romans afterwards subdued us, and as the Barbarians of Germany and Denmark, upon the downfall of the Roman power, have driven us, one age after another, to our present limits. We see then how necessary the Irish language is to those who shall undertake to write of the antiquities of the isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British without a competent knowledge of the Irish. Nor is it necessary for satisfaction herein to look farther than for our common names for a sheepfold and milch-cattle; for who should ever know the reason of our calling a sheepfold *kor-lan*, although he knows *lan*, the latter syllable of the word, signifies a *yard* or *fold*, unless he also knows that the Irish call a sheep *caor*? or why it is that we call milch-cows *guarthege-blithion*, unless he knows that *blaṭuṇ*, in the same language, signifies *to milk*; and so for a great number of other words, which we have neither leisure nor room to take notice of at present, nor indeed any necessity, in regard they are obvious to all observers in the following book." N. B.—A part of these words meant here by the author are to be found in p. 7. col. 1. &c. of his *Archæologia*.

This learned antiquary resumes this argument in other works and writings. In one of his letters to Mr. Rowland, the author of *Mona Antiqua*, we find the following words: "Indeed it seems to me that the Irish have in a great measure kept up two languages, the ancient British and the old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland, is very manifest from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories." The same writer, in his *Adversaria Posthuma de Fluviorum, Montium, Urbium, &c. in Britannia Nominibus*, pag. 264, &c., repeats that the names *Asc*, *Isc*, *Osc*, *Usc*, of rivers in South Britain, varied by moderns into *Ar*, *Ex*, *Ox*, *Ur*, are but corrupt writings of the Irish words *uisc*, *uiscge*, or *easc*, (for so it is written indifferently in the old parchment manuscripts) signifying *water*; and Mr. Baxter, in his *Glossarium Antiquitatum Britannicarum*, acknowledges the same thing.

To all this I shall add some remarks of my own upon Mr. Rowland's description of the isle of Anglesey, the last refuge of the remains of the old Guidhelian Druids from the Roman tyranny. In this island I have remarked the following *vestiges* of the Guidhelians, or Irish, and of the Irish language. In the first place, Mr. Rowland, in his *Mona Antiqua*, p. 27, observes that the *vestiges* of old habitations still to be seen on the tops of high places in Anglesey, are called to this day *Ceitir Guidelod*, which he interprets *the Irishmen's cottages*, but should more properly and literally be rendered *the Irishmen's habitations or seats*; for the

Irish word *Catáin*, of which *Ceítir* is a corruption, signifies either a city, or town, or habitation. And Mr. Rowland very justly observes in the same place, not only that those are the *vestiges* of the first habitations that were made by the first planters of the island, because the valleys were then all covered with woods, which were the haunt of wolves and other wild beasts, but also that those old ruins of habitations could not be so called as being built by those Irish ravagers or plunderers who came to the island, under the command of Sirig, towards the end of the fourth century, and from whom the place called *yn Hiric y Guydhil*, where this commander engaged and defeated the Britons, derives its name.—*Vid. Humfred. Lhuyd. Descript. Walliæ and Cambd. in Anglesey.* And this last assertion Mr. Rowland supports with this plain and sound reason, that those Irish plunderers found good habitations already made to their hand in the island. And indeed it is not natural that a flying party of foreigners who rush in upon a coast with the mere design of plunder, should think of building forts on high places without a view of conquest or permanent settlement in the country; nor does it seem that that band of *Irishmen* had time enough allowed them for forming such a project, before they were attacked and routed by a superior number of the Britons led against them by Caswalhon Lhawir, Prince of North Wales.

Two other places or objects in the same island, whose names are mere plain Irish, and not understood by the Welch, are so many living evidences of the Irish being the ancient inhabitants of those parts before the Welch. The landing place of the ferry or passage from North Wales to Anglesey is called *Port-aeth-wy*, for so the Welsh write it. Mr. Rowland, for want of understanding the Irish, is driven to the necessity of giving this compound word an absurd and strained interpretation, as if it meant, *the passage which some before had passed over.* These are his very words. Now this word is of so plain a signification in Irish, that a child bred up to the use of that language would understand the genuine meaning of it at its very first utterance. The three monosyllables, of which this complex word *Port-aeth-wy* is composed, signify in Irish *the bank*, or *landing-place of the yellow ford* or *passage*; *port* being the Irish for a bank or port; Lat. *portus*; *âc*, or *ád*, the Irish for a ford or passage; Lat. *vadum*; and *bu*, or *bu*, pronounced *wy*, the Irish for *yellow*. And indeed no name of a place could have a more natural signification, as the water of that small arm of the sea is always of a yellowish colour; and if my memory does not very much deceive me, the earth or soil on both sides of that passage is of a saffron or ruddy hue. It is also remarkable that *Tin-dath-wy*, the name of the territory adjacent to this place called *Port-ath-wy*, is mere Irish; for *tyn* in Welsh signifies a country or region, as *tain* does in Irish; so that the word was originally *Tain-âc-bu*, the territory of the *yellow ford*. The other vestige of ancient Irish habitations in Anglesey, is the name of the ruins of a great edifice in that island, which Mr. Rowland thinks to have been the Arch-Druid's supreme court of judicature. Those ruins are to this day called *Bruyn-gwin*, as the Welch write it; a plain Irish word, which signifies a white palace, or house, the same as White-

hall in London. *Brujjean*, pronounced *bruian* or *bruyn*, in Irish signifies a great house or palace; *gwin*, in the Welch way of writing, is of the same signification with *gjon* or *bán* in Irish, which means *white*. Now as the Welch have not the word *bruin* in their language, Mr. Rowland vainly strives to derive that word from the Welsh *breiniol*, i. e. supreme or royal; and *gwyn*, which in Welch is the common word for *white*, he changes, or rather strains into *cwyn*, a suit or action at law. This indeed may justly be called a far-fetched, or forced interpretation, while the meaning of the word is quite plain and natural in the Irish language.

I shall finish this supplement to Mr. Lhuyd's observations, after remarking, in the first place, that the name of the very capital of Britain, as it was used in the time of the Romans, who added the termination *um* to it, was mere Guidhelian or Irish, in which language *long* is still the only word in common use to signify a ship, as *dġn* or *dġon* is, and always has been used to imply a place of safety, or a strong town, being very nearly of the same signification with *dūn*, with this only difference that in the Ibero-Celtic language *dūn* signifies a fortified place that is constantly shut up or barricaded, and *dġn* or *dġon* literally means a place of safety, a covered or walled town; so that *long-dġn*, or *long-dġon*, which the Romans changed into *londinum*, literally signifies a town of ships, or a place of safety for ships. To which may be added, that the old name of the river of London was likewise very plain Guidhelian Irish; Cæsar calls that river by the name of *Isis*, which is only Latinizing the Guidhelian word *lŷc*, *water*, the name it then bore amongst the people of the country; and whether the word *Tam* was always prefixed to *Isc* or *Isis*, either as an epithet, or as being the name of the river *Tame*, which joins its water, as it possibly might also have joined its appellative with the river *Isc* or *Isis*; in either supposition the Ibero-Celtic word *tām*, which signifies still, quiet, gentle, smooth, &c., was a very natural epithet for the river Thames, as well as it may be a very significative name for the river *Tame*. To all this I shall not hesitate to add, that Albion, the most ancient name of the greater British Isle, and under which it was known to the Greeks, not only in the times of Ptolemy, of Marcianus Heracleota, Eustachius, &c., but also in the much more ancient time of Aristotle or of Theophrastus, as is observed by the great Ussher, *Antiquit. Eccl. Brit.* p. 378, that this name, I say, is plain Guidhelian Irish, in which language *al* or *aġl* signifies a rocky cliff, and *bán*, white; whence the whole name *Alban*, *Albain*, or *Ailbion*, signifies the white cliff; a very natural name in the mouth of a Gaul or Guidhelian placed on the Continent, at or near Calais, where the first and only knowledge he has of the British Isle consists in the bare sight of the white cliffs of Dover. This Guidhelian or Gaul having crossed the channel, and observed the situation and shape of the land about Dover, he calls it by the name of *Cean-tġn*, i. e. *head-land*, which Guidhelian word the Romans Latinized into *Cantium*. A numerous colony of the same nation being afterwards come over to that island, which they peopled by degrees from one end to the other, it is quite natural that they should have given names to all the remarkable objects of either nature or art through-

out the whole country, such as rivers, mountains, headlands, towns, &c. ; and accordingly we still find these Guidhelian names every where in England and Wales, all the way from Dover to York, I mean from *Cean-tir*, or Kent, to the river Isc, now called Ouse, and by the Romans Isis, which passes through York ; and from the river Isca, passing through the town of *Caer Leon ar Isc*, in Monmouthshire, to *Longdion*, or *Longdun*, the city of London, and its river *Tanh-isc*, *Thamisis*, the Thames.

It is particularly to be remarked that the Guidhelian colony never gave any other name to the island than that of Alban, or Albain ; and that when the Belgies, afterwards called Britons, ancestors of the Welch, and who in all likelihood were mixed, either from the beginning or by degrees, with Gauls, as well as with Cimbrians and other Germans, forced the Guidheliens towards the northern parts of the isle, the name they had first given it, followed them always, so as to be appropriated to whatever tract they inhabited. Hence it came to pass that this name stuck at last to Caledonia, or North Britain, afterwards called Scotland, from the colony of Irish Scots who first settled in those parts under the command of Fergus, son of Ere, and his brothers, in the beginning of the sixth century. This circumstance of Albain, the first name of the whole island, being limited at last to the northern parts of it, is clearly evinced by the constant tradition of the Irish, who never, even to this day, gave any other name than that of Albain to the country now called Scotland by the English. And to finish my observations on this subject, I shall remark that *Kimry*, or *Kimraeg*, the national name the Welch distinguish themselves by, though I do not find that they can account for its radical derivation in their own language, is a very plain Guidhelian or Irish word still of common use in Ireland. *Cumari* in the Irish language signifies a deep valley between two hills, as *cumeiriac* does a tract of land consisting of hills and deep valleys ; and the inhabitants of such a country are very properly called *Cumariag*. A well-known example of this appellative is furnished by the distinctive surname of a branch of the O'Briens of Thomond, which settled about the end of the fourteenth century in the valleys and high lands called *Cumariac*, northwards of Dungarvan, in the County of Waterford ; from which they were always called *Cumariag*, or the O'Briens of *Cumariac*, i. e. of the valleys and hills. — *Vid. cumari infra*. I need not observe that this is a very proper and significative name for the Welch, and that this national appellative they are distinguished by, is much more naturally derivable from the nature of their country, than from the supposition of their being either Gomarians or Cimbrians, as some writers have imagined. In the mean time it is natural to think that if the old Britons had the word *cumar* in their language, with the meaning now explained, those of that nation who lived on the plains might have given the name of *Cumaraig*, corrupted into *Kimraeg*, to the inhabitants of the hilly countries of Wales and Cumberland. But if they never had it in their dialect, it seems a plain case that these countries were first called *Cumariac* by the Guidheliens, in whose language the word is still of common use in Ireland, as above observed ; whence it is natural that the Britons finding those countries in

possession of that name at their arrival in the island, always called the inhabitants of them by that of *Cumaraig*, or *Kimraeg* and *Kimry*, according to the genius of their dialect.

But however useful or necessary the Irish language may be for clearing up the antiquities of Great Britain, some of our learned readers may very possibly think us quite presumptuous, and even extravagant, if we adopted the assertion of Mr. Lhuyd, "that the learned nations of France, Spain, and Italy will not be capable of giving a full etymological account of those languages which Menage, Aldrete, and other learned persons endeavoured to do, if they do not acquire some perfection of knowledge of the Irish language and the Welch; which, without dispute, are allowed to have been the best preserved part of the languages those learned men treated of, before they were corrupted by the Romans, Goths, and Africans." As to this assertion of Mr. Lhuyd in the Preface of his Irish Vocabulary, I shall only be bold enough to assure the reader, from my own knowledge of the matter, that with regard to Menage, (for I have not seen Aldrete's book,) and even Ducange, any man of letters well acquainted with the Ibero-Celtic dialect, may, with all the facility imaginable, make up such supplements to the erudite performances of both the one and the other, as may comprehend very extensive and curious improvements of their respective works. And to put the learned reader in the plain way of judging whether it be possible that this assertion may naturally be well grounded, I shall only desire that he may join me in supposing "that a colony of Gauls or Celts might have separated themselves from the rest of their nation on the Continent some hundreds of years before Julius Cæsar invaded Gaul, and that ever since their separation they lived together by themselves in remote islands, without being exposed to such a mixture of other people of different languages, as may cause any great alteration in the dialect they originally used in common with the main body of the Gaulish nation on the Continent. But in the mean time the original tongue of their brethren, the Gauls, on the Continent, was from age to age liable to corruption and alteration from their mixture, first with the Belgians and other Germans, then with the Romans and their troops of different nations constantly quartered amongst them for many centuries; and much earlier, as to the southern parts of Gaul, with the Phocæan-Greeks of Marseilles; beside that the language of a very extensive and powerful nation, consisting of a great number of different tribes and provinces, whereof some are very remote from others, is much more subject to alteration than that of a colony of the same nation, which, from the time of its separation, has been concentered and kept together within the circumscribed borders of an island."

Now, if the primitive language of the Gauls on the Continent hath been at long run so entirely altered and disguised, that very little of it is discernible in the *chaos* of the many other different languages it is confounded with, which is now its real state; the learned reader is to judge whether it be not very natural to think that the dialect of that colony of ancient Gauls which brought away to their islands, and there preserved in the best manner the original Celtic language, may be of great

help to make this discernment, by pointing out and separating from that *chaos* the genuine remains of the old Gaulish tongue; and consequently an effectual help and guide in tracing out the real origin of those words which Menage and Ducange undertook to explain? If the reader judges on the affirmative side of this question, as it is natural to expect, he then will decide in favour of the Ibero-Celtic dialect, as being that which furnishes the surest clue for tracing out what may still remain of the old language of Gaul, through the confused assemblage of other foreign dialects in which it is wrapped up and disguised. For it seems certain, that the Guidhelian or Gaulish colony which settled in Ireland, after inhabiting Britain for several ages, separated from the Gauls of the Continent long before their mixture with any foreigners; since it appears from Cæsar's account of the *infinite multitude of people*, into which the Britons, ancestors of the Welch, were already grown in his time, that they had then been possessors of the island for many centuries after the Guidheliens had passed over to Ireland; which number of centuries being added to those which the Irish Gauls must necessarily have spent in the same British Isle, before they could multiply to a sufficient number to people it universally, and give names, as hath been proved above, to its rivers, mountains, and remarkable places, from one end of it to the other; these two numbers of centuries being, I say, joined together, and considered as the space of time between the epoch of the separation of the Irish Guidhelian, or Gaulish colony, from the Gauls on the Continent, to that of Cæsar's invading Britain, must throw back that separation to a period of time much earlier than that of the Belgic Germans mixing with the Gauls, or of any other mixture their language could have received. From which it is manifestly consequent that the Guidheliens brought away to the British Isles the pure original Celtic tongue of the primitive Gauls; and as to their preserving it in the best manner possible, even to this day, the reasons already alleged are sufficient to evince that point.

The remains of the Gaulish language in its present confused state, are mixed with the old French, or the German dialect of Franconia, as also with the different dialects of the Burgundians and Goths, from which the affinity of the French with the Italian in words which are not of Latin extraction, is chiefly derived; (and this shews, by the by, how improper it is to derive, without distinction, from the Italian, as Menage generally does, those French words which bear a resemblance with Italian words, or *vice versa*; since this resemblance or affinity on both sides proceeds from one and the same common source;) and lastly, those remains of the old Gaulish tongue are mixed with the Latin, besides the old mixture of the Belgic German. But one particular circumstance of its Latin mixture, and a circumstance that neither Ducange nor Menage seem to have taken any notice of, is, that besides the great multitude of words which the modern French language, made up of all the mixtures now mentioned, has really borrowed from the Latin, and are the more easily discerned as they are generally formed upon the genitive case of the Latin words, as *conversion*, *sermon*, &c. It contains also an abundant variety of other words, which, though seemingly of Latin extraction

by their near affinity with words of the same sense in that language, are, notwithstanding, genuine and real Celtic words, and the very *archetypes* or *radicals* upon which the Latin words have been formed. This will be more clearly understood and evinced from what shall be observed in the sequel concerning the striking affinity of the Irish with the Latin in an abundant variety of words. The sure method of discerning those original Celtic words resembling the Latin in any European dialect of the Celtic nations, is by considering, in the first place, if they are expressive either of such ideas or such objects of the senses as no language can want words for from the beginning, because no society of people, nay, none of its particular members enjoying all the senses, could at any time or in any country be strangers to such objects or ideas, and consequently none destitute of words to distinguish them; and secondly, to consider if such words be the only appellatives of their respective objects or ideas used in the language either in common practice or in old writings, for signifying the things they are appropriated to. All words in any of the Celtic dialects, which can stand the test of these two qualities, may with full assurance be regarded as mere Celtic, (though probably somewhat changed from their primitive form and pronunciation,) and not derived from the Latin, whatever resemblance or affinity they may bear with words of the same signification in that language.

It was upon the foundation of the two characteristics now explained that I demonstrated, as I cannot but think all the appellatives of objects, or signs of ideas, in the list of Irish words published last year at London in the Prospectus of the following Dictionary, to be pure original Celtic, notwithstanding their close and striking affinity with the Latin words of the same signification, which are stamped with plain marks of being rather derivatives of the Celtic words of the sort I am speaking of; these being generally *monosyllables*, and seldom or never consisting of more than two syllables; whereas the Latin words corresponding with the Celtic monosyllables, consist generally of two syllables, as those that agree in signification with the Celtic words of two syllables, are generally of three or four syllables, which, according to the rules of *etymology*, evinces them to be derivatives from the more simple radicals of the Celtic, of which the *lingua prisca* of the Aborigines, the mother of the Latin, was only a dialect. Thus also, and upon the same foundation, we may, I think, assure ourselves that the following French words, with a vast number of others of the like nature, are mere Celtic or Gaulish, though doubtless somewhat changed from their primitive structure as well as pronunciation; such as *pain*, *vin*, *froment*, *homme*, *femme*, *pere*, *mere*, *filz*, *fille*, *sœur*, *frere*, *bœuf*, *cheval*, *cavale*, *jument*, *ame*, *cor*, or *corps*, *cœur*, *amour*, &c.; all signifying objects or things which no language can want words for, and which, at the same time, are, I think, the only words used in the French for the objects they respectively signify; from both which characteristics it is evident they are not derivatives of the Latin, notwithstanding their resemblance to its words of the same meaning. And here I think it pertinent to remark, that men of letters, of the French, Spanish, and German nations, who had leisure and curiosity enough to make out ample lists of words bearing these two cha-

characteristics, and resembling the Latin in their respective dialects, would thereby contribute in a very essential manner to the improvement of Celtic literature. And if the words of any kind which may be found to bear an affinity with the Greek as well as with the Latin, were marked and pointed out in such lists, it would not only enlarge such an improvement, but also evince a curious point and matter of fact which I shall remark in the sequel, when I have compared many Ibero-Celtic words with Greek words of the same, or of an analogous signification, and which I do not find that any writer has hitherto taken notice of, viz. that the Latin has borrowed much less of its words from the Greek than is generally imagined, and that a vast number of those Latin words which are supposed to be of Greek extraction, have been really and immediately derived from the Celtic, and not from the Greek, whose words of this nature are likewise derivatives of the Celtic; or, which is the same thing, either of the Phrygian or Thracian; this latter people being unquestionably Celts, as well as parents of the former, according to the best authorities. And this confirms the truth of Plato's opinion in his *Cratylus*, that the Greeks have borrowed a great deal of their language from the Barbarians. Before I have done with this subject of the utility of the Ibero-Celtic dialect towards improving Celtic literature, and illustrating the antiquities of the Celtic nations, I think it proper to produce some few examples of words or terms used in the base Latin and French, of whose radical structure or derivation our glossarians or etymologists, particularly Ducange and Menage, have not been able to give any positive or satisfactory explication; and examples which will justify in some measure my preceding assertion, "that very considerable supplements to the works of these two learned writers may easily be made up with the help of the Irish language."

First, I shall instance in the word *allodium*, in old English, *alleud*, and in French, *alleu*, or *franc-alleu*. It is agreed upon that this word signifies a free hereditary property of long standing in a family, and descending from father to son, without chief-rent or other obligation to any lord paramount. But the radical derivation of the word is far from being agreed upon by our glossographers, as appears at the words *allodium* in Ducange, and *alleu*, or *franc-alleu*, in Menage. Nothing more plainly intelligible than this word in the Irish language, wherein its true derivation is found and well known, and not, I dare say, in any other Celtic dialect. The word *allod*, otherwise written *allud*, signifies, in Irish, any thing that is ancient; thus, *ᵐᵃ ᵃᵐᵃᵃ*, or *ᵐᵃ ᵃᵐᵃᵃ*, signifies anciently; Lat. *olim*, *antiquitus*; *ᵐᵃ ᵃᵐᵃᵃ ᵃᵐᵃᵃ*, in ancient times; Lat. *tempore antiquo*; *ᵃᵃᵃᵃᵃ ᵃᵐᵃᵃ*, an ancient land property; Lat. *fundus antiquus*, seu *prædium antiquum*; *ᵐᵃᵃᵃ ᵃᵐᵃᵃ*, old properties, or goods of any kind, in a family; Lat. *bona allodialia*. A like facility of explaining the radical derivation of the word *feodum*, or *feudum*, is furnished in the Irish language, wherein the common and only word in use to signify a piece, portion, or division of ground, assigned to be cultivated under some obligations, is the monosyllable *ᵃᵃᵃ*, which is visibly the root of the Latin verb *fodio*, to dig or work at the ground; and it is natural to think that the Latin, or the *lingua prisca*, from which it is derived,

had a noun of the same radical structure with this Ibero-Celtic word *ῥῶδ*, from which the Latins derived the verb *fodio*, as verbs are generally formed upon and derived from the nouns. This Celtic word *ῥῶδ* is evidently the root of the Latin *feodum*, sometimes written *feudum*, of which it likewise furnishes the true sense and common meaning; as it signifies a piece of land or ground assigned for improvement, under some obligation to the paramount, by which this kind of tenure or property is distinguished from *allodium*. Some modern writers, particularly Mr. Dalrymple, have advanced that the Germans were the first authors of the *feodal* tenure; an opinion which plainly shews that those writers have not dipped very deep into the German antiquities, and the manner in which those people lived in the times of Cæsar and Tacitus; nor considered that the Emperor Alexander Severus in the year 222 established *feodal* tenures, called *military benefices*, on the frontiers of the empire, obliging the proprietors of them to defend the limits of the empire against the barbarians, by defending at the same time their own properties. And if those writers had carried farther back their researches into antiquity, they would find in Diodorus Siculus, lib. 1. that the Egyptians, for a proof that the people of Argos and Athens, and of another city of Greece, named Asty, descended from themselves, alleged, “that the second order of people amongst them was those unto whom the lands of the country were assigned, to the end they may the better apply themselves to arms for the defence of the country; like those of Egypt, who are there the proprietors of the lands, and are therefore obliged to furnish soldiers for the wars at their own charge.” I have been often thinking that the custom of feodal tenures for military service among the Egyptians, derived its origin from the time that Joseph bought for the king all the lands of Egypt for the provisions he furnished to the particular proprietors, during the seven years of famine mentioned in Genesis; after which event the king was at liberty to give out the same lands in equal or proportionable divisions, as Lycurgus did those of his jurisdiction, under the obligation of military service. Before that epoch the properties of particulars in Egypt were doubtless of the free allodial kind, which in the primitive times must have been the case in all other countries.

Another word of the same nature with those I have mentioned, I mean *soccagium*, soccage, a tenure subject to services of agriculture, or some other duties or rents to the Paramount, has its natural root in the Irish language, wherein the monosyllable *ῥῶc* is the common and only appellative of a ploughshare, or that pointed iron instrument which lies perpendicular to the coulter, and parallel to the ridge. As this word *soc* has been in the old French or Gaulish language with the same meaning, I cannot but think that that language had also the word *ῥῶc*, plur. *ῥῶta*, which in the Celtic means a wheel and wheels, and is the only word used for it in Irish; Lat. *rota* and *carruca*, which latter word signifies a plough, as well as any wheel-carriage, (vid. Littleton’s Diction. in *V. Carruca*.) and whence in the modern French a plough is called *charrue*, as it may as properly be called *ῥῶc*, or plur. *ῥῶta*, from its wheels, being words of the same meaning. I therefore refer to the

judicious etymologists, whether the French words *roture* and *roturier* may not be more properly derived from *ροτ*, or *ροτu*, signifying a plough, than from the participle of the Latin word *rumpo*, to break, because agriculture chiefly consists in breaking or dividing the ground.—Vid. Menage in the word *roture*. And to finish my remarks on words of this nature, I shall only add, that I very much doubt if the root of the Latin word *armarium*, *armaria*, can be as properly found in any other living language of the Celtic nations as in the Irish; wherein the monosyllable *arm* signifies any close place, which is likewise the general signification of the word *armarium*, though it is particularly used to signify a storehouse, a closet, a cupboard, a chest, a study, or library.—Vid. *Du Cange*, and Littleton's Dict. ad Voc. *armarium*. Thus also the Irish word *cam*, crooked or convex, is the root of the Latin *camurus*, as *camuris cornibus* of Virgil, and *camus* of the French. And as to the names of rivers, mountains, and towns all over the Celtic nations, I dare say no Celtic dialect now subsisting can equal the Irish in accounting for their radical derivations. For the etymological explanation of all the names of towns that end in *dun*, I refer the reader to that word in the following Dictionary, as I do to the word *mag*, (which in Irish is the common word to signify a plain field, or any open piece of ground clear of trees or woods,) for explaining those which end in *magur*, of which Bochart (lib. 1. c. 42. p. 757.) assures us, there were more than thirty in the Celtic countries, besides six which he names. But Ortellius, Rhenanus, and Cambden, who are followed by Bochart, and lately by Bullet and Peloutier, are all mistaken as to the signification of the word *magus*, which they interpret a town or habitation, not considering that all towns or habitations would have as good right to that name as those which are particularly distinguished by it. The name *mag* was doubtless given to those plain or clear pieces of ground at or before the time of building thereupon the towns whose names terminate in that monosyllable of which the Latins made *magus*. In the same manner as we read in the life of St. Patrick, that the town which he built on the high ground of *Ōrnam Saeleac*, derived its name of Ard-magh, from its situation on a high field or plain, which clearly indicates the literal signification of the Celtic word *mag*. Thus also, for the literal explication of the names of towns terminating in *durus* or *durum*, it is sufficient to observe, that in the Ibero-Celtic dialect the monosyllable *dur* signifies water; and accordingly it is observable, that those towns are situate near some rivers, lakes, or marshes, or otherwise convenient to good springs or fountains. And as to the names of rivers, it is to be observed, that the common appellation for a river in Irish is *amujn*, Lat. *amnis*; which name joined to that of some remarkable quality of any particular river, makes up its name. Thus *garub*, pronounced *garv*, which signifies violent, rough, rapid, being joined to *amujn* makes *garubamujn*, and contractedly *garāmujn*, *garumujn*, Latinized into *Garumna*, the river Garone. Lastly, to account for the etymology of the names of rivers ending in *ana* or *anus*, as *Sequana* and *Rhodanus*, &c., we have only to remark that *an* is one of the common appellatives of water in the Irish language. If Mr. Bullet had been well acquainted with it, he would have had no need of

so often recurring to strained explications of the names of the remarkable rivers of France.

Now, to acquit myself of the fourth and last point of my engagement to the public, as it is stated in the beginning of this Preface, I have only to shew, in the first place, the close and abundant affinity of the Irish language with the Latin. And at the same time, in order to demonstrate that the Ibero-Celtic dialect did not borrow from the Latin any of those words in which both languages agree, (excepting always such words as are significative of the rites and mysteries of the Christian religion; objects which no people could have words for before the preaching of the Gospel,) I shall only lay down on the part of the Irish, those which are expressive of ideas or objects which no language can want words for, even in its most incult state, and are at the same time the only words in common use in that language to signify precisely and properly the things they are appropriated to; two characteristics which plainly demonstrate that they are not derivatives of any other language, but rather genuine original words of the Celtic tongue. From which circumstance, joined to the plain marks of derivation with which the corresponding Latin words are stamped, as shall hereafter be observed, it will evidently appear that those Latin words, with a vast number of others taken notice of throughout the course of this Dictionary, are derivatives of the Celtic; and consequently that the *lingua prisca* of the Aborigines of Italy, from which the old Latin, refined by the Romans, had been formed, was only a dialect of the Celtic; which was the more natural, as the Aborigines themselves, consisting of Umbrians, Sabins, and others, were certainly Celts. In the next place, I shall compare the Irish with the Greek, in order to shew that the Greeks have derived a great part of their language from the Celtic, for most certainly the Irish never borrowed any part of their's from the Greeks, no more than did the Gauls or any other Celts: and by comparing the Latin, as well as the Greek, with the Irish in words, wherein the three languages agree in affinity, it will be made manifest that the Latin did not borrow from the Greeks (as it hath hitherto been imagined) those words which agree with the Ibero-Celtic, as well as with the Greek, but rather that both the Latin and the Greek derived them from the Celtic. This point hath been already touched upon and laid open, in some measure, in the preceding part of this Preface; I shall therefore now proceed to lay down my list of Irish and Latin words of the nature I have explained, but not in an alphabetical order. The Irish precedes, the Latin follows, in Italic characters, and then the English in the Roman. At the same time it is to be noted, that to judge of the affinity of the Latin with the Irish, it is necessary the reader should know that the Irish alphabet has no *v* consonant, but that the letter *b*, aspirated with an *h*, serves instead of it, as in the Spanish. It is also to be remarked, that the change of initial consonants makes no difference as to the identity of radicals between the words of different languages, no more than the exchange of one vowel for another in any syllable of such words. Now begins the list, wherein the letter M. shall be fixed immediately after every Irish word that may

seem to strangers to be of two syllables, though it be really but a monosyllable. No Irish word of this list is of more than two syllables.

Ir. *Ója*, M., genit. *Óé*, Lat. *Deus*, God; Ir. *anm* or *anam*, Lat. *anima*, the soul; Ir. *intleact*, Lat. *intellectus*, the understanding; Ir. *meamóir*, Lat. *memoria*, the memory; Ir. *toil*, Lat. *voluntas*, the will; Ir. *intén*, Lat. *intentio*, intention; Ir. *mén*, M., Lat. *mens*, the mind; Ir. *reayun*, Lat. *ratio*, reason; Ir. *spyr*, Lat. *spiritus*, spirit; Ir. *beata* and *bte*, Lat. *vita*, life; Ir. *corp*, Lat. *corpus*, the body; Ir. *croide*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *cor*, Lat. *pes*, the foot; Ir. *act*, Lat. *pectus*, the breast; Ir. *pear*, plur. *fir*, Lat. *vir*, a man; Ir. *bean* and *ben*, Lat. *Venus*, woman; Ir. *atair*, Lat. *pater*, a father; (vid. *atta* in the Gothic Glossary at the end of the *Codex Argenteus*, where it appears that this word had not the letter *p* as its initial in many ancient languages, not even in the old Greek, nor anciently in the Latin, as may be inferred from the word *attavus*.—See *atair infra*;) Ir. *maíair*, Lat. *mater*, a mother; Ir. *bráíair*, Lat. *frater*, a brother or cousin; Ir. *malíar*, Lat. *malitia*, malice; Ir. *feall*, Lat. *fallacia*, treachery; Ir. *fíor*, Lat. *verum*, true; Ir. *bo*, Lat. *bos*, a cow; Ir. *tarb*, pronounced *tarv*, Lat. *taurus*, a bull; Ir. *cabal* or *capal*, Lat. *cavallus*, a horse; Ir. *eać*, plur. *ejć*, Lat. *equus*, a steed; Ir. *cú*, plur. *cajn* or *cujn*, M., Lat. *canis*; Ir. *cujnjn*, Lat. *cuniculus*, a rabbit; Ir. *zabair*, Lat. *caper*, a goat; Ir. *uağn*, M., Lat. *agnus*, a lamb; Ir. *cuać*, M., Lat. *cucullus*, the cuckoo; Ir. *cat*, Lat. *cetus*, a cat; Ir. *cojrt*, M., Lat. *cortex*, bark; Ir. *céir*, Lat. *cera*, wax; Ir. *rtán*, Lat. *stannum*, tin; Ir. *or*, Lat. *aurum*, gold; Ir. *ajrget* or *ajrgjot*, Lat. *argentum*, silver; Ir. *jejn* or *jarun*, Lat. *ferrum*, iron; Ir. *cnájb*, Lat. *canabis*, hemp; Ir. *cnóc*, Lat. *crocus*, saffron; Ir. *cajle*, Lat. *calx*, *calcis*, chalk or lime; Ir. *tjir*, Lat. *terra*, land or country; Ir. *talb* and *tellúr*, Lat. *tellus*, *telluris*, ground; Ir. *coicup*, Lat. *purpura*, purple; Ir. *amujn*, Lat. *amnis*, a river; Ir. *loc* or *lac*, Lat. *lacus*, a lake, or pool of water; Ir. *reazal*, Lat. *secale*, rye; Ir. *cruytneact*, Lat. *triticum*, wheat; Ir. *arbar*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *grán* and *grájne*, Lat. *granum*, grain; Ir. *ljin*, Lat. *linum*, flax; Ir. *ob*, pronounced *ov*, Lat. *ovum*, an egg; Ir. *cáire*, Lat. *caseus*, cheese; Ir. *laćt*, Lat. *lac*, milk; Ir. *fjun*, Lat. *vinum*, wine; Ir. *ajlmujrt*, Lat. *alimentum*, food or nourishment; Ir. *gjneamujn*, Lat. *genimen*, a generation; Ir. *balb*, Lat. *balbus*, a stammerer; Ir. *calb*, Lat. *calvus*, bald; Ir. *coec*, Lat. *cæcus*, blind; Ir. *mácuil*, Lat. *macula*, a spot or stain; Ir. *mejrđreac*, Lat. *meretrix*, a harlot; Ir. *brúćt*, Lat. *ructus*, a belch; Ir. *clúm*, Lat. *pluma*, a feather; Ir. *mođ*, Lat. *modus*, a mode or manner; Ir. *nōr*, Lat. *mos*, a custom or usage; Ir. *cladm*, M., Lat. *gladium*, a sword; Ir. *lann*, Lat. *lancea*, a lance; Ir. *rajğjd*, Lat. *sagitta*, an arrow; Ir. *roć*, Lat. *rota*, a wheel; Ir. *mól*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *obujr*, Lat. *opus*, *operis*, work; Ir. *nead* and *njd*, Lat. *nidus*, a nest; Ir. *roc*, Lat. *soccus*, a ploughshare; Ir. *řod*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *allođ*, Lat. *allodium*, an ancient property; Ir. *caira*, Lat. *charus*, a dear friend; Ir. *crejd*, Lat. *crede*, believe thou; hence Ir. *crejdjom*, Lat. *fides*, belief.—N. B. These two words were in the Irish language before the knowledge of Christianity, as all people must have

had an idea of the act of believing each other in their mutual converse of life. Ir. *ḡaeḡul*, Lat. *sæculum*, an age, or man's life; Ir. *mj* and *mjḡ*, Lat. *mensis*, a month; Ir. *ḡeaḡtmajḡ*, Lat. *septimana*, i. e. *septem mane*, a week; Ir. *uaḡḡ*, Lat. *hora*, an hour; Ir. *eun*, Lat. *unum*, one; Ir. *ḡḡ*, Lat. *duo*, two; Ir. *tmḡ*, Lat. *tres, tria*, three; Ir. *ceataḡḡ*, Lat. *quatuor*, four; Ir. *cujḡ*, Lat. *quinque*, five; Ir. *ḡē*, Lat. *sex*, six; Ir. *ḡeaḡt* or *ḡeḡt*, Lat. *septem*, seven; Ir. *oḡt*, Lat. *octo*, eight; Ir. *nao*, Lat. *novem*, nine; Ir. *deḡc*, Lat. *decem*, ten; Ir. *cēaḡ* or *cēat*, Lat. *centum*, one hundred; Ir. *mḡle*, Lat. *mille*, a thousand; Ir. *nḡmujḡ*, Lat. *numerus*, a number; Ir. *anḡḡur*, Lat. *angor*, anguish, trouble, or vexation; Ir. *aḡm*, Lat. *armus*, unde *arma armorum*, the shoulder, also arms, so called from that part of the body, which is the chief seat of strength; Ir. *nēaḡul*, *contracte nēul*, Lat. *nebula*, a cloud; Ir. *ḡḡoc*, Lat. *siccitas*, frost; Ir. *moḡḡ* or *muḡḡ*, or *maḡḡ*, Lat. *mare*, the sea; Ir. *mōḡḡ* or *muḡḡ*, Lat. *mons*, a mountain; Ir. *pōḡt*, Lat. *portus*, a bank, a landing-place, a port, or haven; Ir. *ḡalla*, Lat. *vallum*, a wall or rampart; Ir. *ola*, Lat. *oleum*, oil; Ir. *caḡḡneal*, Lat. *candela*, a candle; Ir. *ḡōḡ* and *ḡōḡḡ*, Lat. *rosa*, a rose; Ir. *caḡḡra*, Lat. *carruca*, any wheel-carriage; Ir. *ḡcuab*, Lat. *scopa*, a floor-brush, or a sweeping-broom; Ir. *leaḡun*, Lat. *latum*, broad, breadth; Ir. *aḡlp*, any huge lump or heap of earth; hence the Latin *Alpes*, the name of that huge mountain which separates Gaul from Italy; for the Gauls called all mountains or heights by this name *Ailp*, of which the Latins made *Alpes*. *Omnes altitudines montium a Gallis Alpes vocantur*, says Servius ad *Æneid* x. initio; and Georg. iii. v. 474. Cluverius remarks in his *Germania Antiq.* that *Gallorum lingua Alpes, montes alti vocantur*, and that *alp* signified a mountain in the British; *Alp mons Britannis*.—Vid. *Isid. Orig.* l. 14. c. 8; *Strabo*, l. 4. p. 201; *Ptol.* l. 2. c. 2. Thucydides mentions a mountain in the country of the Argians called *Olpe* in his time. Ir. *aḡll-bḡoḡaḡc*, plur. *aḡll-bḡoḡaḡḡ*, Lat. *allobrogi*, from *aḡll*, which in Irish signifies a rocky cliff, and *bḡoḡ*, a habitation; so that *Allobrogi* signifies a people inhabiting rocky cliffs and hills, such as were those who lived near the *Alpes* in the hills of Savoye and Dauphiné, from thence called *Allobrogi*, which is but a Latinized writing of the Celtic word *aḡll-bḡoḡaḡḡ*.

The preceding list of Irish words, all, excepting the last, stamped with the two characteristics above described, might be stretched to a much greater extent, were it reconcileable with the reasonable length of a Preface. The last word, *aḡll-bḡoḡaḡc*, hath been added to show that *Allobrox*, *Allobroges*, is mere Guidhelian, or Gallic Irish, as are likewise *vergobretus*, the title of the chief magistrate or judge of the *Ædúi*, *vercingetorix* and *vergasillaunus*, two military officers of the Arverni. *Vergobretus* is but a Latinized writing of the Guidhelian or Gallo-Celtic words *ḡeaḡ-ḡo-bḡeḡt*, in Irish signifying a judge, or literally, the man who judgeth, or the man of the judgment, *vir ad iudicium*, or *ad iudicandum*, from *ḡeaḡ*, a man, and *bḡeḡt*, judgment; whence *bḡeḡt-eam*, a judge, (*qd. vid. infra.*) *Veringetorix* is likewise a Latin fashion and contraction of the Celtic words *ḡeaḡ-cḡḡ-ḡo-toḡḡ*, or *tmḡur*, which literally means the head man of the expedition; and *Vergosillaunus* is another Latin form of the Celtic *ḡeaḡ-ḡo-ḡaḡḡlean*, pronounced

raílean, meaning, verbatim, the man of the standard, or a standard-bearer,—*Vid. raíglean*. But however short or incomplete the above list may be, I cannot but doubt that any other dialect of the Celtic countries could furnish as many words of so near a resemblance and radical affinity with the Latin, all being nouns, and such appellatives as no language can want, and at the same time the only words in use to signify *precisely* the things they are appropriated to; I say *precisely*, because there are a few words in this list whose objects are also signified in some manner by other appellatives. But besides that those other appellatives are not of the old Guidhelian or Iberno-Celtic dialect, but rather of a Scytho-German, or Scandinavian origin, they are not exactly and properly of the same signification with those in the above list, to which they are pretended to be synonymous. Thus the word *tuíge* is sometimes used instead of *ínleac̃t* to signify the understanding, though it rather means conception, or the act of the understanding, than that faculty of the soul which is called *intellect*. So likewise the word *caojne* is sometimes employed in the place of *meam̃ojn*, though its proper meaning is remembrance, or reminiscence; while the word *meam̃ojn* signifies that very faculty of the soul of which reminiscence is but the act. In the same manner the word *γl̃ab* is made synonymous to *mōjn* or *m̃ajn*, a mountain, though it rather means a heathy ground, whether it be low and flat, or in the shape of a hill; and so is *faíuige* to *m̃ajn* or *m̃aj̃n*, the sea, though it more properly signifies deluge, as in the common expression *ñuige fear̃tanna*, a deluge of water. Now it is to be noted, that inasmuch as it is allowed by the best etymologists, that of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters; and that of words agreeing only in part, those which have the additional letters or syllables are for the most part the derivatives, as Mr. Lhuyd justly observes; it follows that the Iberno-Celtic words in the preceding list, being all either of one or two syllables, and mostly monosyllables, should be esteemed the radical and ancient words of the Celtic, from which the corresponding Latin words, all consisting of a greater number of syllables, were derived. For it is remarkable that the Latin words agreeing in radicals with the Irish monosyllables are generally of two syllables, and those that correspond to the Irish words of two syllables, always consist of three or four; not excepting the names of numbers, which are all monosyllables, exclusive of *ceatajn*, whose corresponding Latin, *quatuor*, surpasses it by one syllable. It is therefore to be presumed that no judicious writer will ever join Mr. Thomas Innis in his strange assertion, “that the Irish had no names of numbers until they came to the knowledge of the Latin tongue after their conversion to Christianity;” an assertion which betrays his want of attention to the affinity of all the ancient dialects of the European nations with each other, and which he supports with no other reason than the resemblance of the Irish numerical names with the Latin; and this reason he pretends to corroborate with the marks of Latin derivation with which our exotic words, significative of the rites and mysteries of the Christian religion, are plainly and necessarily stamped; without considering that no people can have words for

things or objects of which they never had any knowledge until they are made acquainted with them; though, on the contrary, no society of people could want words for those objects or ideas they must at all times be conversant with; such as *numbers*, or the multiplicity of things, with which all people had as early an acquaintance as with their fingers. Nor can I imagine that any body will ever shew a solid reason why a people who march against their enemies on a day of battle, a practice which all different tribes constantly observed ever since the division of mankind, should not at all times have names for the numbers of their men, as well as for that of their fingers.

Now I think it pertinent to my subject to remark, that the very near resemblance and affinity between the Irish words and the Latin, in the above list, furnishes a fresh proof of the high antiquity both of the Ibero-Celtic dialect, and of the epoch of the separation of the Guidhelian colony from the main body of their nation in Gaul; inasmuch as that near affinity of the Irish with the Latin must necessarily proceed from much a nearer one, and probably from an original identity between the language of the Guidhelians or the Celts of Gaul, and that of the Aborigines or Indigenæ of Italy, who were a people of very remote antiquity. This original identity of the primitive language of the Gauls with that of the Aborigines of Italy might, I think, be accounted for in a very natural manner. That part of the posterity of Japhet which peopled the south and south-west parts of Europe, must have first proceeded from the centre of the separation and dispersion of mankind, (whether it be Armenia, or the plains of Senaar,) towards the straits of the Thracian Bosphorus, and those of the Hellespont, which they crossed over by the means of boats, whose construction, doubtless, was familiar to them from the traditional knowledge they had of that of the ark. Those tribes which passed over the Hellespont first inhabited the south parts of Thracia, as also Macedonia and Greece; and those which crossed the Thracian Bosphorus, now the straits of Constantinople, must, by the same reason of convenience, have been the first inhabitants both of the northern parts of Thrace and of Lower and Upper Mysia, as also of Dacia, when a part of them had crossed the Danube. In process of time a part of those tribes which first stopped in the two Mysias and the northern parts of Thrace, proceeded towards Illyris, or Illyricum, and Pannonia; from which regions, where they were separated into two different bodies, it is natural to conclude, from the situation of them parts, that they proceeded towards the west by two different courses; those of Pannonia steering towards Noricum, now Austria, Stiria, Carniola, Carinthia, and Upper Bavaria; from which quarters all the western parts of Germany, in all appearance, were first peopled, as the east and north-east parts very probably were from Dacia; and those of Illyricum, taking their course towards Istria, from which point of the Adriatic coast they poured down into the delicious regions of Italy, whence, after having multiplied their numbers, a part of them proceeded to Gaul, speaking the very same language with those of their nation which they left in Italy, and who by all the ancient authors were called *Indigenæ*, or Aborigines, words of the same signification, meaning that

they were the original or primitive people who first inhabited that land. Those were the Siculi, the Ausones, the Umbri, (and all their descendants of different names mentioned by Cluver. Geogr. l. 3. c. 33. p. 332.) and the people who were particularly called Aborigines, of whom Dionys. Hallicarnassus says, that some of the ancient historians counted them amongst the Indigetes, or Indigenæ, and that others wrote they were a tribe of the Ligures, *who came into the centre of Italy from the neighbourhood of Gaul*, where indeed it is well known that those ancient people were settled at both sides of the Alpes as far as to the banks of the Rhone, being in all appearance a part of the first detachments that went off from Italy towards Gaul, and who may consequently be ranked amongst the Indigenæ. The same author adds that other ancients identified the Aborigines with the Umbrians, whom Plinius represents as the most ancient people of Italy, *Umbrorum gens antiquissima Italiæ existimatur*, l. 3. c. 14; and Florus calls them *antiquissimus Italiæ populus*. But this diversity of opinions concerning the origin of the Aborigines serves to prove that they were a tribe of the first inhabitants of Italy, and consequently of the same stock and body of people, whereof the first planters of Gaul were but a detachment, as the Umbri are acknowledged by some of the most respectable ancient writers to be of the same stock with the old Gauls, not of those who repassed the Alps, and inhabited the upper parts of Italy called Gallia Togata. So Solinus, citing Bocchus, says, *Gallorum veterum propaginem Umbros esse Bocchus absolvit*, Sol. c. 8; and Servius, *Sane Umbros Gallorum veterum propaginem esse Marcus Antonius refert*, Serv. l. 11; Isidorus, *Umbri Italiæ gens est, sed Gallorum veterum propago*, Isid. l. 9. c. 2. The Sabini, who, as well as the Umbri and the Aborigines, made a part of the people afterwards called Latins, were but a tribe of the Umbri, and consequently of the same stock with the primitive Gauls. For this origin of the Sabini we have the authority of Zenodotus of Tzezene, as quoted by Dionysius Hallicarnassus, l. 2. Antiq., and who had anciently written the History of the Umbrians, whom he calls Indigetes, and says that a part of them being forced by the Pelasgi to remove from their former quarters, were afterwards called Sabini: *mutatoque cum sedibus nomine, Sabinos fuisse appellatos*. Now supposing the above scheme of the original population of those regions of Europe which I have mentioned, to be agreeable to reason and the nature of things, a point which is to be submitted to the judgment of the public, it must naturally follow that all the primitive inhabitants of those regions had originally but one and the same language. Of which fact Cluverius has produced very good proofs and clear vestiges in Gaul, Germany, Spain, Italy, and Illyricum, (German. Antiq. c. 6, 7, 8.); and had he also taken in Thrace, Macedonia, and Greece, I cannot think that he would have been mistaken. I am much inclined to believe that the near agreement which the ancient writers have remarked between the old Latin and the Greek, was in greater measure owing to this original identity of the European languages, than to whatever mixture might have been introduced into the Latin from the dialects of the Greek adventurers that came to Italy from time to time. Nor do I doubt but that the Gauls who repassed the

Alps, and settled in Upper Italy in the earliest times of the Romans, found the language of that country very nearly agreeing with their own: in the same manner and by the same reason that the people of Ireland and those of the Highlands of Scotland easily understand each other's dialects, though it be now near twelve hundred years since the Scots of Scotland parted from those of Ireland.

What I have now advanced concerning the chief cause of the near affinity and agreement anciently remarked between the Latin and the Greek, may perhaps be found supported in some measure by the like affinity appearing in several instances between the Ibero-Celtic and the Greek in the following list of Irish, Greek, and Latin words. For whenever the Latin shews a radical affinity with the Celtic, as well as with the Greek, at the same time, I cannot but think we may conclude that such an affinity does not proceed from any mixture derived into the Latin from the Greek colonies anciently settled in Italy, but rather from the remains of that original agreement which subsisted in the primitive times between all the dialects of the Celtic nations, amongst which the Greek may justly be counted, especially before it was changed by the mixtures it received from the Phœnician and Egyptian colonies. Hence we may conclude that the Greek words in the following list which agree with the Ibero-Celtic and the Latin, are certainly of a Celtic or Celto-Scythian origin; and that the Latin words are immediately derived from the Celtic in the same manner, and not from the Greek, as I have before observed. In this list the Greek words are set down after the Irish; next, the Latin words that agree with both, in Italic characters, and then the English explication in Roman types. The letter M. shall be fixed after the Irish monosyllables, which strangers may mistake for words of two syllables. When it happens that the words resembling each other are not exactly of the same, but only of an *analogous* signification, their respective meaning and common acceptation shall be explained apart. The letters *Ir.* are to distinguish the Irish words, *Gr.* the Greek, and *Lat.* the Latin, in the following manner: *Ir.* ἀερ, *M.*, *Gr.* ἀηρ, *Lat.* aer, the air; *Ir.* ἀβυσσ, *Gr.* ἀβυσσος, *Lat.* abyssus, the sea; *Ir.* ἀργετ or ἀργισοτ, *Gr.* ἀργυρος, *Lat.* argentum, silver; *Ir.* all, *Gr.* ἄλλος, *Lat.* alius, another; *Ir.* ἀμᾱλ and γᾱμᾱλ, *Gr.* ὁμαλος, *Lat.* similis, like; *Ir.* ἀνκορη, *Gr.* ἀγκυρα, *Lat.* anchora, an anchor; *Ir.* ἀον and eun, *Gr.* ἓν, *Lat.* unum, one; *Ir.* ἀρ, *Gr.* ἀροσις, *Lat.* aratio, ploughing; *Ir.* ἀταρη, *Gr.* πατηρ, and arra, (*qua voce ætate proveciores a junioribus, et altores ab alumnis olim nuncupabantur.*—*Vid. Glossar. Goth. in Voce Atta ad Celcem Codicis Argentei.*) *Lat.* pater, a father. The letter *p* was abusively prefixed by the Greeks and Latins to the original Celtic word ἀταρη or ἀτερ. *Ir.* bac and bacul, *Gr.* βᾱκτρον, *Lat.* baculus, a staff; *Ir.* βῑτ and beata, *Gr.* βιοτη, *Lat.* vita, life; *Ir.* βερη and βερηη, *Gr.* φερω, *Lat.* fero, to bring or carry; *Ir.* bō, *Gr.* βους, and *Æol.* βος, *Lat.* bos, a cow or an ox; *Ir.* βραc, *Gr.* βραχιον, *Lat.* brachium, the arm, meaning all the hand down from the shoulder to the fingers, all comprehended; *Ir.* bun, *Gr.* βενθος, *Lat.* fundum, a bottom or foundation; *Ir.* cabūn, *Gr.* καπων, *Lat.* capo, a capon; *Ir.* caλc, *Gr.* χαλιξ, *Lat.* calx, calcis, chalk or lime, or cement of limestone; *Ir.*

επάβ, Gr. καναβις, Lat. *canabis*, hemp; Ir. céj, Gr. κηρος, Lat. *cera*, wax; Ir. céat, Gr. ἑκατον, Lat. *centum*, one hundred; Ir. εjγε, a treasure locked up in a chest, Gr. κιστη, Lat. *cista* pro *arca*, a chest; Ir. cōjly, Gr. καυλος, Lat. *caulis*, cabbage; Ir. colun, Gr. κολωνη, Lat. *columna*, a post; Ir. cog, Gr. πους, Lat. *pes*, a foot; Ir. cu, genit. sing. and nom. plur. cujn, Gr. κυων, genit. κυνος, Lat. *canis*, a hound or dog; Ir. croc, Gr. κροκος, Lat. *crocus*, saffron; Ir. Ōé and Ōja, Gr. Θεος, Lat. *Deus*, God; Ir. dejc and deaz, M., Gr. δεκα, Lat. *decem*, ten; Ir. djy, two persons or things, Gr. δις, Lat. *bis*, twice; Ir. do, Gr. δυω, Lat. *duo*, two; Ir. eary, Gr. ἥρως, Lat. *heros*, a hero; Ir. fájd and bájd, Gr. φατης, Lat. *vates*, a prophet; Ir. fjle, or fjlead, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. feall, deceit or treachery, Gr. φηλεω, Lat. *fallo*, to deceive; Ir. feáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. fjon, Gr. οινος, Lat. *vinum*, wine; Ir. zján and zjájhne, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. lá and lō, plur. lajona, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. lac or loc, Gr. λακκος, Lat. *lacus*, a lake or pool of water; Ir. lann, Gr. λογχη, Lat. *lancea*, a lance or sword; Ir. ljn or ljun, Gr. λινον, Lat. *linum*, flax; Ir. maajy, Gr. μητηρ, Lat. *mater*, a mother; Ir. mj, Gr. μηλι, Lat. *mel*, honey; Ir. mj and mjoy, Gr. μην, Lat. *mensis*, a month; Ir. neabul, Gr. νεφελη, Lat. *nebula*, a cloud; Ir. nō, Gr. νεος, Lat. *novus*. new; Ir. noct or nuet, Gr. νυξ, Lat. *nox*, night; Ir. ola, Gr. ελαιον, Lat. *oleum*, oil; Ir. oct, Gr. οκτω, Lat. *octo*, eight; Ir. rjan, Gr. ποινη, Lat. *pœna*, pain; Ir. pneuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. rac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. rcj, Gr. σκαφη, Lat. *scapha*, a ship; Ir. rbej or rbej, Gr. σφαιρα, Lat. *sphæra*, the sky, the sphere; Ir. rēj, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. tarb, Gr. ταυρος, Lat. *taurus*, a bull; Ir. tjajna, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. tojl, Gr. θελημα, Lat. *voluntas*, the will. The Ibero-Celtic monosyllable tojl is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. tny, Gr. τρεις, Lat. *tres*, *tria*, three.

This list might be made much longer, and carried even to a greater extent than the limits of a Preface could reasonably admit; especially as it is now to be followed by another series of Irish and Greek words of the like affinity, in which the Latin takes but little or no share, and from which it will further appear how abundantly the Greek hath derived its words from the old Celtic, the primitive and universal language of all Europe, its north-east parts alone excepted. And this abundant derivation of the Greek from the Celtic, would, I am convinced, appear still more remarkably, if such another comparative vocabulary as this I am working at, were made up in a series of German and Greek words, agreeing with each other in radical structure as well as in signification. My reason for thinking so is, because it is in my thought very natural to believe that Germany received its first inhabitants remotely from Thracia and the two Mysias, and immediately from Dacia and Pannonia, as hath been laid down in the above plan of the first population of Europe; and consequently that the German language must abound with the old Thracian, Phrygian, and Macedonian tongue, which was origi-

nally but a dialect of the Celtic. Here follows the series of Irish and Greek words as above described: Ir. *azalla*, a speech or declaration, Gr. *αγγελω*, *nuncio*, whence *αγγελος*, and the Latin *angelus*; Ir. *ajde*, M., the face or countenance, Gr. *ειδος*, species, *præstans forma*, a good face or countenance; Ir. *ajme*, pronounced *ajme*, Gr. *αιμος*, coarse or shrubby land, Lat. *dumus*; Ir. *ajh*, Gr. *αινη*, praise, honour; Ir. *ariz*, Gr. *αργος*, white; Ir. *amma*, a horse's neck-band, or collar, Gr. *αμμα*, *vinculum*, a band or bandage; Ir. *ar*, slaughter, Gr. *Αρης*, Mars; Ir. *beann*, Gr. *βουνος*, the summit of a mountain, or the top of any thing; Ir. *cac*, the excrement of man or beast, Gr. *κακκη*, dung; Ir. *caimiasc*, a rock, also a stone-castle, Gr. *χαραξ*, a rock or bulwark; Ir. *cala*, Gr. *χαλεπος*, hard; Ir. *cam*, crooked, Gr. *καμπτω*, to make crooked; Ir. *col*, Gr. *κολουσις*, an impediment; Ir. *erio*, Gr. *κυαρ*, the eye of a needle; Ir. *erioh*, dark or brown coloured, Gr. *χρωω*, to colour; Ir. *erit*, a trembling, Gr. *κραδωω*, to tremble; Ir. *cujm*, Gr. *κουρμι*, beer or ale; Ir. *deasc*, the eye, Gr. *δεσχω*, to see. The Celtic *deasc* is manifestly the root of the Greek verb *δεσχω*, and the more evidently as verbs are generally derived from nouns. I doubt that any other language affords a word of a stronger or more natural signification than that which is the only word in the Irish to signify *sight*, or the *eye-sight*, I mean *rajd-deasc*, contracted into *rajdeasc*, whose literal meaning is, in Latin, *radii oculorum*, the rays of the eyes; Ir. *doiax*, Gr. *θυρας*, accusat. plur. a door; Ir. *dur*, Gr. *ιδωρ*, water. Plato in his *Cratylus* is of opinion that this word, as also *pyr*, fire, and *kyres*, dogs, are derived from the Phrygian language. He might as properly have derived them from the Celtic of Europe, wherein *ur* is fire, *cujn*, dogs, and *dur*, water, whence the termination *durum* of many names of towns in the Celtic countries. Ir. *djacujh*, grief, Gr. *δακρους*, tears; Ir. *zizlir*, Gr. *γυγλισμος*, a tickling; Ir. *leaxtar*, plur. *leaxtarh*, ships, Gr. *ληστης*, a pirate, and *ληστροικον*, a sea-rover; whence *Lestrigones*, the name of a piratical people anciently settled in Italy; Ir. *oban*, Gr. *φοβος*, fear, dread; Ir. *gearcall*, Gr. *σαρκα*, accusat. flesh; Ir. *gmeur*, Gr. *μορον*, a blackberry; Ir. *ghon* and *rhj*, Gr. *ριν*, the nose; Ir. *tjme*, Gr. *τιμη*, honour or dignity; Ir. *tōh*, Gr. *νωτον*, the breech; Ir. *tmorca*, fast, Gr. *θρεσκια*, in the compound word *εθελο-θρεσκια*, i. e. *voluntaria jejunia*, and rendered in the vulgate, *superstitio*, from the original Greek of the Epistle to the Collosenses, c. 2. v. 23. where it alludes to the superstitious Judaical fasts observed without authority; *vid. Buxtorf. Synag. Jud. c. 13. versus finem*. Ir. *trejd*, a quarrelling with words, a dispute, Gr. *θρεττε*, (*vid. Scholiast. Aristophan. in voce thrette*), to litigate or dispute; Ir. *ojce* and *ajce*, Gr. *υχια*, (in the compound word *ακροου-υχια*, *nox intempesta*), the night. Many more words might be added in this list, had not our Preface been already stretched to too great a length. The reader may remark that the Irish words in the preceding lists are either of one or two syllables, and that the Greek and Latin words corresponding to them are generally of two or three syllables, which is a plain mark of their being derivatives from the Celtic.

Before I have dismissed this subject, I find myself interested by the plan I have laid down to account for the origin of the affinity still sub-

sisting in some measure between the ancient different languages of Europe in its south and south-west parts, to make a few remarks on a system of quite a different tendency published last year at London on the same subject, in a work entitled "The Remains of Japhet," wherein all the different dialects of the posterity of Japhet by his sons Gomer and Magog, are reduced by the learned author to the one common name of Japhetan Language, which, he says, "was afterwards called Pelasgian, and then the Gomerian and Mogogian, or Scythian language; which, he adds, is now to be found only in Ireland, the Highlands of Scotland and Wales; and hence," says he, "I count the Irish and Welch to be sister dialects of the Pelasgian." These are the very words of the author, (Præf. p. 12.) by which we see he not only reduces all the different dialects of the Japhetan language under the one general name of Pelasgian, which he consequently must mean to be the national name of all the descendants of Japhet by his two sons Gomer and Magog; but also adds that the name of Pelasgian was more ancient than that of Gomerian and Magogian, or Scythian language. This learned author does not stop here, but extends the Pelasgian name still farther, by attributing it also to the dialect of the descendants of Javan, the fourth son of Japhet, (Genes. 10. 2.) for in the first place he tells us, (chap. 1. p. 47.) that, "thus," to cite his own words, "was the Ionian or Gomerian language first founded in Greece, the isles of Elisha, and afterwards called Pelasgian;" where, by the by, he identifies the name Ionian with Gomerian, as he does in the preceding page, though those two races, and their names, proceeded from two different persons, both sons of Japhet. This notion surely could not be a consequence of the mistake committed in chap. 1. p. 35, where Javan is set down as the third son of Gomer, which must be through inadvertency, or the fault of the printer, since the author mentions him as the fourth son of Japhet in p. 41. It is likely the descendants of Gomer and Javan used but almost one and the same language in the primitive times of their separation; but as this learned author acknowledges that Greece was first peopled by Javan and his children, I cannot imagine why he identifies the Javonian and Gomerian, as well as the Pelasgian dialects in so many different places throughout his book, even when speaking of times of great distance from the epoch of the dispersion of mankind. The few remarks I have to make on this learned author's system cannot, with any reason, be judged offensive to him, since I begin with fairly confessing that I have not acquired erudition enough to understand it, or to discover any solid foundation he may have to extend the Pelasgian name not only to all the posterity of Javan and their language, but also to all those of Gomer and Magog, and their different and widely spreading dialects throughout all Europe and the greater part of the Asiatic regions; a point he insists on in many places besides those I have quoted, and very remarkably in the following words, ch. 3. p. 71: "But though the whole issue of Japhet were *first* called Pelasgians in general, yet they appear to have been all along considered, both in Scripture, and among the earliest as well as modern authors, under the two general appellations of Gomerians or Celts, and Scythians." And here it is observable that our author, who

now makes no mention of the Javonians, must still mean to identify them with the Gomerians, since he says that "all the issue of Japhet were first called Pelasgians, and then Gomerians," &c.

The origin of the Pelasgians, and the derivation of their name, is well known to be a very uncertain point: I have diligently examined all the different accounts given of them by the ancient historians, such as Herodotus, Thucydides, Pausanias, Strabo, Dionys. Halicarn., Macrobius, besides what little Homer and Hesiod say of them; all which authors I have now before me, and have pretty maturely consulted. I have also compared the different opinions given of them by the moderns, such as Gurtlerus, de Originibus, l. 1. c. 15, 17, &c., Pezron, Fromont the elder, Peloutier, and others; and after all, I can only say that the origin of the Pelasgians and that of their name is a point that seems to me still wrapped up in its primitive uncertainty and obscurity. It appears indeed by all accounts that they were very ancient inhabitants of different parts of Greece, removing successively from one quarter to another; and I see no absurdity, though no certainty, in the opinion of their being the descendants of some of the earliest planters of that country. But of what particular stock, whether Javonians or Gomerians, or of the posterity of Peleg, the fourth descendant from Shem, as Epiphanius gives room to think them, and as Gurtlerus assures himself, no body can determine with any degree of certainty. Strabo, lib. 5, upon the authority of Ephorus, who, he says, had his from Hesiod, derives their origin and name from Pelasgus, the founder of the kingdom of Arcadia, and so does Macrobius, Saturnal. l. 5. c. 18, which is the more apparent, as the former tells us in the same place that it was upon Hesiod's authority that Ephorus had derived the origin of the Pelasgians from Arcadia, as being descendants of Pelasgus; for Strabo had, a few lines before, cited Ephorus in the following words, for having related that those people were originally Arcadians: "Eos (Pelasgos) originem ab Arcadibus ducentes, vitam militarem delegisse, author est Ephorus;" to which he adds, "that having induced many other people to observe the same military institution, they were all distinguished by the one common name of Pelasgians;" which, we may observe, furnishes one reason to account for their multiplicity. But who this Pelasgus was, or of what origin, is another point that still remains involved in very deep obscurity. Sir Isaac Newton, accustomed to give no proofs but demonstrations, tells us, without proof, that Pelasgus was one of the race or subjects of the Pastor Kings of Egypt, made fugitives by Misphragmuthosis, and that he came to Greece, together with Inachus, Lelex, Oeolus, the old Cecrops, and others, all adventurers of the same pastor-race. But we are told by Greek historians that he was the son of Jupiter by Niobes.—*Vid. Gurtler. l. 1. c. 15. s. 15.* The learned Fromont the elder is very positive that the Pelasgians were originally Philistines, and the same people as the Leleges. But whatsoever origin or stock Pelasgus may be of, if we suppose the Pelasgians to be his descendants, their antiquity in Greece must be allowed very respectable, as Gurtlerus and Simson refer him to A. M. 2420, about 1600 years before Christ, though still very short of what it would be, had they descended from the Javonians or Ionians,

who, according to Josephus, Epiphanius, and others, were the first inhabitants of Greece. And indeed if what Herodotus relates (in *Polymn.*) as the opinion of the Greeks in his time, viz. that the Iones, when they had lived in Achaia of Peloponnesus, which, he says, was before the time of Danaus and Xuthus, the son of Deucalion, were called Pelasgi Ægiales, or Littorales, but afterwards Iones, from Ion, the son of Xuthus; if this report of the Greeks, I say, were well founded, it would seem to identify those Pelasgi Ægiales, or Littorales, with the old Ionians. But Herodotus seems to have had no opinion of the foundation of that report of the Greeks in his time, for when first he mentions the Pelasgi in his first book, after observing that they were a different people from the Hellenians or Greeks, being of different language and manners, and that they were perpetually removing from place to place, (which, it would seem, may be partly owing to their military way of living,) he adds, “that under King Deucalion they inhabited the coast of Phthiotis, (near that bay which in Ptolemy’s maps is called Sinus Pelasgius,) that under Dorus, the son of Deucalion, they removed to Estiotis, (in Upper Thessaly,) that being thence expelled by the Cadmæans, they settled for some time in a place called Macednus in Pindus, (a city or territory of the Dorians,) whence they returned to Thessaly, then called Dryopides, and that it was from this last station they came into Peloponnesus, where they were called Dorici, or Doræ;” doubtless for their having lived among the Dorians of Thessaly; Pindus, where they had lived for some time, being, as I have just now said, one of their cities or territories, and which with Erineus, Boius, Cytinius, and Doris, all situate about Mount Pindus, constituted the Dorian State.—See *Diod. Sycul.* l. 11. c. 79. and *Gurtler.* l. 2. c. 30. s. 55.

But the author of “The Remains of Japhet,” availing himself of this appellation of *Pelasgi Ægiales*, which Herodotus mentions to have been attributed, by a vulgar report among the Greeks, to the Iones of Peloponnesus, concludes thereupon, not only that the Pelasgi were the same people as the Sicyones or Ægiales, subjects of Ægialeus, the first king of Sicyonia, but also that they were the most ancient *settled* people of all the Greeks, inasmuch as “the Sicyonians were the eldest settled kingdom of all Greece,” according to Bishop Cumberland, whom he quotes, pp. 81, 82. This conclusion our erudite author introduces by the following lines, p. 88: “The most ancient monarchy of these (the Pelasgi) was that of the Sicyonians, and their country was called Sicyonia, situated on the north-west side of the Peloponnesus; but the name of this peninsula was first Ægialea, which, in the opinion of the famous Bishop Cumberland, was so called either from its first king, Ægialeus, or because it lay near the shore of that peninsula.” This period, indeed, seems somewhat *obscure*; to me, at least, I confess it is not intelligible. But the following in p. 82 is very clear: “Now as to the Sicyonians, a division of the Pelasgi, *which was the first and general name of all the original settlers*, their antiquity cannot be disputed; for Herodotus says, in his *Polymnia*, that the Greeks affirm the people of this kingdom, Ægialea, were called Pelasgi Ægialenses before Danaus came into Greece, and before Xuthus’ time, whose son Ion is fabulously

said to have given the name Iones to some of the inhabitants of Greece." Now with this worthy author's good leave, I humbly think these two paragraphs of his work may want some share of revision for their greater accuracy. For in the first place, I must observe to him, that Herodotus does not say "the Greeks affirmed that the people of the kingdom of Ægialea were called Pelasgi Ægialenses," as this writer sets down; but that the Iones of Achia, in Peloponnesus, were said to be so called, according to the report of the Greeks. *Iones qui quamdiu in Peloponneso Regionem quæ vocatur Achia incoluerunt, et ante adventum Danai et Xutti in Peloponnesum (ut Græci aiunt) vocabantur Pelasgi Ægiales seu Littorales, sed ab Ione Xuthi filio Iones sunt appellati.* These are the precise words of Herodotus in the Latin edition revised by Henricus Stephanus. In the next place I do not find any authority for this author's assertion, "that Ægialea was the first name of the peninsula of Peloponnesus;" nor does it appear that it was even the first name of Sicyonia, but rather the contrary; inasmuch as I find in Ptolemy's map of that peninsula, which now lies open before me, the following words marked down in that part which comprehended the kingdom of Sicyonia, "*Sicyonia, prius Micone, post Ægialis.*" Besides all this, it is to be considered that Herodotus, as I have already observed, does not appear to have any good opinion of that report of the Greeks about the Pelasgi Ægiales, especially as by his account of the migrations of the Pelasgi, they did not enter into Peloponnesus until long after the time of Ægialeus, who, by all accounts, was of much higher antiquity than either Danaus or Xuthus. And another reason why this author could not, with any degree of certainty, have concluded, from the appellation of Pelasgi Ægiales, that the Pelasgian name in Peloponnesus was as ancient as Ægiales, or the kingdom of Sicyonia, is, that the word *Ægiales* is made synonymous to *Littoralis*, not only by the Latin edition of Herodotus, but also by Bishop Cumberland, as above cited by our author, and by Fromont the elder, who likewise derives the proper name of King Ægiales, from his having settled himself near the shore; and this derivation is the more natural as *αιγιαλος* in Greek signifies the same as *littus*, a shore. In short, all that can be said, with any appearance of foundation or probability, for the antiquity of the Pelasgian name in Peloponnesus, in my humble opinion, is reducible to this alone: that after the removal of the Pelasgi from Thessaly to that Peninsula, where, according to the above account of Herodotus, they were called Dorici or Dorees, (a name which they brought with them from Doris, where they had inhabited, in the city of Pindus, as I have already observed, and what I find confirmed by Gurtlerus, lib. 2. c. 30. s. 56.) The Iones of the Peloponnesian Achia, who then were settled in the twelve cities enumerated by Herodotus in his first book, having plain cause of apprehending the consequences of the growing power and ambition of the Athenians, joined both in alliance and military institution with those Doric Pelasgians, as being a numerous tribe of veteran soldiers. In consequence of which junction the Ionians were called Pelasgi Ægiales, i. e. Littorales, as being all situated on the coast of Achia, behind Sicyonia, towards the west. And this new appellation of the Ionians is

naturally consequent from Strabo's account of the Pelasgi, of whom he says that all the different people who had associated themselves with them in the same institution of a military life, were distinguished by the same name of Pelasgi: *ad quam vitæ (militaris) institutionem cum alios permultos convertissent, idem omnibus vocabulum impertisse*.—Strabo, (ex Ephoro,) lib. 5. The apprehension of the Iones was but too well grounded, inasmuch as they were afterwards dispossessed of their twelve cities by the Achians, or Athenians, who transplanted them backward of Athens into Hellas, or Hellades, afterwards called Achaia, on the continent of Greece in Lower Thessaly, where they could secure them from any junction with the Spartans.

The circumstance explained in the above quotation from Strabo, accounts very naturally, as I have hinted before, for the great extent of the Pelasgian name; and this author, immediately after his remark in that passage, plainly tells us it was from that circumstance it happened that the Pelasgian name was famous in Creta, Thessalia, Lesbos, and the neighbourhood of Troas. Other authors, particularly Pausanias and Dionysius Hallicarnassus, extended that name to other parts of Greece and the Ionian coasts of Asia; and this, I think, is all that can be said of the Pelasgi and the cause of the extent of their name. As to that adventuring band of them that went to Italy, they were so inconsiderable that the Aborigines conceived no jealousy against them for their number, but received them with open arms as their auxiliaries against the Umbrians. Peloutier cites Thucydides as if he had said that the Pelasgians were most widely dispersed throughout all Greece before the time of Hellen, the son of Deucalion. His quotation runs thus: *ante ætatem Hellenis filii Deucalionis gens Pelasgica latissime diffusa erat*.—Thucid. l. 1. c. 3. I have scrupulously examined Thucydides, not only in his first book and third chapter here cited, but throughout the whole Latin copy revised and published by Henricus Stephanus, and could find no words to that purpose in any part of his work, nor any mention of the Pelasgi but in two places. First in that very place cited by Peloutier, where I only find these lines wherein the Pelasgi are occasionally mentioned: *ante Trojanum bellum constat Helladem (postea Achiam) nihil communiter egisse; ac ne ipsum quidem hoc nomen tota ubique mihi videtur habuisse, sed quædam loca ante Hellenem Deucalionis filium: nec usquequaque hoc fuisse cognomen, sed tum suum cujusque gentis proprium, tum Pelasgicum a seipsis cognomen impositum*. This only shews that the Pelasgians were one of the different people that inhabited Hellades in Lower Thessaly before the reign of Hellenes, which agrees with Herodotus's account above related. The other mention of the Pelasgians by Thucydides, is in his fourth book, where he only says of them that the Pelasgici Tyrrheni were formerly inhabitants of Lemnus and Athens. In the last-cited page of "The Remains of Japhet" the learned author advances, "that Pelasgi was the first and general name for all the original settlers." Certainly he could not have devised a more concise and effectual method to comprehend within that name, not only all the primitive descendants of Japhet, but also those of his two brothers. But I apprehend he will scarce be able to reconcile it with the

particular character given of those people by Herodotus and Strabo, of whom the former, in his account above related, says of them: *illa vero* (gens Pelasgica) *assidue multumque est pervagata*; and the latter observes that the Attican writers said of the Pelasgians, that being accustomed to go about like birds wherever chance or fortune led them, they were hence, instead of Pelasgi, called Pelargi, i. e. Ciconiæ, meaning storks or cranes, a kind of strolling birds. *Rerum Atticarum scriptores de Pelasgis tradidere Athenis fuisse Pelasgos, qui cum, instar avium quo sors vocaret huc atque illuc errabundi commearant, pro Pelasgi, Pelargi, i. e. Ciconiæ vocarentur ab Atheniensibus.* It is from this unsettled kind of life, and from the radical derivation of the word *Pelasgi*, that the erudite Fromont the elder, and the very judicious and learned author of the Mechanical Formation of Languages, make the name *Pelasgi* synonymous to *dispersi*; and indeed it would seem by Strabo's remarking that all those who came into the military institution of the Pelasgi, which engaged them to march from place to place, wherever they found it advantageous to take party as auxiliaries, that this appellation of Pelasgi was rather significative of their profession or state of life, than the particular name of a tribe or nation. From all this it follows, that the Pelasgi were of all others the people who had the least right to be called *Settlers*.

One point relative to the Pelasgi at which, I confess, I am somewhat surprised, is the great consideration they are held in by some modern writers on account of their religious maxims, as they are described by Herodotus in the following passages, by which the learned reader will judge whether the Pelasgi deserve to be extolled, as they are by those writers, for their manner of worship, as if it were agreeable to the pure patriarchal religion: "Hos itaque ritus, et alios præterea quos referam, *Græci sunt ab Ægyptiis mutuati*; sed ut Mercurii statuam facerent porrecto cum veretro non ab *Ægyptiis*, sed a *Pelasgis* didicerunt, et primi quidem ex omnibus Græcis *Athenienses* acceperunt, et ab his deinceps alii: nam præstabant apud *Græcos* ea tempestate *Athenienses*, in quorum regione permixti *Pelasgi* habitant, ex quo cœperunt pro *Græcis* haberi. Quisquis *Cabirorum* sacris fuit initiatus, quæ *Samothraces* peragunt a *Pelasgis* sumpta, is, o vir, quæ dico intelligit. Nam *Samothraciam* prius incoluerunt hi *Pelasgi* qui cum Atheniensibus habitaverunt, et ab illis *Samothraces* orgia acceperunt." It seems to me very extraordinary that those writers who affect to extol the religion of the Pelasgi, take no sort of notice of this fine sample of their piety, which they communicated to the Athenians in the shameful attitude of the statue of their god Mercury, no more than of their horrid Cabirian mysteries, of which they were the authors, according to the above account; mysteries which not only encouraged but even required fratricide. *Cabiros autem dum Corybantes vocant, mortem quoque Cabiricam annunciant. Hi enim duo fratricidæ sublatam cistam, in qua pudendum Dionysi erat repositum, vexerunt in Heturiam, egregiarum mercium mercatores. Ibi habitantes exules, venerabilem pietatis doctrinam, pudenda cistamque Hetruscis colendam commendarunt.*—Clem. Alex. Admon. ad Gent. p. 12. And Firmianus informs us, that at the cele-

bration of those Cabirian and Corybantian rites, it was required that two brothers should kill a third brother, and to the end that this pious ceremony should not be profaned by being made known to the public, the two parricide brothers were to consecrate and bury the murdered body under the cliff of Mount Olympus. The approvers of the religion of the Pelasgi must have taken no notice of those horrors, of which they were the first inventors among the Greeks, by the account of Herodotus.—See also Gurtler. l. 1. c. 17. s. 22, 23. But here follows the passage, in the same place of Herodotus, which is strained, and indeed it must be violently strained, to found a favourable opinion of the primitive religion of the Pelasgi as here described; at least it will never appear from it, that their manner of religious worship was the same as that of the Patriarchs, who worshipped the one and only true God; whereas the Pelasgi professed at all times a plurality of Gods, as appears by this passage of Herodotus which here followeth, lib. 2: *Idem autem, (Pelasgi) in deorum invocatione tum omnia immolabunt (uti ego apud Dodonam audiendo cognovi) tum nulli deorum aut cognomen aut nomen imponebant, quippe quod nondum audiissent—multo deinde progressu temporis aliorum deorum nomina audierunt ex Ægypto allata, post quos diu nomen Dionysi acceperunt.* Here we see that the Pelasgi always admitted a plurality of gods, and that the reason why they gave them no particular names was because they had heard of no such names until they were received from the Egyptians. It is well known to all readers of antiquity that in the primitive ages, after the knowledge and worship of the true Deity had been generally swerved from, no nation, not even the Egyptians, as appears from the first book of Diodorus Siculus, knew or worshipped any other gods than the sun, moon, stars, and the four elements; and that idolatry was not in practice until after-ages, when the different nations began to deify their kings and illustrious personages, which seems to have had its first rise from Egypt and Phœnicia, whence it first came to the knowledge of the Greeks, as appears by the preceding passage; and in Greece it was first brought to perfection and method by Hesiod and Homer, as we are informed by Herodotus in the same place, and in the following words: *Unde autem singuli deorum extiterint, an cuncti semper fuerint, aut qua specie, hactenus ignoratum est, nisi nuper atque heri, ut sic dicam. Nam Hesiodus atque Homerus (quos quadringentis non amplius annis ante me opinor extitisse) fuere qui Græcis theogoniam introduxerunt, diisque et cognomina, et honores, et diversa sacrificia, et figuras attribuerunt.* Here we see no particular merit can be derived on the religion of the Pelasgi from their observing *no difference of sacrifices*, since no such difference was known to the Greeks before Hesiod and Homer had instructed them of it.

These remarks on the history of the Pelasgi I have made with a view to submit them entirely to the judgment of the learned author of the Remains of Japhet. Far from being disposed to derogate in the least from the merit of his work, I rather should, in my quality of a mere Irishman of the old stock, show him my gratitude for his zeal in asserting that Patriarchal genealogy of Milesius which our bards have been

stout enough to trace up to our first fathers through the plains of Senaar, mentioning also in their way both the Pharaohs of Egypt and Moses, though they knew not one step of that dark road, no more than Senaar and these personages, until they had learned them from the holy scriptures. As to this erudite author's first peopling Ireland from the Scythian countries by a north-west route, I must take leave to observe to him, that it manifestly appears, from the nature of the Irish language, that Ireland was peopled by Celts both from Gaul and Spain, long before the arrival of the colony brought thither by Milesius; and that of the *Tuatha de Danain*, or the Dananian tribes, who had preceded the Milesians, the only Scythian colonies that ever came to Ireland before the Norwegians or Danes, that were expelled by Brien Boiroidmhe in the beginning of the eleventh century. I am not interested to make any remarks against this learned author's making the Britons a Gomerian colony, and bringing them by sea from Greece, though a great deal could be said, and has already been said upon good grounds by several learned writers against the old reveries of Jeffry of Monmouth, who first published that opinion, whose chief materials he had found in Nennius. But if he means, as it seems he does, that the Britons, ancestors of the Welch, were the first inhabitants of Albion, afterwards called Britain, he will, I am confident, find the contrary of that opinion well evinced in the preceding part of this Preface, where it is proved, both by good authorities and what may be called living evidences, that that island was peopled before them by the Guidhelians or Celts of Gaul, who afterwards constituted the main body of the Irish nation. As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, "that it is called *Gaoidhealg*, from its first professor at the above school, by name Gadel, a Gomerian," and that the language he then spoke and taught as an usher of that school under that royal school-master Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day*; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers after they came to some knowledge both of the sacred writings and profane histories; and in Britain by Nennius and Jeffry of Monmouth, as above observed. The real and true antiquities of Ireland are not to be derived from any other sources than our authentic annals, such as those of Tighernach of Innisfallen, and the *Chronicon Scotorum*, and a few others, wherein no fabulous stories are taken notice of, such as those of the book called

Leabher Gabhala, and others of the kind, published in the translation of Doctor Keating's History, which he never intended for the public, but only for the amusement of private families; a translation which must have been intended for ridiculing and entirely discrediting the Irish antiquities, as the publisher of Clanrichard's Memoirs has justly observed in his erudite preface. The other repositories of the true Irish antiquities are, first the very language of the ancient natives, as it is preserved in old parchment manuscripts; next the history of the customs or manners of these same ancient natives, inasmuch as the surest clue for tracing out the origin of nations consists both in their language and old usages; and in the last place, the ancient names of tribes and places, by which the origin of the old natives may likewise be pointed out.

Now remains that I should give a particular account of the sources and authorities from which the following Irish Dictionary hath been derived and composed, which consist not only in different vocabularies, but also in a good number of the best and most ancient Irish manuscripts now extant, as is mentioned in the title page. The chief vocabularies which are inserted in this Dictionary are those of Lhuyd, Plunket, and Clery, with others of anonymous authors, besides particular collections of words taken out of different old writings by persons of the best skill in the Irish language, with whom I kept a correspondence of letters for that purpose for several years. The manuscripts out of which I have taken a great number of words not to be found in any of the vocabularies above mentioned, are the Annals of Tighernach, of Innisfallen, those called *Chronicon Scotorum*, and that great and voluminous repository of the old Irish language, called *Leabhar Breac*, or the Speckled Book of Mac Eagan, containing a great collection of lives of saints and historical tracts, and whereof my copy hath been written, soon after the middle of the eleventh century, as appears by a list of the archbishops of Armagh down to the writer's time, who finishes it with *Maolrya Mac-Amalgaib*, who succeeded to that see an. 1165. Another very ancient parchment manuscript entitled *Feilhe na Naom*, or the Book of Vigils and Feasts of Saints, together with that extensive Life of St. Patrick, called *Vita Tripartita*, written, according to the judicious Colganus, about the middle of the sixth century; besides another Life of the same Saint, written by Fiechus, one of his earliest disciples, in the beginning of the sixth century, and the Life of St. Brigit, composed by Broganus about the year 625, as is solidly proved by Colganus in his Notes on that Life. The History of the Wars of Thomond, or North Munster, written in a very florid and copious stile by John Magrath in the year 1459, is another great repository of the Irish language, which is often quoted in this Dictionary, to whose composition several other manuscripts and printed books have also contributed. One advantage which accrues for the cultivation of the Irish language, from our having inserted and explained in this Dictionary the hard words that occur in old manuscripts is, that it will enable all readers of Irish to understand such manuscripts; what will encourage them to cultivate that ancient language, which is the best

preserved remains of the old Celtic of Gaul and Spain, as hath been already proved by several reasons and authorities.

But before we have finished this Preface, it may be necessary to obviate an objection that might possibly be made against our opinion of the purity of the Irish dialect, and our deriving it almost entirely from the old Celtic of Gaul, or rather identifying the one language with the other, allowing only a small mixture of the old Spanish, and without taking much notice of any mixtures it should naturally have received from the two Scythian or Scytho-German colonies, the Dananians and the Scots, which we acknowledge not only to have been mixed with the primitive Irish, but also to have obtained sovereign sway amongst them, at least in the northern provinces. This objection, which indeed carries a plausible appearance, can, notwithstanding, be obviated, as I humbly think, in a very natural manner; by which it will appear that the mixture which the primitive language of the main body of the old Irish nation, before those Scytho-German colonies, could have received from their dialects, may justly be esteemed as inconsiderable, or rather almost as a mere *nothing*, as that which may be thought to have been introduced into the Irish of all our manuscripts written from the time of the arrival of the English, Welch, and Norman colonies in Ireland, down to our own days: manuscripts which shew not the least mixture of English. The reason is very plain and natural, and can very pertinently be exemplified and confirmed by what happened in Ireland relative to the people now last mentioned. All the Celtic nations, as may clearly be inferred from Cæsar's Account of his Wars with the Gauls, Germans, and Britons, as also from other ancient writers, were divided at all times into different tribes and petty sovereignties, all as independent of each other as their respective forces could make them, almost perpetually in war amongst themselves, at least in one part or other of the same nation, and never acknowledging any one common sovereign or monarch, but when they all judged it necessary for their defence against a common enemy to choose a supreme commander invested with all civil and military power, as in the case of Cassivellanus: "Non enim unius imperio regebantur (says Cambden) sed, ut *Gallia*, sic quoque *Britannia* plures reges habuit. Utque Gallia in rebus difficilioribus publicum gentis concilium egerunt, et unum imperatorem designarunt; idem Britannos præstitisse ex his Cæsaris verbis elici possit. *Summa imperii bellicæ administrandi communi concilio permissa est Cassivellauno.*" From this political constitution of all the Celtic nations it naturally followed, that whenever an adventuring party of strangers came into a Celtic country, they could never fail of being well received by one tribe or other of the nation, who employed them as their auxiliaries against those of their neighbours with whom they had any quarrel; and in proportion as those auxiliaries helped the natives to weaken each other by their quarrels, so they themselves gained ground and strength from day to day, until they reduced, at long run, the silly warring tribes under their own sway. And as such foreign adventurers and sea-rovers from the northern parts always came in small numbers and parties, without charging their leather boats and small vessels with women, so they were

under the necessity of begging wives from the natives of the countries they were received in: an instance of which fact Beda gives (Hist. Eccl. c. 1.) in his account of the manner in which the Scandinavian Picts got wives from the Irish Scots, who certainly were their countrymen, as appears by the proper names of the chiefs or petty kings of both people, and from several other arguments. The necessary consequence of this mixture and alliance of these new adventuring people with the old natives of the country was, that they, or at least their children, lost their own original language, and spoke no other than that of the nation they mixed with; which was exactly the case with the first English settlers in Ireland, who soon became mere Irishmen in their language and manners, so as to have entirely disused the English, and spoke nothing but Irish: a circumstance which made the English government think proper to oblige them to return to the use of the English language, and disuse the Irish, under certain penalties specified in an Act of Parliament, in whose preamble it is observed that those English planters were become more mere Irish than the very natives of the old sort; *ipsis Hibernis Hiberniores*. These arguments, I flatter myself, will sufficiently obviate and annihilate all the force of the above-mentioned objection; especially in the eyes of all those who will have read and considered the examples and proofs produced by Monsieur Bulet in his Dissertations, where he shews, by solid reasons and plain evidences, that the Gauls preserved their old language under the empire of the Romans, and for a long time after the northern people, Goths, Burgundians, and Franks, had settled among them; and that it was in Charlemagne's time they began to mix it with broken Latin.

The author of the Remains of Japhet thinks his system of deriving the Irish language from the Scythian, or rather identifying the one with the other, is very clearly and effectually confirmed by Colonel Grant's explication of an inscription found on the reverse of a Siberian medal, of which that officer gives a copy in a French Memoir addressed to Monsieur De Lisle, a French envoy or resident at the court of Petersburg. Colonel Grant, by his explication of that inscription, published in the Remains of Japhet, pretends that the characters and words inscribed on that medal are all mere Irish, delivered partly in abbreviations, and partly in entire words. I have long examined and pored over that inscription, as published in the now-mentioned work, and can declare to the public, with full assurance and knowledge of the matter, that it contains no more of Irish characters or words, either entire or abbreviated, than it does of Greek or English, or any other language I have any acquaintance with. And further, that that officer's Irish explanation of the Tartarian words *Artugon*, *Schugo-Teugan*, *Tangara*, not only is violently strained, but also shows very clearly that he had but a very imperfect knowledge of the Irish language, and none at all of its orthography; a fact which appears throughout his whole Memoir. And for a more evincing proof of this fact, I can, with good authority, inform the public that that officer acknowledged to a worthy person of the fairest character, both in his public office and private life, in this capital, that he could not read the Irish language in its old and common letters or

types, either in print or manuscript. This he could not avoid acknowledging, being put to the trial by the person I mean, with whom he had a friendly intimacy, and from whose mouth I have received this anecdote. All this serves to shew us how dangerous it is to grasp at every appearance of an argument for supporting a favourite opinion. To me it is really inconceivable why the author of the *Remains of Japhet* so earnestly insists on deriving the Irish and their language from the Scythians or Magogians, while he asserts that the Britons and their dialect proceeded from the Gomerians; though he brings them from Greece, a country which he mentions in several places to have been first peopled by Javan and his posterity, agreeable to Josephus and the authors of the *Universal History*; and yet as often represents its most ancient inhabitants as Gomerians or descendants of Gomer. The close and abundant affinity, or rather identity, in many instances, so remarkable between the Irish and Welch dialects, proves to a demonstration that both people proceeded from the same country or the same nation, in times later, by many ages, than the epoch of the separation of the Gomerians and Magogians; and as we are assured by Tacitus that the language and manners of the Britons agreed with those of the Gauls in his time, it evidently follows, from the close affinity or agreement between the Irish and Welch dialects, joined to this testimony of Tacitus, that both people were inhabitants of Gaul immediately before they passed over to the British isles; and no good author ever advanced that the Gauls were Magogians or Scythians. If we should say, with this learned author, that this close agreement between the Irish and Welch dialects hath proceeded from the supposed sameness of the dialects of the first descendants of Gomer and Magog; by the same reason we must conclude, that the dialects of any other two different people descended from any two sons of Japhet, Sem, or Cham, should keep as close an affinity with each other to the present time, as the Irish and Welch dialects mutually preserve in our days. But this conclusion is very far from being verified by experience, nor is it natural or agreeable to reason that it should. The difference or alteration wrought in the dialects of any two tribes who proceeded separately from the same country or nation with which it once made but one and the same people, is owing partly to the difference of their climates, which having naturally an influence on their organs of speech and their imaginations, causes a like difference in their pronunciation, and consequently in their language; and partly to the new different names they must give the new objects they meet with both in their travels and the countries they fix in; besides the new names and terms belonging to the different trades, arts, or sciences they may happen to invent or discover in process of time, or regarding their different ways of life: all which names and terms must naturally be different in all different dialects. Now all those alterations, together with what may proceed from mixtures of words borrowed from other people in course of time, must always be proportionable to the space of time which has elapsed since the first separation of those two tribes or colonies from the same common country or stock, with which they once constituted but one and the same nation: so that the difference of their dialects is

necessarily in a direct *ratio* of the length of the time elapsed since their separation, and consequently their affinity must always be in an inverse *ratio* of that same space of time. Hence it is manifest, that if we compare any three or more dialects of the Celtic nations with each other, the two whose dialects have preserved the closest affinity are those whose separation from each other has been most recent; allowances being made for their situations and difference of climate. And if a just proportion could be struck out between the respective affinities of the dialects of any two different people with the dialect of any third separate people; the quantity or space of the time elapsed since their respective separations from that third tribe may be determined in some manner; not indeed with precision, but so as to leave it unfixed within the compass of some few centuries. Thus if we should suppose that the affinity of the dialect of the Highlanders of Scotland with the Irish language may be in the *ratio* of three to one with the affinity between the Welch dialect and the same Irish language; then, if no allowances or deductions should be made with regard to climate, situation, or other circumstance, the quantity of the time elapsed since the separation of the Welch and the Irish, should be in the same *ratio* of three to one with the space of time elapsed from the separation of the Highlanders from the Irish; or, which is the same thing, this last space should be in the inverse *ratio* of three to one with the former. Now, as it is known from the Irish Annals that the separation of the Highland Scots from the Irish began in the year 503, and that they continued to increase their numbers from Ireland during the sixth, seventh, and eighth centuries, we may, by taking a *medium*, fix their entire separation about the middle of the eighth century; that is to say about a little more than one thousand years since. This computation, if we should exactly conform to the above proportion, would throw back the separation of the Irish from the Welch on the continent of Gaul, to the term of three thousand years. But as their climates and their situations for preserving their respective languages in the British Isles, are not very different, we may, with a good face of certainty, supposing always the above proportion of affinities, refer their separation to some epoch between 2300 and 2600 years backward of our time; so as it may be about eight hundred years before the birth of Christ: a very inconsiderable antiquity in comparison with that of the separation of the Gomerians and Magogians.

For a conclusion of this Preface, I have one remark to add, which tends to shew the perfection and politeness, as well as the antiquity of the Irish language. It consists in this one remarkable circumstance, that before the Irish came to the knowledge of the *Gospel* or *Christian* morals, their language had words for all moral duties and virtues, and their opposite vices or sins; nay, and for those acts which are called theological virtues, *faith*, *hope*, and *charity*, and whose Irish names are *creidream*, *dócar*, *grád*, all three mere original Irish words, such as no language can want. The Irish names of the seven mortal sins, *uabair*, *raint*, *drúir*, *cráor*, *fearg*, *poimad*, *leirge*, are of the same nature, as well as those in which are expressed the ten commandments, the four cardinal virtues, the seven gifts of the Holy Ghost, the seven corporal

brotherhood - covetousness - lust - gluttony - anger - envy - sloth -

and seven spiritual works of mercy or piety, and the twelve fruits of the Holy Spirit. — *Galat. 5. 22.* Not one of all those names having the least resemblance in radical structure to the Scriptural Latin words of the same signification, excepting *creideam*, which I have demonstrated above, and in the note at the word *οἰκον* in the Dictionary, to be an original Celtic word, and that upon whose root, which is *creid*, the Latin *credo* was formed. All this plainly shows that the Druids, who were the doctors of morality and religious discipline among the Celts, and particularly in Ireland, were a learned body of people, and fully instructed of all moral duties and virtues. For the Irish language could not have words for objects or ideas that were unknown to the Irish Druids and the rest of their nation. Of the same genuine stock of the old Ibero-Celtic, are the names of penitential works, *τιορσα*, *δέησις*, *μνηστε*, i. e. *fast*, *alms*, and *prayers*; though the first is of a radical identity with the *θρησκευα* of the Greek, in the compound word *εθελοθρησκευα*, which expresses the same thing as the Irish compound *τολ-τιορσα*, *voluntary fast*. Cæsar's remark that the Gauls went over to Britain for perfecting themselves in the Druidish discipline, shews that the Druids who belonged to the colonies that passed over from Gaul to the British Isles, carried with them, and preserved in those remote recesses, the original doctrine of morality, possibly the same that had been handed down to them from the Patriarchal times. And if those Gauls who went to Britain for that purpose, had passed over to Ireland to be instructed by the Irish Druids, it is quite agreeable to reason to think that they would have found the primitive traditions still better preserved amongst them than among the Britons, who left the continent of Gaul much later than the Guidhelian Irish. Another short, but curious remark to be made on the Irish language is, that though it be not common in the other European languages, nor indeed does it seem natural, that monosyllabic words should be expressive of complex ideas, yet the Ibero-Celtic dialect abounds with such monosyllabics. For instance, this one syllable *majg* conveys at once a complex of all the different ideas of a stern and proud attitude of a person's head and face, with an affected air of the countenance.

I am very sensible that some account of the origin and antiquity of the use of letters in Ireland, would be very pertinent at the head of an Irish Dictionary. But as that subject, and the inquiry that should attend it, would require an extensive dissertation to set it in its due light, I have reserved it for another work, which, as I have hinted before, might in a short time be made ready for the Press. It is just to inform the reader, who will doubtless take notice of several instances of repetitions of the same words in different writings throughout this Dictionary, that such repetitions proceed partly from the difference of pronunciation in the four provinces of Ireland, and partly from the substitution of commutable vowels and consonants indifferently for each other. I have followed Mr. Harris's example in his edition of Sir James Ware's works, by inserting, in an alphabetical order in the Irish Dictionary, the names of the old families of Ireland, and of the territories they anciently possessed, but in a more ample manner than Mr. Harris has done. The

abbreviations used in the Dictionary are explained at the heel of this Preface. I would recommend to those who would be desirous to conceive at once a general notion of the nature and radical constitution of the Irish language, to begin with reading successively the Remarks prefixed in the Dictionary before every one of the seventeen letters of the Irish alphabet.

P. S.—The author of the following work having forgot to account in his Preface for the plain affinity observable in many instances throughout the Dictionary between Irish and Anglo-Saxon words of the same signification, he now thinks fit to offer as his humble opinion, that that affinity may, for the greater part, be rationally derived from the radical agreement which originally subsisted between all the dialects of the Celtic nations, and more especially between those of the Gauls, Germans, Italians, Spaniards, and the inhabitants of the British Isles: a fact whereof Cluverius has alleged many such proofs, as may be esteemed living evidences, in his *Germ. Antiq.*, l. 1. c. 5, 6, 7, 8. And though it hath been observed in the Preface that the mixture introduced into the primitive Irish language, which was the original Celtic of Gaul, from the dialects of the Scytho-German colonies that mixed with the Guidhelians, who were the old natives of Ireland, should be esteemed very inconsiderable for the reasons therein alleged; yet the author did not mean to deny or doubt but that several words of those Scytho-German dialects might have crept into the Guidhelian language, and many more of the Germano-Belgic dialects of those several tribes of Belgians whom the Irish called *Clanna-bolz*, or *fjn-bolz*, i. e. *Viri Belgii*, who were mixed with the old inhabitants in the different provinces of Ireland, where they even obtained sovereign sway for many centuries, especially in Leinster and Connaught, in which latter province they maintained their sovereignty to the end of the third century.

ABBREVIATIONS USED IN THIS WORK.

H. and Heb. for *Hebraice*; Old Parch. for *Parchment*; L. and Lat. for *Latine*; Pl. for *Plunket*, and Cl. for *Clery*; Gr. for *Græce*; Ant. Membr. for *Antiqua Membrana*; W. and Wel. for *Welch*, and S. W. for *South Welch*, N. W. for *North Welch*; dim. for *diminutive*; pl. for plural; Q. for *quære*; i. e. for *id est*; ex. for *example*; Ir. for *Irish*; vid. for *vide*; sup. for *supra*; qd. vid. for *quod vide*; Brit. for *British*; Syr. for *Syriac*; Hisp. for *Hispanice*; Belg. for *Belgice*; Gall. for *Gallice*; Dan. for *Danish*; Germ. for *Germanice*; S. for *Saint*; gen. for *genitive*; Goth. for *Gothice*; Teut. for *Teutonice*; Cantab. for *Cantabrice*; Chal. for *Chaldaice*; N. B. for *nota bene*; Sc. for *Scotch*; an. for *anno*; Sax. for *Saxonice*; Ang. Sax. for *Anglo-Saxon*; *Բայր. Ժողով.* for *Բայրեյմ. Ժողովեալձայն*; *L. B.* and *Leabh. Br.* for *Լեաբար Բրեաւ Սյո Դոճայն*, or *Mac-Egan's Speckled Book*; compar. and comp. for *comparative*; gen. for *genitive*; Brog. and Brogan. for *Broganus*; col. for *column*; p. and pag. for *page*; c. and ch. for *chapter*; v. for *verse*; t. and tit. for *title*; vit. for *vita*.

REMARKS ON THE LETTER α .

THE letter α is the first in the alphabets of almost all languages, though our ancient historians inform us, as O'Flaherty, upon the authority of the book of Lecan, observes, that the old Irish like the Æthiopians or Abyssines began their alphabet with the letter δ , and therefore the Irish called it *beṭ-luyr-njon* from its three first letters b, l, n . However, in imitation of other learned languages, and particularly the Latin, whose alphabet was introduced into Ireland by the first missionaries of the Christian religion, the modern Irish thought proper to begin their alphabet with α . This letter is one of the five vowels (called *cūjz zutajde* in Irish) and is pronounced broad, like *aw* in English. It is distinguished by the appellative of *ajlm*, which seems to signify strictly and properly the *palm tree*, called *palma nobilis*, and therefore deserves precedency; although Mr. Flaherty, notwithstanding the affinity of the words *ajlm* and *palma*, interprets it the *sir tree*, Lat. *abies*. It is not unlike the Hebrew \aleph and the Chaldean and Greek α . By our Grammarians it is ranked among the *leacán-zutajde*, or broad vowels; and in our old manuscripts we find α, o and u written indifferently one for the other, as in *aḡar, ocaḡ, aḡur*, and: as also in *déar, déor, déur* a tear, &c. thus among the Æolians we find o written for a , as *σπαρος* for *σπαρος*, an army, *ονω* for *ανω*, meaning *over* or *above*, and the Latins have imitated them, saying *domo* from the Greek *δαμω*, to tame, or subdue; as also *Fovius* for *Fabius*, according to Festus, and *forreus* for *farreus*.

α was sometimes written for the *ea* of the moderns, as *δαḡ* for *deaḡ*, good, &c. it begins all those diphthongs which in Irish are called *na cejtne hamarcojll*, or the four apthongs, viz. *ao, aoj, aj, ae*. Note that *ao* (which is a modern apthong, as is the triphthong *aoj*, and is substituted instead of *ae* and *oe* used by our old writers) is pronounced broad like *e* long, or the Latin *œ*, as in the words *ḡaoḡal*, an age, Lat. *sæculum*, and *aoḡ*, age, lat. *ætas*. The triphthong *aoj* is pronounced like *ee* in the English words *been, keen*, &c. but more nearly like *uj* in the Irish, for which it has been substituted by the moderns. It is an inflection of *ao* and formed directly from it, as from *maol*, bald, comes *maojl* and *maojle*, bald and baldness; *ḡaoḡ*, *ḡaoḡj*, produce also *ḡaoḡj*, *ḡaoḡj*, &c. so that the Irish triphthong in general is formed by adding an *j* to the diphthong, and thus serves to express the genitive case and other inflections of the same word, as *aoj* from *ao*, *eoj* from *eo*, *jaḡ* from *ja*, *juj* from *ju*, and *uaḡ* from *ua*. Analagous to the genius of the Irish language in this manner of inflecting the diphthong into triphthongs, it is observable in the Ionic inflections of nouns that they frequently use *ow* for *ou* in the genitive case: and nothing more common in the Greek language than a vowel extraordinary, and sometimes two, added in the beginning, middle or end of words, that they may sound the sweeter, or that the verse may flow the more pompous and musical. Thus, for one example amongst many, the Phœnician tribe, who are called *Gephyraei* in the Latin edition of Herodotus, are written *Γεφυραι* in his Greek origi-

nal, l. 5. c. 57, 58. So that if we would compare both languages together, we should find much a greater number of such inflections and variations in the Greek, than in the Irish. And they are the less puzzling in the latter, as the three vowels are all pronounced with one breath and in one syllable, and as no vowel but the *y* is added to the diphthong to form the triphthong.

But this singularity seems peculiar to the Irish language, that no two or three vowels joined to each other in the same word, can form two different syllables. For which reason our bards or versificators who frequently wanted to stretch out words by multiplying their syllables, according to the exigency of their rhymes, devised the method of throwing in between the two vowels an adventitious consonant (generally a *o* or *z* aspirated by *h*) in order to stretch and divide the two vowels into two different syllables. And as this consonant was quite foreign to the natural frame of the word, so it entirely corrupted and disguised its radical formation and structure. It must be confessed this method has the sanction of a respectable antiquity, and is countenanced by examples, if not precedents, not only in the Welch or old British language, but even in the Greek, wherein the *Æolic* digamma (which is the *v* consonant, and was pronounced by the *Æolics*, as it is still by the Germans, like *f*) was inserted when two vowels met together. For example, the word *Jaones* was pronounced *Javones* or rather *Jafones*, and *Jaon* changed into *Javon*, &c. vid. Stillingfleet Origin. p. 560. Thus also an adventitious *d* is inserted between two vowels in many Latin words, both to distinguish the syllables and prevent a hiatus, particularly in compounds whose first part consists of the iterative particle *re* while the following part begins with a vowel, as in the words *redarguo*, *redeo*, *redigo*, *redimo*, *redintegratio*, &c. but certain it is, notwithstanding these examples or precedents, that this rule, together with another devised in like manner by our bards or rhymers, I mean that which is called *caol le caol*, *aguy leatan le leatan*, has been wofully destructive to the original and radical purity of the Irish language. This latter rule (much of a more modern invention than the former, for our old manuscripts shew no regard to it) imports and prescribes that the two vowels thus forming, or contributing to form two different syllables by the interposition of a consonant, whether such a consonant be adventitious to, or originally inseparable from the radical formation of the word, should both be of the same denomination or class of either broad or small vowels: and this without any regard to the primitive elementary structure of the word. So that if the vowel preceding the consonant should originally happen to be of the class of broad vowels *a*, *o*, *u*, while the vowel following the same consonant should be of the class of the small vowels *e*, *y*, or vice versa: in that case, the vowel preceding the consonant being of a different class from that which follows it, must either be struck out entirely, to make room for a vowel of the same class with the following, (for it is the vowel following the consonant that commands the change in the preceding, without being subjected to any in itself,) or else another adventitious vowel must be placed after it of the same class with the subsequent.

I shall instance only in two words amongst many others, both to illus-

trate those two rules by way of exemplification, and to shew how prejudicial they naturally must have been to the primitive purity of the Irish language, by changing, corrupting, and metamorphosing a great number of its words from their original and radical structure. I shall first exemplify in the Irish word *Ḵall*, a Gaul; pl. *Ḵajll*, Gauls; which are the Celtic words upon which the Latin words *Gallus*, *Galli*, have been formed. Nothing more evident from the most ancient monuments of the Irish nation, than that the national name of the first Celts who came to Ireland (whether they arrived there immediately from Gaul, or rather after remaining for some tract of time in the greater British isle, as Mr. Lhuyd gives good grounds to think) was *Ḵall* in the singular and *Ḵajll* in the plural; and that their language was called *Galic* or *Gailic*: though it is equally certain this same national name of *Ḵall*, and *Ḵajll* in the plural was afterwards applied by the old natives to other colonies that followed these primitive Celts into that island from different parts of the continent, and even to the English adventurers whom they called *Clanna Ḵall*, as well as *SagḴanajc*: which must have proceeded both from their having forgot their own origin, on account of the change of their national name from *Ḵajll* into *ḴajḴjl*, &c. and also from the knowledge they traditionally preserved of the Gaulish nation, of its great extent, as well as of its vicinity with the British isles: all which circumstances occasioned that the generality of the old Irish Celts and Celtiberians, who probably were the first planters of Ireland, imagined that the strangers who came amongst them from time to time, whether immediately from Britain or otherwise, must have originally proceeded from Gaul. Now, the Irish bards or rhymers wanting to stretch out this monosyllable *Ḵajll* into two syllables, to serve the exigency of their verses and rythmical measures, have first formed it into *ḴaḴjll* agreeably to the former of the two rules now mentioned, and when the second rule *caol le caol*, took place, it required that an *j* or an *e* should be thrown in before the consonant *Ḵ*, by which means it turned out *ḴajḴjll* or *ḴaeḴjll* instead of its simple original formation *Ḵajll*. So likewise the word *Ḵajlc* or *Ḵajlhc* meaning the Celtibernian language was changed into *ḴajḴjlhc* or *ḴaeḴjlhc* genit. *ḴaeḴjlhc* or *ḴaeḴjlge*, from which last spelling it has been changed by our modern Grammarians into *ḴaḴḴajlc*, genit. *ḴaḴḴajlge*, by the unnatural substitution of *aḴ* instead of the *ae* or *oe* of the ancients, absolutely ordering that we should pronounce their *aḴ* just as we do *æ* in the Latin word *Cælum*.

ḴajḴjll, another writing of the same word, meaning the Irish people, and *ḴajḴjlhc* their language, are found in some Irish manuscripts of good antiquity, from which the moderns, by abusively substituting *aḴ* instead of *uj*, though carrying no other sound, have turned these words in *ḴaḴḴajll* and *ḴaḴḴajlc*, genit. *ḴaḴḴajlge*, which is the gothic and uncouth shape, in which, to conform with the modern orthography, I must let it stand, in the very frontispiece of my Dictionary. I have just hinted that *ḴajḴjll* and *ḴajḴjlhc* is not to be counted a modern manner of writing these words; which truth is confirmed by Welch manuscripts of respectable antiquity, wherein the Irish are called *Guydhill* and sometimes *Guydilod*, and their language *Guydhilec*.

Apropos to this writing of the Welch, I cannot but observe by-the-by that it hence appears this old nation must have always judged the primitive Irish and the Gauls to be originally one and the same people, inasmuch as we find in Mr. Lhuyd's *Archæologia* (comparat. etymol. p. 23. col. 3.) that the Welch or old Britons interpreted in their language the Latin word *Gallus* or *Gallicus* by *Guydhileg*, a word which is plainly and literally of the same formation with those whereby they distinguished the Irish people and their language. Before I have done with the words *Ḡajll* and *Ḡajlc*, *Ḡajljc*, or *Ḡaeljc*, I think it pertinent to remark, that notwithstanding the complex and inform shape of the words *Ḡajḡjl*, *Ḡaēḡjl*, *Ḡaoyḡjl*, and *Ḡajḡjlc*, *Ḡaēḡjlc*, *Ḡaoyḡjlc*, into which they have been changed, yet the originals from which they were derived are still preserved in their primitive simplicity, by the very pronunciation of these latter words, which is very nearly the same as that of the former, inasmuch as the adventitious letter *ḡ* is not pronounced, and serves only to distinguish the syllables: which shews that this was the only purpose it was first thrown in for. We should not in the mean time forget that it is to this change made in the words *Ḡajll* and *Ḡajlc*, doubtless by our heathenish bards who inserted the letter *ḡ*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter, a grandson of that king by his son *Niul*, married to *Scota* daughter of Pharaoh *Cingris*, as our bards call him instead of *Cinchres*, king of *Ægypt*, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots* from his wife the *Ægyptian* princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of *Sennaar*, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c., never known to the Irish bards before their Christianity. I have remarked in another work not as yet published, that our Christian bards did not lose much time in availing themselves of the sacred history to frame this story, inasmuch as we find it word for word in the scholiast on the life of St. Patrick by *Fiachus*, bishop of Sleipte, one of that saint's earliest disciples; which scholiast the learned and judicious *Colganus* places towards the end of the sixth century. This date is much earlier than that of the manuscript called *Leabhar Gaballa*, or the book of conquests, wherein our story now mentioned is embellished with further circumstances.

The other word I mean to produce as a remarkable example and proof of the alteration of the primitive and radical frame of many words of the Irish language, caused by the above described rules and other innovations of our modern copyists and rhymers, as well as by the cor-

ruption proceeding from vulgar pronunciation, to which indeed all languages have been subject (even the Latin, witness the words *nudiustertius*, *pridie*, *postridie*, &c.) the word, I say, I mean to exemplify in, is *bl̥jadājn* or *bl̥jažājn*, a year, Lat. *annus*. The original formation or construction of this word was *bel-ājn*, or *beal-ājn** i. e. the circle of *belus*, or of the sun. *ājn* or *ājnn* in Irish signifies a great circle, as its diminutive *ājnnē*, vulgarly *řājnnē*, means a small circle or a ring; vid. *ājn*, *ājnn*, *ājnnē*, infra; and *bel* or *beal* was the Assyrian, Chaldean, and Phœnician name of the true God, while the patriarchal religion was generally observed; and very properly, as it signifies *Dominus* or *Dominator* in Latin. This name was afterwards attributed to the sun, when these oriental nations generally forgot, or willingly swerved from the worship of the true God, and adored that planet as their chief deity. See Gutlerus *Origenes Mundi*, lit. 1. cap. 9. Schedius de Diis Germ. cap. 7. Tirinus in cap. 2. Osee, v. 16. It is very certain that the primitive Irish observed this idolatrous worship of the sun under the name of *bel* or *beal*, whatever part of the world they derived it from, as appears very manifestly by those religious fires they called *beal-řejnnē*, which, according to all our old monuments and histories, they lighted with great solemnity on May day: a fact which is evidently proved by the very name whereby they distinguished that day, which is still called and known by no other name than that of *la beal-řejnnē*, i. e. the day of the fire of *bel* or *belus*; this solemnity they celebrated in honour of the Sun under the name of *beal* on this first day of their summer, when the benign influence of that planet begins to restore new life to both the animal and vegetable world in most parts of our hemisphere.

Now this word *bel-ājn* being changed by the vulgar pronunciation into *ble-ājn* and *bl̥j-ājn*, in which position it required the insertion of an aspirated *ð* or *ž*, consequently turned out *bl̥jðājn* or *bl̥jžājn*, according to the former of the two rules above explained, and then the latter rule of *leacān* le *leacān*, to vindicate its right to share in the new creation of this word, threw in the vowel *ā*, before the adventitious consonant to agree with the subsequent *ā*, so that the original word having thus received two adventitious letters besides the aspirate *h*, is thereby metamorphosed from its original form *bel-ājn* into *bl̥jadājn* or *bl̥jažājn*, for it admits of both these writings. In my general preface to this Dictionary I shall mention a good number of other words whose true radical originals are scarce, if at all, discernible through the hideous shape they have been transformed into, both by vulgar pronunciation authorized by ignorant copyists who had not skill enough to rectify them, and by the insertion of so many vowels and consonants which were quite adventitious and foreign to the natural and radical frame of the words. I shall finish these remarks with observing, that the word *ājn* or *ājnn* (which is the latter part of the compound word *bel-ājn*, signifying the great circle of *belus*, i. e. the solar circle or annual course

* Vid. the valuable Irish manuscript called *Feilire na Naomh*, i. e. the vigils and feasts of saints, judged to be a work of the eighth century, whereof I have a copy, which, by the appearance of the writing and parchment, cannot be less ancient than the tenth century

of the sun) is the Celtic original upon which the Latin word *anus* was formed, it was afterwards written *annus*, for Quintilian informs us that the ancients did not double their consonants. Varro assures that the proper and original signification of this word *anus* or *annus* is a circ or great circle, whose diminutive *anulus* or *annulus* signifies a small circle or ring, his words are, *nam ut parvi circuli, annuli, sic magni dicebantur anni*. But the word *annus* is now exalted to mean solely and properly the solar circle or annual course of the sun, whilst *anus* its more ancient writing, is degraded to signify no more than the circular form of the podex: vid. Littleton ad voces *anus*, *annus*, *annulus*. Other examples, to observe it by-the-by, of words of an honourable meaning at first, being afterwards degraded to a dishonourable signification and *vice versa*, will be found in the following Dictionary at the word $\text{C}\eta\text{o}\iota\tau$.

IRISH-ENGLISH DICTIONARY.

á.

á, his, her ; ex. a céann, his head ; a ceann, her head.

á, their ; ex. a cceann, their chief, or, their head ; a cclann, their children.

á, before inanimate things in the singular number signifies *its* ; ex. a bun, its bottom ; a tórac, its beginning.

á is a sign of the present and preter tenses ; ex. a dejn mē, I say ; a dūbajnt rē, he said.

á is sometimes a sign of the future tense ; ex. an ájt ar a ttjocfadh rē, the place from which he shall come.

á is a sign of the vocative case, and signifies the same as *tu* or *o* in Latin ; ex. a Óhja, O God ; a Óhujne, you man, or O man.

á is sometimes an interrogative, as, a bfuyl rē ann, is he there ?

á is also a sign of an affirmative ; ex. a readh, yes, yea.

á is sometimes a preposition equal to *in* ; ex. a ttūjr, in the beginning ; a tteac, in a house. N. B.—“ In old parchments it is always written j ttūjr, j tteac, &c. before words beginning with a consonant ; but before those that begin with vowels, it was rather jn that was prefixed instead of the

á.

modern an or a ; ex. jn ájt, in a place ; jn eaglujr, in the church ; jn eagcōjn, in the wrong. But in the modern way, when the Irish word begins with a vowel, or with the letter 3, the n in the preposition jn or an is transposed and prefixed to the word, and the vowel left by itself alone ; ex. a nájt, in a place ; a neaglujr, in a church ; a ngeall, in pledge. This n3 is pronounced nearly as the gn in the French word *Seigneur*, or the double nn or ñ in the Spanish *Sennor*.”

á is prefixed to adverbs and nouns of time ; ex. a nallōd, formerly, or anciently, (vid. allōd) ; a nju3, to-day ; a májreac, to-morrow. “ Remark the affinity between ju3 in the word a nju3 and huy in the French word *aujourd’huy*, and between májreac and the Saxon word *morrow*.”

á sometimes signifies *out of* or *from*, like the Latin *e*, *ex* ; ex. a bajle, out of town ; Lat. *e villa*, a hēj-njnn, out of Ireland.

á is sometimes equivalent to the Latin prepositions *in* and *coram* ; ex. a látajn and a bfuādnajre, before, or in presence of.

α in old writings signifies an ascent, a hill, or promontory, as also, a car or drag.

α signifies also good luck or good adventure; vid. ἄδ; hence the compound word δον-α, bad luck or bad accident. N. B.—From the above examples it appears that the single letter α in Irish, has almost as great a latitude of signification as the Greek απο, which signifies *in, from, out of, &c.*; Lat. *a, ab, e, ex. &c.*; Goth. *af.*

Ab, an abbot, or rather a father. “N. B.—This word is of the same radical structure and signification as the Hebrew אבֿה, and the Chaldaic אבבא, as also the Greek and Latin *abbas.*”

Ab, sometimes signifies a temporal lord.

Ab, ex. *nān ab bēo ē*, let him not live.

Abā, a cause, a matter, or business.

Abac, the entrails of a beast.

Abajδ, a bud; also ripe.

Abajl, and abajlt, death; also, dead, or expired.

Abajr, say you, speak you; the imperative mood second person of the verb abajrajm, or abrajm, to speak.

Abajrt, speech, an articulate form of expression.

Abajrt, education, politeness, good manners.

Abajre, a custom, or manner.

Abac, a dwarf; abac, a proclamation.

Abac, a terrier, a little cur dog to unkennel foxes. It seems derived from the word ab, the sound of dogs in barking by an onomatopœia, *hinc* abajrtac, the barking of a dog.

Abad, a camp, or encampment; commonly called longport.

Abal, an apple-tree, also an apple; vid. ual, Wel. *aval.*

Aban, a river; *rectius* aman; Lat. *amnis.*

Abantur, good luck upon any undertaking.

Abajrtac, the barking of a dog.

Abcōjde, an advocate; *potius* ab-bacōjde.

Ablan, a wafer; ablan cōjmejece, the host or Eucharist.

Abējl, vid. abbal, terrible, dreadful.

Ablan, a portion of meat, fish, or butter, which a person may eat with his bread, vulgarly called *kitchen.*

Ablabajr, no ablabajrac, mute, or dumb.

Abmācrajr, a mother-abbess.

Abra, an eye-lid, plur. abrajδ, vulgo *fabrajδ.* Corn. *abrans.*

Abra and abra, a speech, a saying, a poem; hence the diminutive abrian.

Abrian, a song, or sonnet, &c.

Abrajm, to say, or speak.

N. B.—Many of the Irish verbs are irregularly declined or conjugated; ex. abrajm, I say; a dejrtū, you say; a dejrtē, he says; dejrtmδ, we say: dejrtjrδ, ye say; dejrtjrδ, they say. Thus the verb abrajm, which may be called defective, borrows most of its persons, not only in the present tense, but also in the entire perfect; from the verb dejrtjm; ex. adūabajrt mē, I said; adūabajrt tū, you said. This verb dejrtjm has a plain affinity with the *dicere* of the Latin, and the *dire* of the French.

Abrian, and Abraon, the month of April.

Abraon, evil, naughty; also bad news.

Abrolojd, forgiveness, absolution.

Abrydal, and abyrtal, an apostle; plur. eaybajl and abyrtajl.

αβυταλδα, apostolic.
 αβυταλδαετ, apostleship.
 αβυδ, ripe; also ready, expert, alert, thrifty. Sometimes written αρυδ, ripe, not unlike *apricus*, α, *um*, which is to the same sense.
 αβυλτα, able, strong, capable: Lat. *habilis*.
 αβυρ, a wild beast of any kind; τεαε na naβυρ, a house in which wild beasts are kept; hence αβα-
 ρτηαε.
 αε, a refusing, a denial.
 αεα, with them; n̄ bjon αεα, they have not; αεε, with her; αεε, with him.
 αεαδεαδ, an inhabitant, a tenant.
 αεαηα, an acre of ground; vid. αεηα.
 αεαηηα, the loan of any thing; also, conveniency, or use.
 αεαηαε, useful, necessary; also, obliging.
 αεαητα, profit.
 αεαυλ, backwards; vid. cūl.
 αε, but; vid. αετ.
 αεα, a mound or bank. *Cantabrice*, αεα, a rock.
 αεαδ, a field.
 αεαμαηη, soon, timely; also, abridged; ex. ηαεαμαηη; *brevi tempore*, soon, or speedily.
 αεαμαηηεαετ, abridging, abbreviation.
 αεαη, and αεαη, sharp, tart, sour; Lat. *acer*, *acerbus*; Gall. *acre* and *aigre*.
 αεδηα, an expedition by sea or land; ex. ηδ ημγ̄ αη αεδηα, he went on an expedition.
 αεδηαν, an adventurer, a foreigner.
 αεδηηαε, the same, and more properly.
 αεφυη, ability, capacity.—Mat. 25. 15.
 αεμυαν, a reproof, a reproach.
 αεραλ, an angel.
 αετ, the same as αε and αεδ, but, except, save, only; Lat. *at*; ex. αε αμαηη, save only; αετ ce-

anna, however.
 αετ, a statute, decree, or ordinance; hence Lat. *actor* signifies a pleader at law.
 αετ, a condition, act, or deed; ex. αη na ηαεταβ̄ γηη, upon them conditions; Lat. *acta*.
 αετ, a body.
 αετ, danger, hazard, or peril.
 αεταηη, to ordain, or order, to pass an act in parliament.
 αελαγδ, to chase, pursue.
 αελαδ, and αελαγδ, the art of fishing, also a fishery.
 αελαγδε, smooth, soft, also polite, civil, generous, like the Greek αγλος, *splendidus*.
 αεμαε, a circuit, or compass.
 αεμαηηη, and αεμαηηηεαε, puissant, plentiful, copious, rich.
 αεμαλ, to heap together, to increase; Lat. *accumulo*, are; ex. ηδ αεμαηη γε na εηαμα δα δεοηη, he heaped up the bones. *Old Parchment*.
 αεμαλ, an assembly, or heaping together; ex. αεμαλ δεοηα ηο ηο δεαηε.—*Old Par.*; Lat. *accumulatio*.
 αεοη and αεοβαηη, avarice, covetousness, penury.
 αεηα, an acre of ground; Lat. *acra*. This Irish word has a close affinity with the Hebrew אכר, a husbandman, *agricola*, and from this אכר, or the Irish αεηα, comes the Latin *acra* and *ager*.—Vid. *Buxtorf. and Opius Lexicons*.
 αευ, *vulgo*, αευ, Lat. ac. Gothic *gah*.
 αδ is sometimes the sign of a participle, governing a second person; ex. αδ βυαλα, striking you; Lat. *te feriens*, αδ μαηβαδ, killing you, Lat. *te mactans*.
 αδ is preposed in the old Irish to all verbs in the perfect tense of the indicative and the present of

the potential, indifferently, or in the same sense, as *do* in the modern way of writing; ex. *ad γενηο-
βαι*, I wrote, for *do γενηοβαι*, *ad
γενηοβαινν*, for *do γενηοβαινν*,
I would write, Lat. *scriberem*.

Ad is a sign of the present tense sometimes, but often of the perfect tense; ex. *ad βειννμ*, I give; *ad κλυννμ*, I hear.

Ad signifies *a* or *an*; but always applied to the second person; ex. *ὅ γαρ τὺ ad Sheannad agur* *ad fonnocal*, thou shalt be a proverb and a by-word.

Adag, a shock of corn, a sheaf or bundle of corn, or several small sheaves set together, to make one great shock or heap.

Adamant, a diamond, the hardest and most glittering of all precious stones called by the Lapidaries a diamond, Lat. *adamas*.

Adam and *Adam*, Adam, the first man.

Adajr, an adder.

Adbat, to die; ex. *πο adbat*, he died.

Adbat, slaughter, destruction.

Adpja, it belongs to you, it is your property; this is an impersonal verb like the Lat. *deet*.

Ad, a law; also fit to do any thing.

Ad, felicity, success, good luck; ex. *ar fεann ad na ealujde*, good luck is better than skill or art.

Ad is an intensitive or augmentation of the sense, or signification of a word.

Adabajr, to sport or play.

Adajz, and *agajd*, the face, or complexion, Gr. *Ειδος*.

Adajlz, desire.

Adajlzne, the military law, or law of arms.

Adajceac and *Adajcamujl*, horny, having horns.

Adal, a flesh-hook.

Adall, dull, deaf, having the ears stopt up; (*rectius* *odall*, from *o*, an ear, and *dall*, dull or deaf, vid. *o*;) hence the word *adall-tan*, a stupid, dull fellow.

Adall, sin, corruption.

Adaltmajde, an adulterer.

Adltmanac, the same.

Adaltmannay, adultery.

Adajmrajzteam e, let him be blessed or beloved, not unlike the Lat. word *adametur*, but that this Irish word is an impersonal.

Adan, a pan, or large chaldron.

Adann, the herb colt's foot.

Adanað and *Adanam*, to kindle, to warm; ex. *do hadnað an tejne*, the fire was kindled; also to stir up, like the Lat. *adunare*.

Adanta, kindled, warm, also exasperated; *a ta an tejne adanta*, the fire is kindled.

Adna, the kindling of the fire, the warmth or fervour of an action.

Adanajm, to adore.

Adna, adoration, hence *jdjolaðna*, idolatry.

Adanað, to join, to stick close to, Lat. *adherere*.

Adajc, a horn; ex. *adajc bō*, &c.

Adajceac, horned, horny.

Adajcejn, a little horn.

Adajc, and *Adajtan*, a bolster, a pillow, hence *claon adajc*, a pain in the neck, and by a metaphor, *ceannadajc zaça pobujll*, the chieftains and representatives of every people; *ceann adajc* properly means a bolster.

Adajtan, a dream.

Adaj, good.

Adba and *Adbaðan*, instruments; ex. *adba ceojl*, instruments of music.

Adba and *Adbað*, a house room, or habitation, also a garrison, a fortress; it is very common to signify a prince or great man's pa-

lace in old poems.

Ածբաժ, a harmless or inoffensive jibing or joking.

Ածբաժեալ, jocose, merry, jesting.

Ածբաժեալ, gross or fat; in good plight.

Ածբայրեալ, a carder of wool or flax; մոռ ածբայրչե, women hired for carding.

Ածբալ, quick, nimble, thrifty.

Ածբալ, prodigious, great, strange; ex. ածբալ մօր, exceeding great.

N. B. This word has generally the same signification with ածել, which in the ancient celtic did signify *air*, that element being still called *avel*, in the British language, (*vid. Lhuid's comp. voc. in verbo aer*.) hence ճյաձել contracted into ճյա-բալ, signifies devil or spirit of the air, from which the Greek and Latin *diabolos* and *diabolus*, quasi *dæmon aerius*; in Irish *deam-an aer*.

Ածանդրեալ, a sort of music containing three notes called by the Irish *geantրայչե զօտրայչե, րuantրայչե*.

Ածբար, a cause or motive; ex. ալ ածբար յոյն, therefore, for that cause.

Ածբար, a subject or matter to be shaped in another form; hence metaphorically, ածբար րաօյն, an apprentice to a carpenter or a mason; ածբար քարձայչե an apprentice, or the matter of a tradesman.

Ածբարեալ, or Աջբարեալ, lucky, fortunate.

Ածբար, carded wool for clothiers, hence ածբայրեալ, *quod vide*.

Ածբօ, a proclamation, also a cry for war; every prince and tribe had one peculiar to them.

Ածբօլայ, joy, pleasure; also ostentation.

Ածբօլօրեալ, pleasant, ambitious,

vain glorious.

Ածբոյ, joy, pleasantry, merriment.

Ածբօյօքե and Ածբօյօքեալ, an intercessor, an advocate.

Ածբօյօքեալ, a pleading.

Ածբլայ, a constitutional or rightful sovereign installed according to law, from ած a law, and բլայ a sovereign.

Ածբաւար, detestable, odious, abominable; ած in this word being an augmentative of the sense and force of the word, *vid. ածալ*.

Ածջայ, lawful, just.

Ածլաւալ, to bury, to inter, *vid. ածնալ*, it is formed from *leac*, a stone laid over the grave.

Ածլաւան, a burial or interment.

Ածլայքե, buried, interred.

Ածլայք, the desire.

Ածլան, a youth or lad, one able to bear arms, from ած, fit, and *lann*, a sword or lance.

Ածլաճեճա, fit to take up arms or enter the military degree,

Ածմա, knowing, skilful.

Ածմալ, timber.

Ածմայլ, an acknowledgment or confession.

Ածմայմ and Ածմայչյմ, to confess; ex. ածմայմ մօ քեալ, I confess my guilt.

Ածմալալ, to confess.

Ածմալլ, wanton, desultory, nimble.

Ածմօլալ, to extol, to praise to one's face, from այծ, a face, and *molal*, a praise.

Ածնալ, a submitting to the law of nature, a burial, interment, from ածա, law, *nae* or *naj*, man, and *cal*, observing or submitting to.

Ածնայ, and Ածնայե, villany, shamefacedness, confusion.

Ածնայչեան, it shames, *pudet*.

Ածնայ, old, ancient.

Ածնալ, and Ածնայմ, to worship, to adore, Lat. *adoro*; ex. յօճալ-աճնալ, to worship idols, or ido-

latry, also to adhere or join; *αζ* *αδμαδ* *δον* *μυζ*, adhering firmly to the king and his cause, Lat. *adhereo*.
Αδμα and *Αδμαγ*, worship, adoration.
Αδμαε, to refuse, deny, reject.
Αδουδ, a circle fire; *vid.* Martin's west islands, p. 116.
Αδουδ, *vid.* *παδουδ*, to kindle fire.
Αδουατ, horror, detestation.
Αδουατμαμ, horrible, terrible, dreadful.
Αδουατμαμρεατ, abomination.
Αε, no *Αουδ*, the liver.
Αε, *αον*, one, *δο ζατ αον*, to each, to every one.
Αεμ, the sky, or air, Greek and Latin, *aer*.
Αεαμδα, airy.
Αεαμδαμτε, sky-coloured.
Αεδ, the eye.
Αεζε, the liver; more commonly *αοδα* and *αοδα*.
Αφορτ, gold; (*vid.* *Lhuyd's Comp. voc. in v. aurem.*)
Αφμαμζμδ, to rise.
Αφμμον, the mass, or eucharistic offering.
Αζ, a sign of the participle of the present tense; ex. *αζ* *μαδ*, saying, *αζ* *εαλδδ*, stealing into a place privily.
Αζ, at or by; ex. *αζ* *αν* *δοναγ*, at the door, Lat. *ad*, as *ad ostium*, *αζ* *αν* *αμαμ*, by the river, *ad vel juxta amnem*.
Αζ, with; ex. *αζ* *αν* *αμμνεμγ*, with the cattle.
Αζ, signifies, in the possession or power of a person; ex. *μιο* *ατα* *αν* *βμμλ* *αζ* *Μμμδα*, the axe is in Morrogh's possession.
Αζα, whose, whereof; ex. *αζα* *νδμν* *γε* *μοναδ*, whose place he supplies.
Αζα, or *αζαδ*, leisure, time, or opportunity; ex. *μμβμμλ* *αζαδ* *αζαμ* *αμ*, I have not time nor leisure

to do it.
Αζα, or *αζαδ*, an addition, hence its diminutive, *αζαμμμ*.
Αζαδ, unto thee, with thee; *αζαμδ*, unto you; ex. *μμμγ* *αζαδ* *μμμ*, stand by thyself.
Αζαμ, a speech.
Αζαμαδ and *αζαμαμ*, a dialogue; *unde* *αζαμαμ* *ομμμ* *αμμ* *μμμ*, also persuasion; *μμμ* *αζαμαμ*, an interpreter, a speaker.
Αζαμ, to speak, or tell to a person; this word is of the same root and origin with the Greek *αγγελω*, Lat. *nuncio*, *are*, in which word the ancient Greeks always pronounced the two gammas or double γ, the former being changed into ν by modern grammarians, as *αγγελω* instead of *αγγελλω*; in the Celtic *agal-la*, to speak or tell to; hence the Greek *Ευ-αγ-γελιον*, i. e. good telling or good tidings, *anglice*, Gospel, i. e. God's spell or good spell, which is the same as God's tell or good tell, the words God and good being of the same original sense for reasons obvious to every one.
Αζμ, an ox, bull, or cow; *αζμ* *αταμδ*, a buffalo.
N. B.—*Αζμ* or *αδ* are always pronounced like *i* in English, or like the word *eye* in the beginning of words, except when the syllable is marked with a long stroke, or *μμμ* *μμμ*, in which case it is pronounced like *aw* in English.
Αζμ, a battle, a conflict; also feat of arms, Greek *αγων*, *certamen*, pl. *αζα*; ex. *Conn* *αν* *αζα*, the war-like *Conn*.
Αζμ, fortune, luck, happiness, prosperity, *vid.* *αδ*.
Αζμ, fear, astonishment, awe.
Αζα, or *αζαμ*, to be afraid or astonished, like the Greek *αγω*,

demiror, stupeo, hence awe in English.

Աճա՛, warlike, brave.

Աճայձ, be merry, j. ԲՅ ըւԲա՛.

Աճայձ or Աճայձ, the face or complexion, also the front; ex. աճայձ an շա՛, the front of the army, hence աճայձ signifies against; ex. am աճայձ, against me; do շա՛յձ ը՛ աճայձ, he prospered, but more properly written աճայձ, like the Greek εἶδος.

Աճամ, with me, or in my possession.

Աճառայմ and Աճառա, to revenge.

Աճարտ, revenge.

Աճարտա՛, vindictive, revengeful.

Աճար, or աճար, and; in old parchments it is written acur; Latin ac.

Աճարտ, a bolster; *rectius* աճարտ.

Աճարտա, deaf, also little, diminutive.

Աճարտոյ, a halter to lead a horse or other beast by, like the Greek αἰσῆμα, *duco*, to lead; in its inflexions of the present *dual*, αἰσῆστων.

Աճձա, of, or belonging to a fight or battle.

Աճմար, Աճմարա՛, fortunate or lucky, happy, prosperous; anciently written amna.

Աճնար, a pleading for, argumentation.

Աճնայձ, an advocate or pleader.

Աճնած, to expostulate, also to challenge, to lay to a person's charge; ex. նար աճնած ճա՛ an շար ընդ օրտ, that God may not avenge or punish you for this crime; նար աճնար օրտա է, let it not be laid to their charge.

Աճնա, wisdom, discretion, prudence, Greek αἰσῆμα, *castitas*, and աճնոյ-աճնա, *castus, purus*, chastity being the truest sign of a wise man.

Աճրալ, generous, noble.

Այ, i. e. Եայնչոյն, a cause or controversy.

Այ, a swan.

Այ, or աոյ, an herd, also a sheep, a cow.

Այ or աոյ, a region, country, or territory; plur. աոյձ; ex. աոյձ իյաճայն, the country about Castle Lyons; աոձ maccoslle, the country of Imokilly, &c.

N. B.—In Hebrew אֵי signifies a region or country; *vid.* Opatius' Lexicon.

Այ, i. e. էյչրե, or Եոլճա, the learned.

Այձ or աոյձ, a similitude.

Այձեյր, the sea; Lat. *abyssus*, and Greek αβυσσος, also great boasting, vain glory.

Այձեյրա՛ and Այձեյրա՛, wonderful, terrible, also enormous, strange, arrogant, surprising.

Այձեյրայն or Այձեյրայն, *rectius*, աբճեյրայն, the alphabet; *abecedarium*.

Այձն, ripe, grown to perfection, is like Hebrew אֵיב *culmus*, *arista*; straw, stubble; also an ear of corn which is never աբն, ripe, till it has the אֵיב or *culmus* upon it.

Այձնայն, the alphabet.

Այճե, a veil.

Այճե, with her, by her; ex. do Բյ այճե, she had.

Աճա, with them; այճե, with him.

Այճե, led, as capull այճե, a led horse.

Այճե, Այճեա՛, and Այճեճեա՛, a leading; from the verb այճեմ, to lead; Lat. *ago*.

Այճե, a tribe, also nourishment, also a desire.

Այճե, near, close to, hard by, as am այճե, near me.

Այճեա՛, power.

Այճեայն, angry, cruel, severe, disagreeable to all the senses; Lat.

acer and acris.

Այբժ, a disorder, sickness.

Այբժեաճ, a sick disordered or infirm person; Greek *αιδνος*, *infirmitus*, *ægotus*.

Այբժե, accident, as *այբժե* an *ակն* *աշտ* an *իյոն*, the accidents of bread and wine.

Այբլլժե, dextrous, handy; and *այբլլժեաճ*, dexterity, from the root; *այբլ*, able, *unde Achilles*.

Այբլմ and *այբլմ*, to pray, beseech, entreat, or beg.

Այբմե, a sort or kind, a sect of people; Greek *ακη*, is the bloom of age.

Այբեմայժ, they shall confess; vid. *ածմայմ*.

Այբեան, long, also bad or evil.

Այծեյլ, a wonder, a boasting.

Այծեյլեաճ, the same; Greek *αβελτερος*, *stolidus*.

Այծբլե, an old sort of Irish song, or *արոն*; Greek *αιδω*, *canto*, *canto*.

Այծլեաժ, mischief, violence.

Այծեաճ, or *աօյծեաճ*, a milch cow.

Այծբլեաճ, demonstration.

Այծյե, or *այծյոն*, humble, respectful, Gr. *αιδοιος*, *venerandus*.

Այծմե, raiment, apparel, also goods and chattels.

Այծմե, a military dress.

Այծմե, coarse or rough land, Greek *αιμος*, *dumus*, *vel locus arboribus consitus*.

Այծմե, age.

Այծմլլե, to consume, confound, destroy, pervert; ex. *բար* *նայծմլլե*, your confusion.--Is. xxx. 3.

Այծմեյլե, consumed.

Այծմոյ, or *Այծնոյ*, arguing, pleading, reasoning; vid. *աչնայ*.

Այծնայժե and *Այծմե*, advocate, pleader.

Այբլմ, of or belonging to the air, *deamon* *այբլմ*, *rectius* *այբլմ*, *deamon aerius*.

Այբլմ, blame, fault.

Այբլմոն, the unbloody sacrifice of the mass.

Այժե, to act or carry on; *աօնաչ* *այժեոն* *do* *այժե*; vid. *Cronicum Scotorum*.

Այժեյն, antiq. *օւթեյն*, the ocean, the deep; hence *ծածայժեյն* *na* *բայժե*, the bottomless depth of the sea; *vulgo*, *այժեյն*.

Այժեօրամե, I will visit, or punish.

Այժե, a beam, a prop or supporter.

Այժե, stout, valiant.

Այժե, a hill.

Այժեան, a kettle, a brass pot; vid. *ադան*.

Այժոնտա, intentions.

Այժոնե, the intention, mind, or inclination.

Այժնեյն, a judge, Greek *αιρω*, signifies to make choice of judges being the elect or chosen men among the people.

Այժնեաճ, or *Օյնեաճ*, liberality, generosity.

Այժե, faces, the pl. of *աչայժ*, *բար* *նայժե*, your faces.

Այլե or *Եյլե*, another, Lat. *alius*.

Այլ, a stone; *այլ* *աօժեա*, a pebble, hence *այլեաճ*, a stone horse, Heb. *עֶבֶר* is a rock or stone.

Այլ, shamefaced, also noble, beautiful; *Cantabrice*, *ալ*, shame.

Այլ, a sting or prickle.

Այլ, will, pleasure; ex. *մա* *այլ* *լեա*, if you will; *մանա* *այլ* *լեա*, if you will not, Lat. *voluntas*.

Այլն *caբաճ*, a small parcel of sheep.

Այլ, the same as *այլ*; ex. *այլ* *օմաճեաճ*, Almighty; Gothic *allai*.

Այլբար, a bridle bit.

Այլբեան, a noble offspring, from *այլ* noble, and *բեան* kind, i. e. *altigens*.

Այլբար, a desire, longing appetite.

Αλζεαρ; an alms; αλζεαρ, heprayed for alms.

Αλμ, to pray, entreat, or beseech; in the Arabic and Hebrew languages אלה signifies to adore, to worship, whence the epithet אלה is given to God; vid. Deut. xxxii. 15.

Αλμ, to nurse, foster, nourish; Lat. *alo*.

Αλμοαγντ, nourishment.

Αλλμ, I go, or come; Gal. *aller*.

Αλλ, go thou or come; ex. αλλlle, ποταγ, *veni huc, et succurre*.—Vid. *Vitam S. P. apud Colganum*.

N. B.—This last example shows how different the Irish orthography in ancient times has been from that of the present age.

Αλλ, course, place, stead, turn; Lat. *vicis*.

Αλλ, or φαλλ, a great steep or precipice, a rock, or cliff; Lat. *val-lum*, (like *falla*;) mullaç na hajlle, the top of the rock; all bnuacaç, having steep or rocky brinks or borders; hence perhaps the national name of Allobrogii, a people who inhabited the rocky country near the Alps.

Αλλβλ, a bridle-bit.

Αλλβnuacaç, having steep or rocky brinks.

Αλλε, praise.

Αλλε, most beautiful.

Αλλεαν, a causeway.

Αλλεαν, a pet, or darling.

Αλλλατ, roaring or lowing, as αλλλατ λέον, the roaring of a lion.

Αλλλρ, a canker, an eating or spreading sore; hence bnaon αλλρε, a drop observed to fall upon the tombs of certain tyrants, so called from its cankerous corroding what it falls upon.

Αλλλν, or αλλν, another, a second; Lat. *alius*.

Αλλρε, of or belonging to a canker;

vid. αλλλρ.

Αλλρε, delay, neglect, heedlessness.

Αλμ, the name of the letter α in Irish, so called according to O'Flaherty, from αλμ, which signifies a fir-tree; it is not unlike the Heb. α, and the Chald. and Gr. α.

Αλμ, a fir-tree, but more properly the palm-tree; hence domnac na hajlme, i. e. Palm Sunday.

Αλρ, any gross or huge lump, or chaos. Query, if this Celtic word be not the origine and radix of Alps, the mountains so called, rather than from their being high, *ab altitudine*, or from their being white with snow, *quasi albi montes*.

Αλτ, stately, grand, noble; Lat. *altus*.

Αλτ, joints, the pl. of αλτ.

Αλτ, a house; also any high place, ρυδε βογν an αλτ; *sessio alitis in alto*.—Vid. *Brogan in Vita S. Brid*.

Αλτρε, an architect, a carpenter.

Αμδεογν, unwilling, against consent, δαμδεογν α δρετλ, ρογν φαομαδ αζυρ αμδεογν; Lat. *volens, nolens*.

Αμεαγαν, an abyss; vid. αζεγν.

Αμεανν, pleasant, agreeable.

Αμγδ, a fool or madman, or woman, its diminutive amadán; Lat. *amens, amentis*.

Αμλεαρ, hurt, detriment.

Αμλεαργ, slothful, indolent.

Αμλεργγε, drowsiness, sluggishness.

Αμνεαγτ, force, violence.

Αμνεγδ, disquieted, disturbed, disordered.

Αμνεγδε, strife.

Αμνεγδε, the defiles or straits of a place; δλυτ-αμνεγδ na κογlle, the fastnesses of the wood.

Αμνγαν, mismanagement.

ajmnoć, disguise.
ajmnođ, barren, steril.
ajmyjuđad, temptation; also to tempt; ex. *no bájł ne mac dē ē ajmyjuđ ō đjabal*, the Son of God was pleased to be tempted by the devil in the wilderness; vid. *leabari bneac*.
ajmyrjn, time, season; Wel. *aim ser*.
ajn, honourable, praiseworthy, respectful.
ajne, delight, joy, pleasure; Gr. *αῠν*, *laus*.
ajneay, and **ajnoj**, joy; Greek *αῠνός*, *laus*; but the Irish word **ajn**, which signifies honourable, respectful, praiseworthy, is more agreeable to the Greek *αῠν* and *αῠνός*, and is in all probability the radical word.
ajne, agility, expedition, swiftness; also music, harmony, melody; also experience.
ajnbcealac, rough, rugged.
ajnbceac, manifold, copious.
ajnbceac, rain.
ajnbceay, ignorance, rudeness.
ajnbceayac, ignorant, from **ajnbceay**, ignorance, which comes from *an*, the negative *quod vide* and **fjor** or **ceay**, knowledge.
ajnbcejle, impudence; also stinginess.
ajnbcejteac, rude, ignorant.
ajnbcejne, a foreign tribe, or strange people; ex. *a ccrjoc ajnbcejne*, in a foreign country.
ajnbjž, rainy weather; *laete ajnbjž*, *ajnbjž uatmana*, a terrible squall of wind.
ajnble, naughtiness, badness.
ajnbfojl, brave, valiant, intrepid.
ajnceaynd, and **ajnceayndac**, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.
ajnceay, a doubt.
ajncjng, a champion, or great warrior.

ajnceantajr, a toy or trifle.
ajncjal and **ajncjaltac**, peevishness, frowardness.
ajncjaltac, peevish, froward, testy.
ajncju, a peevish person.
ajndeje, affliction, calamity; *lan dajndeje*, loaded with affliction; *o bū nujle ajndeje*, out of all your calamities, 'compounded of the negative *an* and *deay*, dextrous, convenient; *andeojn*, against one's will.
ajndeay, a young woman, or virgin fit for marriage; compounded of the intensitive *an*, fit for, and **ceay**, a husband; it should be more properly **ajnfjn**.
ajndjaymajž, angry.
ajndjujnd, obduracy in sin, final impenitence; *ab ajn* and *đjujnd*, tender-hearted.
ajndljž, trespass; *m'andljžte*, my trespasses or transgressions; also usurpation, or an infringement of the old constitution.
ajndljžteac and **ajndljžeac**, a lawless person, an usurper; *žo hajndljžeac*, wrongfully, perversely.
ajneac, horsemanship.
ajneam and **ajnjm**, a blemish, stain, or blot.
ajneamac, blemished, maimed.
ajneaynt and **ajmneaynt**, violence, oppression.
ajneolay, ignorance, from the negative *an*, and *eolay*, knowledge.
ajneolac and **ajmeolžac**, illiterate, not cultivated with learning or knowledge; one ignorant of the road.
ajnjead, plenteous, abundant.
ajngejy, a curse, or malediction.
ajngeal, or **ajngjol**, an angel, or messenger; Lat. *angelus*.—Vid. *agalla*.
ajngeal, sun-shine, light, fire.
ajngljde, angelical, bright.
ajngljdeact, an angelical state.

αἰνῆδε, malicious, envious, spiteful.

Ajngj̄deact, malice, spite; ex.
crojbe gan ajngj̄deact gan
ruat, a heart without malice or
hatred.

Ἀνταρπῆς, too much, too powerful, too many, over-swaying, puissant.

Ἀνὴρ, or ἀνὴρ, a name; Lat.
nomen.

Ujnjne, anger.

אֲנִיבְיָיִם, a beast, or brute animal ;
vid. bī.

Այոյմեամյլ, famous, renowned,
&c.

Այոյմոյսձա՛ծ, to name, to mention.

սյոյմոյցե, named; չօ հայոյմ-
ոյե, namely.

ἄνιστος, oppression.

ἄνυστος, oppressive, tyrannical, also inhospitable, compounded of the negative **ἀν** and **υστος**, clemency, humanity, hospitality.

ajjōḍan, unclean, impure, compounded of the negative *an* and *jōḍan*, pure, clean, fit; Lat. *idoneus*.

Amjōm, or **amjm**, a natural spot, or a disagreeable mark in the body; also a stain or blemish on a person's reputation.

Ánle, or **pearlōg**, a kind of creature with four legs and a winged tail always living on trees, called by the Irish cat **crann**, i. e. a tree-cat.

Ajale, well-featured,

Ἀγλεια, softness, smoothness.

a) nleanna) m, to persecute; a) n le-
 an) a) d) m) e) t) u), I will persecute you.

Uj neanmajnt, persecution.

aj̄nleay, disservice, or great harm done to one's self. *Note*, it is the negative of *leay*, advantage, service to one's self; ex. *do n̄j̄n yē a leay*, he acted wisely, and to his own advantage; *do n̄j̄n yē a aj̄nleay*, he conducted

himself unwisely, and to his own disadvantage; tá cōmairle tairnleara rúgáit, you are resolved to destroy yourself. I know no language that can express in one word the full meaning of either of these Irish words, leara, airnleara.

ἀνέλεατος, oppression, injustice.

ájnlēōz, a swallow; corruptly,
fájnlēōz.

Aj mējd, a wonder.

अन्मेयान्दा, excessive, huge ;
also inordinate, intemperate.

Ἀνμεγαλιδάκτ, excess, intemperance.

अन्मज्जन्, lust, passion, inordinate desire, concupiscence; ex. अन्मज्जन्ना नोला, the lusts or concupiscence of the flesh.

Ајнијанаџ, lustful, intemperate.

Animjnte, or anböjnte, beasts.

ajnn and *ajn*, a great circle; hence *Bel-ajnn*, (vulg. *bljažajnn*) the great circle of Belus, i. e. of the sun, or the annual course of that planet through the ecliptic. *Note.* Upon these Celtic monosyllables *ajnn* and *ajnn*, the Latin words *annus* and *annus* have been formed.—*Vid. Remarks.*

Ājonne, vulg. fájonne, the diminutive of **ājnn**, a small circle or ring; Lat. *annulus*.

अन्येय, or अन्येय, hatred.

ajnyġjan and ajnyġjanac, and
ajnyġjanta, a furious, extrava-
gant man.

अज्यजान्ता, destroyed, broken
down.

Ujntean, braced up, over-stiff.

Inteay, an excessive or scorching heat, also an inflammation.

Antearūjgeact, idem; antea-
rūjgeact na pola, a great heat
of blood.

Ἀντρέαν, ungovernable, inflexible.

Note. In several of the preceding words beginning with *an*, that

particle, which should rather be *an*, but is here changed into *aj* by the abusive rule *coel le coel*, is a prefix signifying excess; as in the words *ajmearaída*, *ajmjan ajntear*, &c.; in other words it is a negative particle, such as *un* in English, as in *ajnoctac*, *ajnoðan*, &c.

Ajn, upon, or over; in all old writings it is *fōr*, as *fōr an tjn*, instead of *aj an tjn*.

Ajn, numbered, from the verb *ajnm*, to number, or reckon; *do ajn rē*, he reckoned.

Ajn, destroyed; from *ajngm*, to destroy, rob, or plunder.

Ajn, arise, *rectius* *ojn*, as in the word *mučōjnġe*, early rising.

Ajn, the second person of the imperative of the verb *ajnm*, vulg. *faġnm*, to watch, or take care.

Ajn, the genitive case of *ár*, slaughter.

Ajn, ploughed; Lat. *aro*, *arare*.

Ajnbe, ribs.

Ajnbe, a story.

Ajnbe, ribbed, furrowed.

Ajnbeada, divisions; ex. *do mġneadan tñ hájnbeada dá ġlu-aġab*, they made three divisions of their armies.

Ajnbje, an armful, as much as one may carry between both arms.

Ajnbje, a multitude, a legion; *dojn ajnbje ajnġol nō ġuġdead ē enejnfeact le hēnoc a bpa-riatay*, he was seated amidst legions of angels with Enoc in Paradise.—*Vid.* *Leaban bneac*.

Ajnbje, a host, or army.

Ajnc, the ark; Lat. *arca*.

Ajnc, a strait, or difficulty, great hunger; hence *ajncjreac*, a hungry, starving man.

Ajnc, a lizard; *ajnc luacna*, an emmet.

Ajnceact, *potiusejnceact*, heresy.

Ajnceadal, a prophesy.

Ajnceallad, sacrilege; from *aj*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-ajtajn*.

Ajncealltjac, a hind or doe of the third year; also a hind-calf, a hart of the first year.

Ajnceann, certain, positive, undoubted.

Ajncjll, to lie in wait, or in ambush.

Ajncjonn, aside.

Ajncjorac, covetous, greedy of food, hungry, voracious, ravenous.

Ajncjy, a complaint, or expostulation.

Ajncjy, meeting; *do cujn rē ajncjy ojra*, he sent to meet them.

Ajncejrt, the same; *aj* *ajncejrt an ġġ*, to wait on, or be of the king's levee; *aj* *ajncejrt an tġluaġ*, to expect the coming up of the army.

Ajnceac, ingenious.

Ajncjll, i. e. *cojmēad*, keeping.

Ajnō, a coast, a quarter or cardinal point; *ōn ajnō ġojn*, from the eastern quarter, or from the east.

Ajnō, loud, also public; ex. *ōr ajnō*, publicly; vid. *ajnō*, Lat. *arduus*.

Ajnō and *ojnde*, order, improvement; Lat. *ordo*.

Ajnōbead, to cut down.

Ajnōceann, a sovereign or superior, whether ecclesiastic or civil.

Ajnōceannay, superiority, sovereignty, great power.

Ajnōde, height; ex. *cá hájnōde*, what height?

Ajnōde and *ajndeana*, a sign.

Ajnōdeana, the position or situation of a thing; ex. *dnōc-ajndeana a cāta*, the disadvantageous position of his legion.—*Vid.* *Caġt-nejm Thoġnġealbad*.

Ajnōjntjnn, haughtiness, arro-

gance, high-spirited.

Այնճոյնեաց, high-minded.

Այնճեանյծ, constellations.

Այնճոյնջե, any kingdom governed by one person.

Այնճոյնջեմլեօյն, a curious, inquisitive, over-prying body.

Այնե, heed, care, attention; ex. տաճայն ճամ հայնե ա ինոյն an լաօյ, *vid.* Brody's poem.

Այնե, a fishing-ware.

Այնեաց, careful, vigilant, circum-spect.

Այնեաց, hostile, violent.

Այնեաց, ingenuity.

Այնեաճա and օյնեաճա, excellent, famous.

Այնեամ and այնոմ, to number, to count; ex. ուօ ճօ հայնեաճ ճօյծ, that were numbered of them.

Այնեանաց, a beginning.

Այնեայ, a bay or harbour.

Այնեայ, to satisfy.

Այնեայ, food, also pleasant.

Այնեայց, the apple of the eye, the sight.

Այնել, a bed.

Այնջե, a herd; pl. այնյջե and այնյջեաճա.

Այնջե, a place for summer grazing in the mountain.

Այնջեաց, one who has many herds; of or belonging to a herd.

Այնջեան, a rein; այնջեանա յայնայն; the reins of a bridle.

Այնջեանա, symptoms, signs, or indications; ex. այնջեանա an ճայր, the symptoms of death.

Այնջոճ, money, properly silver; Lat. *argentum*; Greek *αργυρος*, derived from the Celtic *arg*, white, which is like the Greek *αργος*, whence they derive their *αργυρος*, as well as the Lat. *argentum*; այնջոճ beo, quick-silver.

Այնջոյմ and Այնյմ, to heed, to mind, to take care of, or observe; ex. մա այնյջեամյոճ, if

we perceive or observe.

Այնջոյն, a cow-calf.

Այնջոյն, to ask, seek, or demand.

Այնջոյն, to spoil, rob, or plunder, take or drive away; Lat. *arceo*; Greek *αρκεο*, *propulso*; and Hebrew *פָּרַח*, *fugio*; hence *ceallanչալն*, sacrilege.

Այնջե, spoiled, plundered, ravaged.

Այնջեաց, a spoiler, robber.

Այնջեաց, also signifies bountiful, generous in bestowing silver; hence *Եաննա* of the Dalgassian princes is said to derive his surname այնյջեաց, *quasi*, այնջոճաճ.

Այնյծե, spectres, visions.

Այնյծե նա քոյոճե, the sign of the cross.

Այնյջ, certain, particular, especial; ճօ հայնյջ, especially.

Այնյջ, a prince, nobleman, &c.

Այնյջեաճ, a sovereignty, principality; ex. այնյջեաճ Եայնլ, the sovereignty of Cashel.—*Old Parchment*.

Այնլեաճ, a law.

Այնլեան, a fashion.

Այնյօճ or օյնեաճ, clans, factions or parties; hence այնյօճ-տայ, an assembly; այնյօճ, also signifies a cantoon, and corresponds with the Lat. word *regio*.

Այնյօմ, ploughing, also agriculture, husbandry; Lat. *aro-are*; hence այնեամայն, ploughmen, i. e. յայն.

Այնյր, knowledge; այնյր, arise: այնյրյն and յրբե, history; յրբե *աչար քեանճար-ճալա*, history and genealogy; *chronicum Scotorum*.

Այնյրե and այնյրյն, a rehearsal, or narration.

Այնյրյն, an appointment; այնյրյն *cata*, an appointment for battle.

Այնյրյն, to watch; ex. այնյրյն ընն, watch here; *vid.* *leabայն բրեա*.

Այլեւած and այլեւայմ, to lend or borrow.

Այլեւած and այլեւազած, loan, also usury, or any extravagant gain arising from the practice of lending money; այլե, counsel.

Այլեւեղած, ready or willing to lend money or any other thing, also he that lends.

Այլեօջ, a sling, jostle, or toss.

Այլիշտե, lent, adventitious, borrowed.

Այլեօջաճ, enterprising, adventurous.

Այլմ, arms, weapons.

Այլմ, a place; յօ հայլմ ա թայծ an յիջ, to the place where the king was; ճա հայլմ or ճայլմ, where, in what place, *ubinam*.

Այլմեյօր, a belt worn by a soldier to fasten his armour on.

Այլմեարտ and այլմյծ, an order or custom.

Այլմջեյն and ամիաջեյն, well born, or descended.

Այլմեած, a kind of measure.

Այլմեած, a herd of cattle; Lat. *armentum*, plur. *armenta*.

Այլմյծյն, honour, reverence.

Այլմյծյնեաճ, venerable, respectful, as, a ծիջ այլմյծյնեաճ, *virgo veneranda*.

Այլմյծ, an interdict, also a troth, vow, or promise.

Այլնե, sloes; Greek *ερίνθος*.

Այլնե, pl. of *անա*, the kidneys.

Այլնե, a sitting or watching up all night; hence the diminutive *այլնեան*, which is the more common word.

Այլնեյր, cattle, chattels, *Mat. 12. 29*.

Այլնեան, a sitting up late.

Այլոյսլե, all together; Lat. *simul*.

Այլոյսլե, a sign; այլոյսլե ռա ճոյսլե, the sign of the cross, L. B.

Այլոյսլեյ, the hinder part of the neck.

Այլոյսլե, contemplation.

Այլոյսլեալ, an article.

Այլոյսլեյն and այլոյսլեյն, a pebble.

Այլոյսլեալ, weariness, fatigue.

Այլոյսլեամ, a soldier's whetstone, among the old Irish.

Այլ, a hill, also a fort or covert.

Այլ, dependence; ալա այլ ալամ այլ, I depend upon him; hence,

Այլյմ, to depend, to have confidence in; as այլյմ այլ, I depend upon him.

Այլ, back, backwards; as շար ալա այլ, backwards; շար այլ այլ, to recall; hence այլեալ, restitution.

Այլ, a loan.

Այլ, free, willing; այլ այլ, no այլ էյջյոյն, *nolens, volens*.

Այլե, damage or trespass.

Այլեւած and այլեւայմ, to clean, or examine the head or any part of a person's body.

Այլե, death, applied to a dead person; *hinc* այլեյնե, a shroud.

Այլշ, a reproof, reprehension, or chastisement.

Այլշե, a present, or free gift or donation; ծո շար ճամ an այլշե, he presented me, or gave me gratis; այլշյծ, freely, gratis.

Այլշեյն, a mountain; as այլշեյն or էյլշյն Ռիւսա, the ridge of mountains, which part լեւալ ճան from լեւալ մոջ; *vid. էյլշյն*.

Այլշե and այլշե, a poem, also any ingenuity or invention; Latin, *astus*.

Այլշեօյն or այլշեօյն, a tricking, ingenious, artful fellow, a cheat or impostor; Lat. *astutus*.

Այլշե or այլշե, out of it, or of her; ալ ճալ այլշե, departing thence or thereout; compounded of ալ, from Lat. *abs*, and ե or յ; ծո ճալ ալ յոյսլալ այլշե, she gave up the ghost.

Այլշեան and այլշոյն, a journey or peregrination; այլ թեալ ա ռայլոյն, during their journey; շար լա այլշոյն, three days' jour-

ney; it now vulgarly means missing one's way, and disappointment in one's journey.

Այրձառնաձաձ and այրձայմ, to remove from one place to another, to travel, or sojourn.

Այրձաձ and այրձոյնաձ, playing pranks, acting the impostor.

Այրձա, restitution, also to restore, or give back in specie.

Այրձա, crafty, ingenious.

Այրձ, i. e. այր-ձո, restitution in *æquivalenti*, repayment literally, also vomiting.

Այրձա and այրձայմ, to restore, return, give back.

Այրձ, a diadem or crown.

Այրձ, a relic; as այրձոնա նաոմ, the holy relics; vid. շայր.

Այրձա, a spring tide.

Այրձայն, a shroud, the woollen covering commonly put upon the corps of dead people.

Այրձայն, a dream.

Այրձայնա and այրձայնա, to dream; ուր այրձայնա, that dreameth.

Այրձայնա, a dreamer.

Այրձ, out of her or it, from it.

Այրձա, a journey; vid. այրձա; Lat. *iter*; այրձոյնա, to remove.

Այր, a place.

Այր, comical, strange, arch; hence այրոյ, pleasantry, drollery.

Այրա, a proof, a convincing argument.

Այրա, furze.

Այրձայմ, to prove, to convince.

Այրձա, to inhabit, or improve; այրձայն մե, I will inhabit; աչար ծո հյոննոլնաձ ա նյոտալ, աչար ծո այրձ յոնայնն, *et verbum caro factum est, et habitavit in nobis.*

Այր, quick, also sharp.

Այր, a ford, or kiln; այր աոյլ, a lime-kiln; pl. այրձ, kilns.

Այրձայմ, and այրձայմ, to know, to

perceive.

Այրձ, the ebb of the tide.

Այրձոյնա, to revive; այրձոյնա, *idem.*

Այրձոյնա, enlivening, reviving.

Այրձոյն, blame, reproof; sometimes written այրձոյն, and այրձոյն.

Այրձոյնա, a reprover, a censor.

Այրձոյնա, to blame, censure, reprove.

Այրձա, appeared; ին այրձա ուր այրձա յոյլն մոյն, great light was seen in the night.

Այրձոյնա, to disapprove, dislike, condemn.

Այրձ, a sow.

Այրձ, revenge.

Այրձա, a lady of pleasure.

Այրձա and այրձայնա, who-rish.

Այրձայմ, to pray or entreat.

Այրձո, a contradicting or gainsaying.

Այրձայն, concise, compendious.

Այրձ, to steal away, or retire privately.

Այրձա, a second proof.

Այրձայն, the commandments, also precepts, singular այրձ.

Այրձայն and այրձայնա, known, also familiar, free, sociable.

Այրձայն, acquaintance, knowledge: ծայն ծո այրձայն, one of my acquaintance.

Այրձայնա, a different person or thing, another.

Այրձայնա, a change; այրձայնա շալայն, a change of raiment.

Այրձա, an admonition, advice, or lecture; vid. լաւար երա, *passim.*

Այրձայն, resurrection; այրձայն, *idem.*

Այրձայնայմ, to rise from the dead.

Այրձայն, soon, short, generally applied to time; ծո հայրձայն, shortly; *brevi tempore*, a short cut or way.

Այժեյն, like, or another one's self,
quasi regentus.

Այժենյմ, to regenerate.

Այժեյնեամայն, a regeneration.

Այժծ, a serpent, which seems to
be the asp; sometimes said to
a fiery, peevish person; Gr. *arn,*
damnum.

Այժծյն, a little venomous creature.

Այժյճ and այժյճե, giants; *vulgo*
բաթայճ; its singular is *աթաթ* or
բաթաթ.

Այժյն, commanded; *do այժյն յէ,*
he commanded.

Այժյնյմ, to ordain, to order, to
command or direct.

Այժյննե, a firebrand; *vulg. բայժ-*
յննե; also a wart.

Այժյն, father; *gen. աթար այժյն*
նյմե, a serpent, an adder; այժյն
լարա, ground ivy.

Այժյյ, an affront, an abuse; also
shame, confusion; *ex. նաօմայժյյ,*
blasphemy.

Այժյյմ and այժյյյաճ, to affront,
to abuse, to shame; hence այժյ-
յեաճ, and *այն այժյյեաճ*, an
abusive reviling man.

Այժյւթար, banishment, expulsion.

Այժլե, an old rag.

Այժլե, after; *ex. այժլե an laoj,*
after the poem; *այժլե աճամ*
այնարնա, after Adam's exile.

Այժմեալ, repentance, an after sor-
row.

Այժնե, a district in the county of
Meath, anciently the estate of a
tribe of the O'Caseys.

Այժնե, knowledge, known; *այն*
բս այժնե, it was not known.

Այժնե, a commandment; *an ծարա*
այժնե, the second command-
ment.

Այժնյմ, to know, also to recom-
mend; այժնյն *նեամա*, այժնյն
մանամ իր մօրթորած յէ Լամայժ,
in manus tuas commendo spiritum
meum.

Այժնեաճ, treasured or hoarded up.

Այժնե, an ox, bull, or cow.

Այժնեաճ and այժնեաճար, repen-
tance.

Այժնյն, a sharp point.

Այժնյննե, a calf.

Այժնյոյաճ, to dethrone, or depose
a sovereign. N. B.—The trans-
lator of Dr. Keating's History,
whose ignorance of the Irish lan-
guage appears in every page of
his work, translates the Irish
word այժնյոյաճ into that of re-
establishment on the throne,
where he treats of the reigns of
Հայրեւոյս Կթեաճար king of
Լեւո-այնն, and Մօջ-այնն king
of Լեւո-մօջ; the scope and
sense of the history being therein
directly contrary, as the reader
may plainly see.

Այժնյյ, an imitation.

Այժնյյ, a report.

Այժնյյմ, to report; *do այժնյյ յէ,*
he reported it; also to imitate.

Այժնյյեաճ, a rehearser or relater;
ex. այժնյյեաճ յճեւլ, a tale-
bearer.

Այժյճեար, *vulg. բայժյճեար*, reluc-
tance, unwillingness.

Այժնեաճ and այժնեաճաճ, dwelling,
inhabiting.

Այժնյնյոյաճ, to transcribe or copy.

Ալ, i. e. *այլեամայն*; Lat. *alimen-*
tum, nurture, food.

Ալ, a brood, or the young of any
animal; *a հալ օջ*, her young ones.

Ալա, nursing; hence *ծալա*, i. e. *do*
ալա, to nurse; *ex. այժնյն-ծալա*, a
foster-father; Lat. *alo*, *alere*.

Ալա, (*quasi alba ab albedine*.) a
swan; and Welch *alark*, a swan.

Ալա, a wound.

Ալա, *ալայծ*, skill or craft; *hinc,*
ալայծե, an art or trade, and
ալաճնաճ, full of artifice, comical,
crafty.

Ալա, wisdom.

Ալա, speckled.

Ալայմ, to hail or salute, sometimes

- written γαλασμ do γάγλεαδαν na
 γῆγ ē, they hailed him king.
 Αλασμ, to nurse, or foster; Lat.
 alo; ογλσμ, *idem*.
 Αλασμ, to sing, to praise, or pray
 to; ex. αλασμ Οῖα an cōjmōē;
 this verb is like the Heb. verb
 ללה, which signifies to praise,
 to worship, and adore; hence
 הלהלל, *laudate Dominum*.
 Αλαjn, white, bright, clear, fair.
 Alban, Αβαjn, the name of Scot-
 land; Lat. *Albania genit. na*
halban.
 Albanac, Scottish, also a Scot.
 Αβαρνδ, an halbard, or halbert.
 Αφατ, a cause or reason.
 Αφαλατ, hid or concealed.
 Ατza, noble, brave; Gr. αλκη,
Robur, Hisp. *algo*, unde *hi d'*
algo, a well born man; Ιννγ
 ατza, an old name of Ireland.
 Ατzar, or ατζγογ, a false inclina-
 tion to stool.
 Αλλ, universal, or all; as būad-all,
 or all-būadaτ, all-victorious or
 triumphant.
 Αλλ, or oll, great, prodigious, mon-
 strous, as also αγλε, universal,
 is like the Hebrew לל, *magnus*,
potens, *fortis*; *hinc לל nomen*
Dei, לל לל, my God, my God.
 Αλλ, a bridle.
 Αλλ, and vulgo εγλε, other, strange,
 another, is like the Gr. αλλος,
 and the Lat. *alius*.
 Αλλ, foreign, alien; hence all-
 mūδα, exotic, that comes from
 a foreign country, (from all, and
 μυjn, the sea, or from all, fo-
 reign, and mūjn, a habitation,) Lat.
transmarinus, δον ταοδ αjn
 αγλλ, on the further side; ταjnγ
 γε a nall, or an all, he came
 from the opposite side, but com-
 monly, he came from beyond sea.
 Αλλ, wild, madρα alla, i. e. *canis*
silvaticus, a wolf.
 Αλλ, a rock, or rocky cliff; by the

- moderns, αγλλ, αγλλ, ex. allclujτ,
 i. e. πετρα clujτ; *juxta Bedam*
hist. lib. i. c. 12. munimentum
erat Pictorum.
 Αλλα, the name of a river in the
 County of Cork, which gives a
 name to a barony, called after it
 Dūhalla.
 Αλλαδαν, or muc alla, an echo.
 Αλλαδαν, a great army.
 Αλλαδ, to go to, to meet; Gall.
 aller.
 Αλλαδ, a present.
 Αλλαδ, excellency, fame, greatness.
 Αλλαjd, savage; αλλτα, *idem*.
 Αλλann, formerly, as a n'allan, in
 former times.
 Αλλεα, transposition; αλλεα na
 βροcal, the transposition of the
 words.
 Αλλζιογ, mischief.
 Αλλζορε, an orchard, *rectius* αβαλ-
 ζορε, an apple-field; *vulgo* oll-
 ζορε.
 Αλλμυατ, or αλλμυατ, a foreigner,
 a transmarine.
 Αλλμυδα, exotic, outlandish, of
 another country.
 Αλλμυδατ, barbarity, or extra-
 ordinary cruelty, ex. αλλμυδατ
 na λοclannaτ μδ βγ γαν βρεαν
 ρjn, he had the barbarity of the
 Danes in him.
 Αλλδδ, ancient, also formerly; a
 n'allδδ and a n'allūd, in ancient
 times. *Note*.—This Celtic word
 allδδ is the original, upon which
 the Latin *allodium*, signifying
 ancient property, hath been form-
 ed.
 Αλλμαον and αλλμjan, a foreign ex-
 pedition, or voyage.
 Αλλταματ, other, diverse, opposite;
 ταοδ αλλταματ na hamān, the
 other side of the river.
 Αλλτα, wild, savage; beaτajze all-
 τα, wild beasts.
 Αλλυζ, wild; ex. dam allυζ, or
 damān alla, a spider, the black

worm of the wall, for *alla*, *falla*, or *balla*, are synonymous, Lat. *vallum*, and hence the English word *wall*.

Allajn, of a hind; *laoğ allujn*, a fawn.

Almčada, charitable, giving alms; *eleemosynarius*.

Almojnne, almonds.

Almyana, alms-deeds; Lat. *eleemosyna*.

Almajn, the country and residence of the famous Fion Mac Cumhail in Leinster.

Alpa, *ylljað alpa*, the Alps; *vid. ulyp*.

Alt, a nursing; *ban-ajlte*, a nurse, Cantab. *banlitu*.

Alt, a high place, or edifice; see the word *ajlte*; Wel. *alth*, is an ascent; Lat. *altus*.

Alt, an action, deed, or fact; also an article.

Alt, a leap; Lat. *saltus*.

Alt, a part of any thing, a section of a book.

Alt, a joint: *ejdjr altajð*, between the joints.

Alt, the state or condition of a person or thing; ex. a *Thajðğ nā tataojr Tōrna*: *jr zan e an alt būn nazallma*, Thady re-vile not the poet Torna, who is not in the way of accosting you; *Łujz ō Clējne*.

Altōjr, an altar; Gen. *na haltōna*.

Altōcta, visiting.

Altna, a foster-father; *ban-altna*, a foster-mother, or nurse.

Altnağad, to move.

Altnoma, nursing; *ačajr altnoma*, a fosterer, also to nurse or foster.

Altnannay, nursing; *vid. alajm*, to nurse; Wel. *aultruan*, a god-mother.

Altuğad, and *altuğjm*, to give God thanks; ex. *altuğjm le Ōja*, I thank and glorify God.

Altuğad, grace after meat. This word seems to be derived from the custom of our Pagan ancestors, who worshiped their gods in *altis seu excelsis*, on the summits of hills and mountains, as appears by the cairns or heaps still to be seen on the tops of high places in Ireland.

Altur and *alltur*, *altact* and *all-tact*, wildness, savageness, barbarity.

Aluda, wounds.

Alujn, fair; *ingean alujn*, a fair daughter or lady.

Alujnn, time.

Am, time; *mojme ham*, before her time; *an am*, in time; pl. *aman*; ex. *trorğa na ğ cejrne haman*, the fast of the quatre tense.

Amā, the hame of a horse-collar, a kind of band about a draft-horse's neck; Gr. *ἄμμα*, a band.

Amac, a vulture, or any ravenous bird.

Amac, out; *ō ro amac*, henceforth, henceforward.

Amad, and *vulgo amjð*, a madman, a simpleton, a foolish, silly person, a fool; hence the diminut. *amadun*; Lat. *amens*.

Amadān, a fool, a madman.

Amadānağt, folly, foolishness.

Amadānta, foolish, ill-judged.

Amajl, broken.

Amajac, fondness; Lat. *amor*.

Amajca, a fondness, a being over kind.

Amajcac, fond, over kind, too indulgent.

Amajcaym, to be fond of, or kind to a person; *ağ amajac*, *idem*.

Ambeat, quick, nimble, swift.

Ambejt, a being, essence.

Amgojyte, a godfather.

Am, raw, sour, bitter; ex. *peojl am*, raw flesh.

Am, a kind of fishing-net.

Am, even, also, but; Heb. *אם*,

etiam, quinetiam.

αῖν, bad, naughty.

αῖα and αῖαμ, to be raw.

αῖαλ and αῖαλ, like unto, as;
Gr. ὁμαλος, and Lat. *similis*,
Wel. *hamal*.

αῖαλζε, τῖν αῖαλζε, Tyrawley
in Connaught.

αῖαζν, only, alone, except.

αῖαον, plurality, it is used also for
twins.

αῖαμ, music.

αῖαμ, a fault.

αῖαμ, behold.

αῖαμ, to see, to behold, to
look at.

αῖαν, a river; Lat. *amnis*, Wel.
avon, Cor. *auan*, and Arm. *aun*.
This Irish word is pronounced
aujnn.

αῖαμ, woe; αῖαμ δαυτ, woe
unto you.

αῖαν ὄδρ, the river Black Water
in Munster.

αῖανταρ, *rectius* αῖδβανταρ, good
luck or prosperity in adventure;
Gal. *avanture, bonne avanture*,
vulgo dicitur *anntūμ*; as, ἄζ
αζυρ *anntūμ*; it also signifies a
perquisite, or royalty; ex. γε
μαμζ δεάζ, *anēagmajr* αῖαν-
τūμ, sixteen marks, (as chief-
rent;) besides the casual perqui-
sites, or royalties.

αῖανκόλλ, the letter X, according
to Flaherty, also the apthongs,
sometimes written αῖαμκόλλ.

αῖαμυρ, doubt, suspicion, or mis-
trust; ζαν αῖαμυρ, without
doubt.

αῖαμυραδ, dubious, distrustful,
suspicious.

αῖαμ, a wild, ungovernable, or
mad man; τῖζ na n'αῖαμ, Bed-
lam; hence the dimin. αῖαμῖαν
and αῖαμῖοζ.

αῖαμ, a soldier; in the Hebrew
language פורס signifies *robustus*,
fortis fuit; in the German *am-*

bacht is a soldier.

αῖαμῖαν, a dull, or stupid man.

αῖαμῖοζ, a silly woman.

αῖαμζαρ, affliction, tribulation, sor-
row; an αῖαμζαρ ὄδρ, in great
distress.

αῖαμ, αῖαμῖοδ, and αῖαμῖοδ, so,
thus.

αῖαμῖαμ, dumb, mute.

αῖαμ, impudent; *Brogan in vita*
Brigidæ; also importunate, trou-
blesome.

αῖαμ, unusual, extraordinary;
cat *crōda* αῖαμ, a smart and
remarkable battle.—*Vid.* *Chro-*
nicon Scotorum.

αῖαμ, *rectius* αῖαμ, a poem, hence
αῖαμῖαν, a sonnet; *quod vid.*
αῖαμ *collum* *cjlle*, a poem com-
posed for St. Columbus.

αῖαμ, good, great, noble, prospe-
rous, lucky; αῖαμ *αμῖαδ* *do* *τῖα-*
ταζδ, *bona est scala populis*.

αῖαμ, dark, gloomy, obscure.

αῖαμ, mourning, lamentation for
the dead, also the hilt of a
sword.

αῖαμῖαν, a song, *rectius* αῖαμῖαν.

αῖαμζαῖολεαδ, a lax, a looseness,
or flux.

αῖαμζ, a river; Lat. *amnis*.

αῖαμ, mischievous, evil, bad.

αῖαμ, to refuse.

αῖαμ, time; cat *ē* an *ταμ*, what
time? Lat. *tempus*.—*Vid.* *am.*
τῖογζα na m'αῖαμ, the fast of
the quatuor tempora.

αῖαμ, a cupboard.

αῖαμζ, or αῖαμζ, on the outside,
without doors, besides, without.

αῖαμ, an ambush, ambuscade, or
surprise; also any violent attack
or onset; ex. *αμυρ* *longpōμτ*,
surprising the camp or quarters
of an enemy; also protection;
ex. a *Chpōμτ* mac *Ḫē*, *τῖαζα-*
μυτ *usle* *αμ* *hamυρ*, Christ,
Son of God, we all fly to thy
protection.—*Old Parchment*.

Amurad, to hit; d'amuradan na rajgeadojnje ē, the archers hit him; also to level, or aim at.

An, the; ex. an dujne, the man.

An, whether; ex. an tū mo čana? art thou my friend? Lat. *an*.

✓ An, or; aon, one; Lat. *unus*.

An, in compound words sometimes signifies negation, and answers to the *in* and *un* of the English, and to the *in* of the Latin; ex. anāž, unhappiness, infelicitous; sometimes when put before a substantive it signifies very great, or very much; ex. anjānact, a very great attempt; when put before an adjective it signifies very; ex. anmōn, very big.

An is the article of the masculine gender in oblique cases, as na is of the feminine; as mac an fjn, mac na mna; vid. na, the plural of this article an before masculines is na, as na fjn, the men.

An, evil, bad, also a kind of vessel.

An, water; also still or quiet.

An, true; also pleasant.

An, noble; also swift.

Ana, riches; a cornu copiae, or inexhaustible treasure; also a continuance of calm weather; ex. a tā an ana naomta ann, there is now a heavenly blessing or plenty.

Anabujd, unripe, sharp.

Anacajl, quietness, protection, relief, deliverance, also mercy; ex. do jynne anacal ajn, he showed him mercy.—K.

Anacaj, affliction, calamity; a lo m'anacaj, in the day of my affliction; t'anacaj, thy affliction.

Anac, anger.

Anac, a washing, or tinging; anac fād a najm a ljn čnō, intixerunt sua arma sanguine.

Anacajn, danger, misfortune; also

a bad accident; do bajn anacajn do, he came by a bad accident.

Anad, delay; gan anad, sine mora.

Anad, danger.

Anaz, neat, clean.

Anazajd, against.

Anajc, a wound.

Anajc mē, save thou me.

Anajce, a saving, or protection.

Anajcjm, to save, to relieve, or protect; also to beware, or take care; ex. anajc leat, take heed; anajcfead aj an pejcejl ūd tū, I will save you from that danger.

Anacjll, restless.

Anajnbyead, insatiable.

Anajnt, soft, tender.

Anajnt, bundle-cloth, or linen of small breadth.

Anajr, backward, reversed.

Anajtnjd, unknown.

Anál, breath; Wel. *anadl*.

Anál, an annal; pl. anála, annals.

Análac, a chronicle, annals.

Análl, hither, from beyond; ex. an'all, tap Jordan, over Jordan.

Anam, life, soul; Lat. *anima*.

Anamčana, a bosom friend; also a penitentiary; Jopej anamčana cluana mjc nōjy, Joseph Penitentiary of Clonmacnois.—Vid. Chron. Sc.

Anam, rare; go hanam, seldom, rarely.

Anaojbjn, woe, also disagreeable; ex. aj anaojbjn dujt, woe unto you.

Anba, prodigious, great, portentous.

Anbal, huge, exceeding great; from anba and all, universal, or all; anbal, all-prodigious.

Anbrajne, weakness, fainting; az dul an anbrajne, ready to faint; from the augmentative ana and fann, weak, feeble; hence anbřann. This word is commonly

pronounced *anūjne*.
Unbʳann, weak, feeble.
Unbāy, a sudden, untimely, or unnatural death.
Unbʳod, ignorant.
Unbʳojl, brave, or courageous.
Unbʳjanac, sensual, lustful; *rectius* *an-mʳjanac*.
Unbʳod, falsehood, villany.
Unbʳojb, furious.
Unbʳjɛ and *anbʳujɛ*, broth; from *an*, water, and *bʳujɛ*, boiled.
Unbʳojd, tyranny.
Unbuan, uneasiness, anxiety; pronounced *anbʳojn*, as *lan d'an-buan*, full of anxiety and surprise.
Uncajnt, reviling, or backbiting.
Uncajɛ and *ancajɛam*, a squandering, or extravagant spending.
Uncojne, a ship-anchor.
Undac, bad, also anger.
Undajɛ, sin.
Undana, presumptuous, impudent.
Undon, although.
Undotcajac, presumptuous.
Undotcajɛ, presumption.
Undualajayɛ, Catechresis.
Undujne, a wicked man.
Unēal, a swoon; ex. *tejd anēal*, she fell in a swoon.
Unējr, a skin, or hide.
Unfa, *anfaɔ*, *anfajd*, a storm, a tempest; ex. *an anfaɔ lōjdajɛ*, in the swelling of the Jordan.
Unfaɛ, or *anfaɔac*, overflowing, tempestuous.
Unfam, we will stay, or remain.
Unflac, a tyrant, an usurper.
Unfōrlan, puissance, tyranny, oppression, usurpation; *anfōrlan na loclanaɛ acur na ngall mbuanna*, the tyranny of the Danes and other foreigners.
Unga and *jnge*, but.
Ungangac, a snare.
Ungattonnac, glittering.
Ungbajɔ, sin.
Ungbajɔ, valiant, stout, hardy,

courageous.
Ungclu, a champion.
Ungcrujne, an anchorite.
Unglonn, adversity, danger; also oppression.
Unglaob, a great cry.
Ungnata, relations; also respite, delay.
Unjuɛ, to-day; anciently written *jn ujɛ*, and *jn ūj*, for *ɛ* is not pronounced; it is the same as *hui* in French and *oy* in Spanish; Lat. *hodie*.
Unjud, error, depravity.
Unjudac, depraved, perverse.
Unmaojn, hatred, pique.
Unmjan, concupiscence, sensuality, excess of any thing, mostly applied to the passion of lust; from the particle *an* and *mjan*, a desire; plur. *anmjana*, *anmjana na colna*, the lusts of the flesh.
Unmjanaɛ, sensual, lustful.
Unmōr, very great; *ɔo hanmōr*, exceedingly.
Unn, there, therein, in the said place.
Unnajɛɛ, a cleansing or purifying.
Unnad, i. e. *majll*, delay; *ɔan annad*, immediately.
Unnajɔ, a year.
Unnfocal, a word of course, a proverb.
Unngajɛm, an appellation, or naming.
Unnra, in this very place, here; also in the; ex. *annra lō*, in the day.
Unnra, beloved, dear.
Unnraɛɛ, love.
Unntojl, lust.
Unnran, in him; also then.
Unontan, over.
Unojr, now; a *noja*, the same.
Unorɔajɛ, a chasm, or great gap.
Unra, one in the next degree of honour to an *ollam*.
Unro, abundance.
Unro, misery, hardship, bad wea-

ther; from *an* and *no*, frost.
Αηνα, the dregs of men, or meanest person; *γjolla αηνα*.
Αηνῶδεαc, oppressed.
Αηνῶδε, oppressed, hard set.
Αηγajne, a chasm.
Αηγajne, a clamour, or great cry.
Αηρανταc, a greedy-gut, a gorbelly.
Αηῶg, misery, adversity, hard cheer, affliction; *do luēt anῶg*, to the afflicted.
Αηρηn, then.
Αηρυgnaδ, scurrility.
Αηταρηajng, a strife, or debate.
Αητοjl, inordinate desire or will.
Αητοjlhm, to lust after a thing, or be very desirous thereof; *δ' an-tojljg ῑē*, he lusted.
Αητοjljgēaēt, an earnest or vehement longing or desire.
Αητοmaltōjh, a glutton; from *ana* and *tomaltajm*, to eat.
Αηuāban, excessive pride.
Αηuājbeaē, proud.
Αηuajh, when, at the time that.
Αηuaγ, fierce or cruel.
Αηuaγle, baseness; also more base.
Αηualujg, burdensome.
Αηuaγ, down, from above.
Αηuaγal, mean, base, or ignoble.
Αηunn, or *anonn*, over to the other side, beyond seas.
Αο.—*Note*, *ao* is used by our modern grammarians instead of the *ae*, and *oe* of the ancients, and *aoj* instead of *uj*, and are pronounced in the same manner. It has been already said that this substitution is very abusive, as it carries away the words from their radical propriety and affinity with other languages.
Αοbba, beautiful; *δneac αοbba*, *αοbbaēt*, obedience; also beauty.
Αοδ, fire.
Αοδ, the liver.

Αοδα, the proper name of a man, equal to Hugo and Hugh in English; ex. *Αοδα ūa Nejl*, Hugh O'Neil, *potius* *Oeδ*; it is the same name as *Eudes* in French.
Αοδajne, a pastor, a shepherd, a cow-herd.
Αοδajneaēt, a keeping, or herding of cattle.
Αογuaēman, detestable, horrible, odious.
Αοj, a stranger, a guest.
Αοj, or *a*, a swan.
Αοj, a confederacy, a compact, or agreement.
Αοj, instruction, knowledge, or discipline.
Αοj, honour, respect.
Αοj and *j*, an island; ex. *aoj* or *j* *Colujm Chjlle*, an island in Scotland, where St. Columbus lived chief abbot.
Αοj and *j*, a country; as *aoj Mac Cujlle*, the territory of Mac Cuille, or the barony of Imokilly. *Note*.—This Irish word *aoj* or *j*, signifying an island, also a region, or country, is quite analogous to the Hebrew *א*, *insula*, *regio*, *provincia*, an island; also a territory, or region.—*Vid. Opitius's and Buxtorf's Lexicons*.
Αοjb, neat, elegant, civil, courteous.
Αοjb, likeness, similitude.
Αοjbe, pleasant, comely.
Αοjbeal, pleasant, a rejoicing, or merriment; ex. *mj αοjbeal*, rejoicing time.
Αοjbeal, fire, or a spark thereof; from *αοδ*, fire; ex. *nā ῑējδ αοjbeal gan ῑaduḡad*, do not blow a spark or ember that is not kindled.
Αοjble, a sign or mark.
Αοjbljgjm, to mark.
Αοjbneay and *αοjbnoj*, joy, de-

light; *cum aοijnj*, for delight.
αοjε, youth.
αοjδεαδα, well-behaved.
αοjδεοζ, a hair-lace, a fillet, a head-band.
αοjε, a skilful or knowing person.
αοjδεα, hospitality, succour, lodging.
αοjδεατα, hospitable.
αοjδε, a guest.
αοj, the mouth; Cantab. *ahol*.
αοjλρεο, a lime-kiln.
αοjlea, a gazing stock.—*Nah.* 3. 6.
αοjlea, dung; *αοjλζ*, of or belonging to dung; ex. *cajn*, or *cajnān αοjλζ*, a dung-hill.
αοjleanda, excellent, fine, charming.
αοjλρεοζ and *αjλρεοζ*, a caterpillar.
αοjn, a rush.
αοjn, honour.
αοjn, in compound words is the same as *aon*, one, though *αοjn* is never said but when the first or initial vowel of the second word of the compound happens to be of the denomination of *caol*, or small vowels; ex. *αοjn-ηηηη*, one mind; *αοjn-ηη*, of a single man; as *comnac*, or *com-ηηηη* *αοjn-ηη*, a duel; *αοjn-ηη*, any thing; but *aon-ηηηη* and *aon-ηη* is said very commonly and properly.
αοjne, the vulgar and corrupt word for Friday; ex. *αοjne an cear-da*, Good Friday.—*Vid. infra* *de* and *dja*.
αοjnμ, to fast, or to abstain from flesh on Friday.
αοjn and *αjηηηη*, a curse or malediction; is analogous to the Hebrew *ארור*, accursed, *maledictus*.—*Genes.* 3. 14.
αοjnμ, to curse.
αοjneazna, a restipulation.

αοj and *αοjε*, an oblique case of *αοj*, *quod vid.*
αοl, lime; *αοjροjn*, a lime-kiln. ★
αοla, to plaster and to whitewash with lime.
αοn, excellent, good; Cantab. *on*, the same.
αοn, a country.
αοn, or *haon*, *rectius eun*, one; the same as the Gr. nominat. neuter *ἐν*, genit. *ἐνο*, and Lat. *unus*.
αοna, a fair, an assembly.—*Vid.* *aonteact*.
αοna, a market-town in Lower Ormond.
αοna, alone.
αοnaact, singularity.
αοnajan and *αοnada*, single, all alone.
αοnaact, singularity.
αοnball, *αjη aonbal*, together.
αοncajnac, a fellow-citizen, or one of the same town or city.
αοnda, a simple; it is the opposite of *cumyrc*, a compound.
αοnda, singular, particular.
αοndaact, unity; *vulgo aontaact*.
αοnfujnt, wallowing, 2 *Sam.* 20. 12.—*Bedel's Bible*.
αοnnaacana and *αοnnaacanda*, desolate, solitary; also particular; as *zo haonnaacana*, in particular, only.
αοnnaacana and *αοnnaacanay*, desolation, or solitude.
αοnflojne, of one surname.
αonta and *aontuzad*, celibacy, or the unmarried state; *οjηηηη an aontuzad*, a man unmarried.
αonta, *aontad* and *aontuzad*, a vote, or consent.
αontada, willing; *zo haontada*, willingly.
αonteact, *corrupte et vulgo aona*, a fair, an assembly, or convention; plur. *aontajze*.
αontujjμ, to obey, to consent to.

Аонтуж and аонтужте, united, agreed to.

Аоннаж, once, one time.

Аор-згегне, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conuings, whose principal castle, near Limerick, was called *Сайлеан* O'Conужг, or Castle Connell; аор тгймáжг, from Owny to Limerick.

Аор, age; *ca haoжr tū*, how old are you? Wel. *oes*.

Аор, a sect or kind of people, of the same condition, profession, or degree; which answers to the Latin and French *gens*: аор еалабан, the men of arts and sciences; аор тѣад, *no cжyl*, musicians; аор дána, poets; аор залаж, the sick; аор uajal, the nobility or gentry; аор оž азур еарта, young and old folks.

Аорта and аормаж, old, ancient.

Аот, small, little.

Аот, a bell.

Аот, a crown.

Аот, any servile work, especially ploughing.

Апа, an ape.

Аппажн, mercy.

Аппун, an apron.

Аптас, mortal.

Апуж, ripe; *id quod ажбд, quod vid.*

Аж, our; a pronoun agreeing with the Latin *noster*.

Аж, or аж, upon; as *аж an d'ta-lam*, upon the earth; also at, or in; as *аж дтуж*, in the beginning; *vid. аж*. It is written in the old manuscripts *фаж* or *фож*; English, *over*.

Аж, or аж, when set before words of price answers to the English, *for*; ex. *аж дежс брјора фтсјод ажбд до брајтеад an жланаж-*

тсѳж; it also agrees with *for* in other respects; as *аж олсая*, for badness; *аж а неачужб*, for their horses.

Аж, by adding another word to it makes the same an adverb; as *аж аж*, or *аж днужм*, backwards; *аж аонбалл*, together, in one place.

Аж, is very often taken for a *дежн*; ex. *аж рѣ*, says he; *аж рј*, says she; *аж рјад*, say they.

Аж, a plague; also any great slaughter, or havoc; also the slain in battle; as *аж а n'аж*, upon the slain; *Cantab. hara*, slaughter; *Gr. ἀρης, Mars*; and *Gr. ἀρα, Diræ*.

Аж, ploughing, husbandry; *аж на аж до бј an тјж*, the land was ploughed; *Gr. ἀρω*, and *Lat. aro*.

Аж, a guiding or conducting.

Ажа, a page, lacquey, or coachman.

Ажа, a conference.

Ажа, the loin; plur. *ажана*, the reins; *жалаж на нанан*, a pain in the reins, or loins.

Ажа, a country in the County of Tipperary.

Ажаба, for the sake of, for.

Ажаса, motion.

Ажас, a ploughshare; also utensils for ploughing.

Ажас, strength, puissance, power; hence *ажасдас*, able, puissant: and *ажасдая*, the same as *ажас*.

Ажас, a bier; *Lat. feretrum*.

Ажасул, a cell, or grotto, a hut, &c.; we commonly call a desolate forsaken house *тјж ажа-жул*.

Ажад, strong, brave.

Ажада, a severe punishment.

Ажад, a ladder; ex. *амжа ажад до тѳатажб, bona est scala populis*.—*Vid. Brogan, in Vit. Brig.*

- Ἀράδ, a running.
 Ἀραΐλαρκα, the running of the reins.
 Ἀραϊδεαν, a desk, or pulpit.
 Ἀραϊζ-ρρηνα, the reins of a bridle; pl. ἀραϊζεana.
 Ἀραϊλλ, both.
 Ἀραϊμ, to plough; Gr. ἀρῶν, and Lat. *aro*.
 Ἀράν, bread; derived from ἀρ, ploughing, husbandry; as, ἀράν ἐμυτνεακτα, ἀράν ὀρνα, ἀράν κορνε, &c.; Gr. ἀρῶν, *panis*.
 Ἀραν, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. ὄρον, accusat. of ὄρος, a mountain.
 Ἀραν, the kidneys; ἡράδ na η' ἄραν, a tender love.
 Ἀραναιτ, a pannier.
 Ἀρανκα, a pantry.
 Ἀρανῶρη, a baker.
 Ἀραον, both; ῥῆβ a ραον, you both.
 Ἀραγ, a room, a house, or habitation; m'ἄραγ, my house.
 Ἀρβα, yet, nevertheless.
 Ἀρβακ, havoc, destruction.
 Ἀρβαν, or ἀρμαν, a host, an army.
 Ἀρβαν, corn, either wheat, oats, or barley, &c., particularly so called when in standing corn, or before it is threshed; Lat. *arva*, *arvorum*, fields of corn.
 Ἀρβραϊζνεακ, scarce of corn.
 Ἀρε, an ark; Lat. *arca*; as ἀρε ραογ, the ark of Noah.
 Ἀρε and ἀργ, a large chest in the form of a ship. The name of the ship *Argus* seems formed upon the Celtic ἀργ.
 Ἀρε, the body.
 Ἀρε and ἀρεάν, a little pig; also a dwarf.
 Ἀρεαϊνγεαλ, an archangel; otherwise ἀρδαϊνγεαλ.
 Ἀρεεαννακ, an archdeacon.
 Ἀρεεana, henceforth, in like manner.

- Ἀρεῦ, a band-dog; otherwise *ναρε-ῦ*.
 Ἀρελουακρνα, an emmet or lizard; ἀρελουακρνα na ῥλεῖβε, *coluber*.
 Ἀρενα, or εαρενα, an eclipse; ἀρενα ἡνεῖνε, *eclipsis solis*.
 Ἀρευιλλ, a hermit's cell.
 Ἀρεδ, an ascent, or high place; hence the British Garth, a promontory.
 Ἀρεδ, high, mighty, great, noble; is used in the same sense in the Persian language; it is true Celtic, and the Lat. *arduus-a, um*, high, lofty, difficult, is formed upon the older Celtic language, Wel. *hardh*, fair, handsome.
 Ἀρεδ and ἀρε, noble, or strong; hence the proper name of a man, Ἀρε.
 Ἀρεδα, a mountain to the east of Cashel, anciently the estate of a tribe of the O'Deas.
 Ἀρεδα, high, haughty; ἐμυε ἀρεδα, high hills.
 Ἀρεδακ, a territory of Carbury in the County of Cork, the ancient patrimony of the O'Flins, called from thence O'Flajn ἀρεδα; also a hill and village in the County of Limerick, near Newcastle.
 Ἀρεδακδδ, a height, top, or summit.
 Ἀρεδαζαδ, honour, promotion.
 Ἀρεδαζῆμ, to extol, exalt, or prefer.
 Ἀρεδάν, a hillock, or little height.
 Ἀρεδάνακ, proud, high-minded.
 ῥδκαταορη, a throne; pl. ἀρεδ-καῖνεακα; also an archiepiscopal see.
 Ἀρεδεανναγ, dominion, power, supremacy; hence ἀρεεαννακ, sometimes written ραῖνεαννακ, signifies a superior, or eminent person in the hierarchy, as a metropolitan, bishop, abbot, archdeacon, &c.
 Ἀρεδεῖογ, tribute, chief rent.

Urdéan, supreme power, rather impost.

Urdeaycop and vulgo earbog, an archbishop.—*Vid.* earbog.

Urdeamanač, a high-steward; *potius* urdeadmanac.

Urđžotac, loud, noisy.

Urđam, a plough-ox.

Urđanc, a pair of colours, an ensign.

Urđayac, high, stately, bold.

Urđmača, Urđmaž, the archiepiscopal seat of the Primate of Ireland.

Urđōž and orđōž, a thumb; orđōž cojre, the great toe.

Urđollam, a chief professor of any science; as ollam ne yeancay, an antiquary, a chief chronicler, ollam ne dan, a poet.

Urđoray, vulgo, řajđoray, the lintel of a door.

Urđrac, a monarch.

Urđrac, gain, profit, advantage.

Urđreac̃tay, a synod, an assembly, or convention; a contraction of arđorjeac̃tay.

Urđr̃žojl, a college, or university.

Urđrazayc, a high priest, or pontiff.

Urđūžad, to extol, to promote, heighten.

Urđřad, in the meanwhile.

Urđread, for.

Urđž, white; Gr. *ἀργός*, *albus*; whence the Latins derive their *argentum*, *ab albedine*, though as properly from this Celtic word arž; *unde* aržjod.

Urđž, milk.

Urđž, a champion; from aržajm, to spoil; hence aržda, valiant, brave, military.

Urđž, the same as ar̃c, an ark, chest, bier, or coffer.

Urđž, famous, excellent, noble.

Urđžad, or aržjod, a stopping, or hindrance.

Uržajm, to spoil, plunder, lay

waste, or destroy; and aržnajm is the same.

Aržajm, a plundering, or robbing; hence ceallaržajm, sacrilege, robbing churches.

Aržajm, to keep, to herd.—*Vid.* jonžujm.

Aržajc, he or she kept; ex. aržajc laete ar̃bžž coeńca řor međdon Rējde, *custodiebat die vehementis pluvie oves in media planitie*.—Brogan, in Vit. Brigit.

Aržnad, robbery, plunder, devastation; aržne, *idem*; žo mo t̃anajrde aržne do Urđmača, so that Armagh was near being ruined by pillage.

Aržtōjm, a destroyer.

Aržujmejnt and aržujm, an argument, or proof.

Aržr̃, again.—*Mat.* 17. 23.

Arleōž, a high ill-judged aim, high flight.

Arleōžac, full of high attempts.

Ar̃lōžž, gathering, *rectius* t̃ar̃lōžž, as řearty an t̃ar̃lōžž, the feast of the gathering; hence t̃ar̃lōž ar̃bajm, a gathering or bringing in the corn from the fields to the barns or corn-yard.

Ar̃m, a weapon, arms; lē lāmajm majde, with a hand-weapon of wood. The Egyptian Hercules is said to have used no other arms but staves of wood.

Ar̃mājl, an army; also weapons, arms, an armoury; it forms ar̃māla in the genitive.

Ar̃majm, or ar̃mann, an officer; hence is derived the name of Arminius, the famous German general.

Ar̃majta, a check, or rebuke.

Ar̃mac, slaughter.

Ar̃mjndjm, to worship, honour, or reverence.

Ar̃morač, ar̃morajec, *armorici*, the Britons of Low Brittany.

This word is compounded of ar̃

and *mōr* or *maſ*, both together signifying *ad mare*, or *super mare*.

Amēta, armed.

Amajm, to arm; *amajžte*, armed.

Amujntear, let him be blessed; an impersonal.

Am, the genit. of *ana*, the loin, or flank; Scot. the kidney; *ō na hajmjb*, from the loins.

Annajd, a band.

Annajžm, to pray; *vid. unajžm*, *prjtcad*, *batrad*, *annajžead*, *prædicabat*, *baptizabat*, *orabat*.

—Vit. S. Patric.

Annajžte, *pro unajžte*, prayers.

Amojll or *amajll*, a great deal, many, &c.; *zum ōndajž rjad amajll dō mjažalujb ran cōmajrle rjn*, that they ordained many wholesome laws in that synod.—*Vid. Annales Tighernachi*, ad annum 1152.

Amojle, a certain, or another; ex. *no fojllrjd amjeal an ajrlnje d'amojle reanōjn*, *zo nubajnt*, *cuidam viro sapienti Angelus in somnis apparuit et dixit*, L. B.

Amojle, or *amajlle*, as much, as many more; ex. *no řāzajb an Cardjnal Papano palljum an Ammača*, *palljum an Ajt Cljāt*, *azur amajle a Ceonactajb azur ran Mūman*. Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munster.—*Vid. Annales Tighernachi*. *Clonmacnoisensis Archidiaconi*.

Am, a stag, or hind.

Amact, an image, a spectre, or apparition.

Amacta, tall, puissant, mighty, brave.

Amactar, power.

Amad, ornament.

Amad, merchandize; pl. *amajde*, pedlars' goods, &c.

Amajnž, convulsions; also a stitch.

Ajra, old, ancient, stricken in years.

Ajranta, ancient.

Ajt, a bear.

Ajt, a man's name, Arthur, so called from *ajt*, a bear; like the Gr. *ἄρκτος*, *ursus*, or rather from *ajt*, noble, great.

Ajt, noble, generous.

Ajt, a stone; hence *ajtene*, gravel, pebbles.

Ajt, a tent, or tabernacle.

Ajtcajneal, a quarry, or stone-pit.

Ajteazul, an article.

Ajtmac, a ship; *ajptac*, *idem*.

Ajtma, an artery, or vein.

Ajtmažad, to do, or make.

Ajtajžm, to sail.

Ajtmažm, to increase or enlarge.

Ajuzr, the way.

Ajuzž, the neck.

Aj, out of; ex. *aj an d'talam*, out of the ground; *aj an t'tjn*, out of the country; Lat. *abs*.

Aj, is equal to *am* and is in English; ex. *aj mē an tj aj mē*, I am that I am; *aj ajtene dajtje ē*, he is known unto thee.

Aj often comes before a comparative degree, and then always begins a sentence, (just as *nj* *byr* always stands in the body of a sentence,) and is equal to the Latin verb *sum* in any person of the present tense; ex. *aj mō Ōdmnal nā Donča*, Daniel is bigger than Donogh.

Aj, a cascade, or fall of water.

Aj and *aya*, a shoe.

Ajac, shod.

Ajad, out of thee, from thee; *ajam*, out of me.

Ajad, kindling; also stopping, standing.

Ajafjmmjm, to remove.

Ajajd, to rest, or stay.

Ajajne, a shoemaker; Heb. *יָסַב*, *ligavit*, *constrinxit*.

- * **αῤῥαλ**, an ass.
αῤῥαμ, a stocking, or hose; Wel. *hosan*.
αῤῥαλαῖα, magic, divination by herbs.
 * **αῤῥαῖμ**, to ask for, to beg, to beseech; *μὸδ αῤῥαῖδ βῆνῃδε ἀν εὐζναῖε ἀν Ῥῖξ, qui postulavit a Brigida propter amorem Regis. Vid. Brogan.* The Saxon word *ask* is visibly of the same root.
αῤῥεαλ, a conference, or talking together, conversation.
αῤῥεαλ, a forcible onset.
αῤῥεαλ, the flowing or swelling of the tide.
αῤῥεαλ, an increase.
αῤῥεαλ, *αῤῥαλλ* and *αῤῥαλλάν*, the arm-pit; *οῤῥαλ* and *οῤῥαλ*, the same; Germ. *achsel*, and Belg. *oxel*, the arm-pit; Lat. *axilla*, Gall. *aiselle*.
αῤῥεαῖ, a guest; *ἢ βυ βῆδονα ἀν ταῤῥεαῖ, non contristatus est hospes*.
αῤῥεαῖ, a soldier, or champion.
αῤῥεῦ, and *εαῤῥεῦ*, an eel; *αῤῥεῦ αῤῥεῖτε*, a conger-eel.
αῤῥεῖτε, tow, or wadding used in charging a gun; *αῤῥεῖτεαῖ, id.*
αῤῥεναῖμ, to mount, to ascend, to come, to approach; also, to enter into; *δαῤῥεναῖμ πλαῖταῖ μῃε μῃε, ad intrandum in Regnum filii Mariæ*.
αῤῥεναῖμ, ascension.
αῤῥεδα, of them, out of them; *α ταῖδ ῤῥάδ λάν αῤῥεδα ῤῥεῖν*, they are self-willed; i. e. they are full of themselves.—2 Pet. 2. 10.
αῤῥεδαῖ and *αῤῥεῖν*, *vid. αῤῥεδαῖ*, a journey, *potius αῤῥεδαῖ*.
αῤῥεαδ, yes, yea; Wel. *ysser*.
αῤῥεῖν, a crown.
αῤῥελαῖ, a request, or petition.
αῤῥελαῖ, temptation.
αῤῥελαῖδμ, to beg, to request, to beseech; also to tempt; *αῤῥελαῖ-*

- δμ οῤῥε*, I beseech you.
αῤῥελοναδ, a search, or discovery.
αῤῥενα and *αῤῥεναδ*, a rib; *a αῤῥεναδ*, his ribs; Wel. *asen*.
αῤῥεναῖ, ribbed, having ribs.
αῤῥεναδ and *οῤῥεναδ*, a sigh, a groan.
αῤῥεναῖα, a hewer of wood or stone.
αῤῥεναῖναῖ, a stranger, *potius αῤῥεναῖναῖ*,
αῤῥεῖν, plates; *αῤῥεῖν ῤῥεῖν ἀν α λυῖνῃδμ*, greaves of brass upon his legs.
αῤῥεῖτε, *αῤῥεῖτε ἀν ῖνῃδμ*, it was sunset.
αῤῥεῖτεδμ, a porter.
αῤῥεῖτε and *αῤῥεῖτε*, a spear or javelin; Lat. *hasta*.
αῤῥεῖτε, inwards; *λεαῖτε αῤῥεῖτε*, flattened inwardly, compressed; *αῤῥεῖτε* or *αῤῥεῖτε*, within; also at home.
αῤῥεῖν, to travel, to go afar off.
αῤῥεῖν, to bear or carry aside, to remove.
αῤῥεῖναῖ and *αῤῥεῖναῖ*, a stranger.
αῤῥεῖν, from you, out of you.
αῤῥεῖναῖ, kindling.
αῤῥεῖν, from me, out of me.
αῤῥε, a rising in the skin or flesh, a swelling.
αῤῥε, milk.
αῤῥε μέ, *αῤῥεῖν*, I am; *a τῶ τῶ* and *a τῶνῃ*, thou art; *a τῶ ῤῥε*, he is; *a τῶ ῤῥε*, you are; *εῖνῃ α τῶ τῶ?* how do you do? Hisp. *como esta tu?*
αῤῥεῖτε, a request, or petition.
αῤῥεῖν, to swell; *do ατ do εῖν*, thy foot is swollen.
αῤῥεῖναῖ, redemption.
αῤῥεῖν, woe, desolation, destruction.
αῤῥεῖναῖ, desolate, full of sorrow.
αῤῥεῖναῖ, woeful, destructive; *εῖναῖ αῤῥεῖναῖ*, a destructive plundering.

Ἀταν, garlands, *Acts*, 14. 13; also a sort of hood, cowl, or bonnet.

Ἀταγ, victory.

Ἀτῶα, an attack.

Ἀτ, a ford; pl. Ἀτᾶννα; Ἀτῆλῶα, Dublin; Ἀτῆλῶα, Athlone.

Ἀτ, just, lawful.

Ἀτα, *vulg.* φατα, a green, a plain, an open place, a platform; hence ἑανᾶτα, the human face.

Ἀτα, the cud; *ruma*.

Ἀταῖ, a giant; pl. Ἀταῖγ; also a plebeian; *corrupte* φαταῖ.

Ἀταῖ, waves.

Ἀταῖ, a request.

Ἀταῖ ζαοῖτε, a blast of wind.

Ἀταῖ, inattentiveness.

Ἀταῖννε, embers, coals; *vulg.* φαῖννε.

Ἀταῖν, a father; Ἀταῖν βαῖρδοῖτε, a godfather; Ἀταῖν ἀλτῆνομα, or ἀλτῆνναγ, a foster-father; Ἀταῖν ἑλᾶννα, a father-in-law; Ἀταῖν φαοῖρδοῖν, a father-confessor; Gr. πατήρ, and Lat. *pater*, Goth. *atta*, Cantab. *aita*, Frisiorum lingua, *haite*. Confer illud Pompei Festi: *attam pro reverentia seni cuilibet dicimus quasi eum avi nomine appellemus*; hinc *attavus*. Hesychius says that the Cretans meant by the word *eittas* what the Greeks meant by τοὺς πατέρας; the old Greek word ἄττα had the same signification.—*Vid.* Francisci Junii Glossarium Gothicum ad Vocem, *atta*, ad Calcem Codicis Argentei.

Ἀταῖν-λύρα, the herb called ground-ivy.

Ἀταῖν-δῶβα, a patrimony; Ἀταῖν ἑλαμᾶν, yarrow; Lat. *mellifolium*.

Ἀταῖν, reproach; also confusion; written also Ἀτην.

Ἀταῖνγμ, to revile, to reproach; Ἀτηνγμ and Ἀτηνῶα, the same.

Ἀταῖρεαῖ, reviling, rebuking, &c.

Ἀταῖ, deaf; *idem quod* Ἀδαῖ.

Ἀταῖδαῖ, a patrimonial right, or hereditary property.

Ἀταῖδαῖμ, to adopt, to make the son of another man capable of inheriting your own estate.

Ἀταῖδαῖ, adoption; also that which belongs to a person by the hereditary right of kindred, or of adoption.

Ἀταῖδαῖ, importunity, solicitation.

Ἀταῖδαῖμ, a conflict, or skirmish.

Ἀταῖμαῖταῖ, parricide, a *patre mactando*.—Pl.

Ἀταῖμῶα, to exchange, to remove.

Ἀταῖμῶα, a difference.

Ἀτῶα, strength.

Ἀτῶα, a different time.

Ἀτῶαοῖν, a complaint; *vid.* ἑαῖ-καοῖν.

Ἀτῶαζαῖ, a chewing the cud.

Ἀτῶατε, worn, cast off.

Ἀτῶαταῖρεαῖ, recantation.

Ἀτῶατε, a repairing; also a renewal of one's lease or other right or privilege.

Ἀτῶατοῖν, a restorer, or renewer of a lease, charter, or privilege.

Ἀτῶαγμ, to return; also to untwist.

Ἀτῶαδα, returned; also twisted; ex. γῆαῖ Ἀτῶαδα, twisted yarn.

Ἀτῶαζαῖ, a rebellion.

Ἀτῶαγμ, to rebel.

Ἀτῶαμῆαῖν, a register.

Ἀτῶαμῆμ, short, abridged.

Ἀτῶαμῆε, an abridgment.

Ἀτῶαμαῖ, asking, or inquiring.

Ἀτῶαῖτε, repaired, mended; Ἀτῶαμῶα, *id.*

Ἀτῶαδα, restitution, or restoration.

Ἀτῶαγμ, to restore, or recover.

Ἀτῶαγε, a repeated request or petition; *vid.* *cuῖγε*.

Ἀτῶαγεγμ, to request, entreat, or beseech; Ἀτῶαγεγμ οῖτε, I pray thee.

Ἀέουη, banishment, exile.

Ἀέουη, a surrender.

Ἀέουημ, to give up, to surrender;
ex. ἦν αέουη α ῥέαρηαμνν αμ,
he gave him up his lands; also to
banish or exile out of a country.

Ἀέουημ, to open.

Ἀέφᾶρ, a new growth, or a second
growth.

Ἀέφᾶρμ, to grow again.

Ἀέζαβᾶη, retaken spoils.

Ἀέζαβᾶμ, to resume.

Ἀέζαμνδ, short.

Ἀέζαμν, a brief, an abridgment.

Ἀέζλααμ, to resume, to take
back.

Ἀέζλανδ, to cleanse anew.

Ἀέζλанта, refined, burnished, or
polished.

Ἀέλᾶδ, a wound or scar received in
battle or elsewhere.

Ἀέλᾶγᾶδ, a delaying, or putting
off.

Ἀέλᾶμ, quick, brisk, nimble.

Ἀέλετῃδε, requited, retaliated.—
Lhuyd.

Ἀέ-луаη, Athlone, a barony in the
County of Roscommon, also the
town itself.

Ἀέнаμ, store, great treasure.

Ἀέнаαμ, to give up, or deliver.

Ἀένυαδᾶμ, to repair, to make
anew.

Ἀένυαδᾶητῃδε, a repairer, re-
storator.

Ἀέηεογ, to improve, amend, or
manure.

Ἀέηηυαα, a man that removes
from one country to another;
also a captive in a foreign land.

Ἀέηηυᾶδ, variableness, inconstancy.

Ἀέηηυᾶ, he arose, or removed.—*F.*

Ἀέηηυᾶδ, to remove, to change.

Ἀέηηυᾶτῃ, of captivity.

Ἀέηηυᾶεαδᾶ, a second proof.

Ἀέуаμᾶη, horrible, detestable.

Ἀέуаηᾶḡḡḡḡḡḡ, redemption; *potius*
ατ-ῥυαḡḡḡḡḡḡ.

Ἀέηᾶα, a wherry, a small river-
boat, to transport passengers.

Ἀέταηε, i. e. αδ таηε, hard by,
near you.

Ἀέтῃεḡḡḡḡḡḡ, a dwelling, or habita-
tion.

Ἀέтᾶηε, in the first place.—*F.*

Ἀέтᾶη, furze, or gorse.

Ἀέуᾶ, space.

Ἀуᾶαα, death.

Ἀуᾶḡḡḡḡḡḡ, to be deaf, or hard of
hearing; *vid.* αḡḡḡḡḡḡ; Pl. ex. Cl.

Ἀуᾶηηᾶη, or εαηηηᾶ, an exalted
or noble prayer.

REMARKS ON THE LETTER б.

б is the second letter of the Irish alphabet, as well as of most other alphabets; it is the first consonant, and is called a labial letter, because the lips are mostly used in the formation of it. In Irish manuscripts of late ages it is written for p, both б and p being made commutable one with the other, as in the words дуб, *black*, доѣ, *to them*, ба, *it was*, they write дуп, па, &c., which is also the case with the Greeks and Latins, for the former write βυκρος for πικρος, *amarus*; and the Latins wrote *poplicola* and *publicola* indifferently, and *populus* and *publicus*; also *scriptum*, and not *scribunt*, from *scribo*. By putting a tittle or point over this letter in Irish (which is a late invention, being not to be found in any old parchments,) it sounds like the Latin *v*, consonant, as we have no such letter in our alphabet, which is the case of the Greeks, though

their β or beta, is often rendered in Latin by *v*, as Gr. $\beta\alpha\rho\rho\omicron\nu$, Lat. *Varro*, Gr. $\beta\iota\omicron\gamma\iota\lambda\iota\omicron\varsigma$, Lat. *Virgilius*, Gr. $\beta\iota\omicron\tau\eta$, Lat. *vita*, Irish *beata*, and when tittled it sounds *veatha*, *vita*; the name of this consonant in Irish approaches much closer in sound and letters to the Hebrew name of the said letter than either the Chald. ב or the Gr. β , it being in Irish *bejt*, and in Hebrew בית. בית signifies a house in Hebrew, and *bojt* in Irish is a very common name for an open house or tent. It is to be observed that the Irish consonants *b*, *c*, *d*, *g*, *p*, *t*, by a full-point or tittle set over any of them, do thereby lose their simple strong sound, and pronounce after the manner of the Hebrew consonants, ב, ח, ד, ג, פ, ת, which are simply and genuinely aspirates. On the other hand, it is to be particularly noticed, that the now-mentioned Hebrew consonants, by them called בּנדר כפת, *memoriæ causa*, by fixing a *dagesh*, or full-point, in the middle of any of them, do thereby also lose their simple aspirate sound, and pronounce strong, like the Irish *b*, *c*, *d*, *g*, *p*, *t*; so that the addition of a full-point to any of those Irish consonants changes it immediately into its corresponding letter of the Hebrew; and again, the addition of a full-point to the above-mentioned Hebrew consonants, changes them into their corresponding letters of the Irish. By this kind of reciprocation between the Hebrew and Irish languages, the antiquity of the Irish or Celtic seems to be sufficiently demonstrated; although it must be confessed, that the using a full-point in either of the two languages is of a late invention, these consonants being naturally wrote down, and the strong or aspirate pronunciation of them left to the judgment of the skilful readers, who doubtless wanted no such points to direct them; thus the modern Spaniards who use the *b* and the *v* indifferently for each other, pronounce the word *biber*, to drink, as if it were written *biver*, &c.; as did also the ancient Romans, ex. *hic se bivo omnibus suis benefecit*; and *bidit* for *vidit*, *bixit* for *vixit*, *beto* for *veto*, *boluerit* for *voluerit*, *bendere* for *vendere*, &c.—*Vid.* Lhuyd. Compar. Etymol. p. 22.

ba, were, have been, the preter-perfect tense of the verb *bjm*, to be, to live, Gr. $\beta\iota\omicron\varsigma$, *vita*, and $\beta\iota\omega$, *vivo*, ex. *do bá mē*, I was, *do bá tu*, you was, *do bá rē*, he was, &c.
ba, the plur. of *bō*, cows; Lat. *bos*, and Gr. $\beta\iota\omicron\varsigma$, *Æol*.
bá, good.
bá, death.
bá, under; ex. *bá airc*, under the body.
baajn, *rectius buajn*, to cut, or mow down; *do buajn luacra*, to cut rushes.

baan, *matrix bovis*, the matrice of a cow, Pl.; it is vulgarly called *brián*, and understood to be the skin which covers the calf in the matrice, and is discharged after the calf.
babaçt, sweetness, innocence; Lat. *babas*, a baby or fool; Gr. $\beta\alpha\beta\alpha\varsigma$, talkative.
babán, a baby.
bábūn, a bulwark.—*Pl*.
bac, a hindrance or impediment; *bacajt*, *idem*; *do cuim bac orra-çta*, he hindered them.
bacaç and *bacað*, lame, halting;

ny bjōr cora an bacajec jonann, the legs of the lame are not equal.

bacajm, to hinder, to frustrate, or impede.

bacajreac, impeding, or obstructing.

bačal and bačol, a staff, a crosier; Lat. *baculum*.

báčalta, baked.

bacán, the hinge of a door; aji a bačanajb, upon its hinges, from bajc, which signifies a crooked turn, or bending; Wel. *bach*, a hook.

bacat, a captive, or prisoner.—*Pl. ex. Cl.*

bacc, a shepherd's crook; Gr. βακτηρον, and Lat. *baculum*.—*F.*

baccjm, to crooken, or make crooked.

bač, a breach; also a violent attack or surprise.

bač, drunkenness; Lat. *bacchatio*.

bačajne, a drunkard, a baccho; *vid. bejce*.—*Pl.*

bačall, clipping, shearing.

bačar, an acorn; Lat. *bacchar*, the herb lady's glove.

bačla, a cup, or chalice.—*Pl.*

bačlač, curled, frizzled.

bačla, an armful.

bač-lāmac, disabled in the hand or arm.

bačlābjna, a surfeit from drinking. *Pl.*

bačtorjman and bačtorjan, the noise of drunkards.

bačōjbjm, to go by crutches.—*Pl.*

bačtnač, the name of an Irish Druid, who is said to have discovered to his prince, from an eclipse of the sun, the Passion of our Saviour the very time it happened.

bačul, a stick, or staff; Lat. *baculus*.

bačul eaypajc, a bishop's staff or

crosier.

bād, a boat; Wel. *bad*, and Fr. *bateau*.

bađb, the north.

bađb, a tract of land.

bađb, the Roiston crow; also any ravenous bird, as a vulture, &c.

bađb, i. e. bean tuátač, or bean-riže, a fairy-woman vulgarly supposed to belong to particular families.

bađb, a scold, a quarrelsome woman.

bāžac, warlike.

bažajr and bažar, threatening; a mbažajr, their threats.

bažajr, *idem*; pl. bažarčajže, threats.

bāž, a battle; and bājže, the same.

bāž, a kindness, respect, friendship.

bāž, a word.

bāžac, fond, kind, sympathetic.

bāžajm, to promise.

bažalač, dangerous; baožalač, the same.

bāžtorjōjbm, to wrangle, chide.

bāj, the same; as bj, bāj rē, he was.

bajc, a twist or turn, a crookedness or bent; Wel. *bach*, a crook.

bajcbeajla, a solecism, i. e. a crooked reasoning.—*Pl.*

bajčjm, to touch.

bājđ, a wave.

bājđ, love.

bājđe, gratitude, alliance, amity; a tā bājđe mōr azam lejr, I have a great kindness for him.

bājđe, prediction; and baojđe, the same.

bājđeac, a comrade, or coadjutor.

bājđeacaj, grace or favour.

bājđeab, or bātađ, to drown; bājđrjžear ē, he will be drowned; bājčrjđ an tjr, they shall overflow the land.

bājōte, drowned.

bājōjn, a little boat.

bājōp̄jart, a toad.—*Pl.*

bājōjm, to talk, to speak to.

bājōjn, a waggon.—*Pl.*

bājōle, a fawn; ex. *at cōnape bnaiceam acur bñū, acur bājōle eatornu: rocaide do deat an māz, acur bneat agá marbad a raou, i. e. I saw a hart and hind, and a fawn between them; this tribe stalked through the plain, where they fell victims to a wolf.*

bājł, a place; hence **bājle**, a village, ball being the same.

b'ājł, put for *bud ājl*, as *njōn bājł lejr mējyteact*, he would not hear me.

bājł, prosperity, good-luck.

bājle, bold; also straight.

bājłleacab, trembling.

bājle, home, as *jmtjz a bājle*, go home.

bājle, a city, town, or village; Lat. *villa*, quasi *billa*, *b* and *v* being correspondent and commutable letters; pl. *bājłte*.—N. B. This Celtic word *bājłle*, and the Lat. *vallis* are originally the same, as the ancients always built their habitations in low sheltered places, near rivers or rivulets.

bājłlējn, a little bubble, a boss or stud.

bājłlējn, drink.

bājłm, balm, or balsam.

bājłōz, a twig, sprout, or sucker.

bājn, the first person of the present of the imperative of the verb *bājnm*, to pull, cut down, or take from.

bājn, a drop; pl. *bājnnjōb*, do *bājnnjōb ljōntar lajyteac. Cujmjn naomta.*

bājnceadač, authorized, an authorized person.

bājñējō, it belongs.—*Pl.*

bājñēljāmujł, a mother-in-law; *bājñēljāmujn*, a mother, or daughter-in-law.

bājñējōta, white clay.—*Pl.*

bājñdeariz, flesh-coloured.

bājñōja, a goddess; *bājñōjleam*, the same.

bājne, whiter, of the comparative degree.

bājne and **bājne**, milk; *bājne neamajr*, thick milk; *vid. lačt.*

bājñēact, the actions of a heroine, i. e. *ēact ban*, no *mñā*; also woman-slaughter.—*K.*

bājnearōz, a ferret.

bājñfejyr, a wedding-feast; *vulgo bājnjr.*

bājñfōjd, first person of the future of the indicative of the verb *bājnm*.

bājñfjnjnjzne, the epicene gender, from *bejn* put for feminine, and *fejyr* for masculine, and *jnjzne* a gender; but there is no such gender in the Irish, nor in the Hebrew, Syriac, or Chaldean languages, they having only two genders, masculine and feminine, proper to distinguish the two sexes, male and female, which is the office of a gender to do.

bājñfeagrad, a bond, or stipulation.

bājñfōjd, they shall take,

bājnz, on a sudden, by surprise. —

bājñžearnačt, a goddess.—*Pl.*

bājñjōe, rage, fury, madness; *ajr bujle jr ajr bājñjōe*, mad and furious; also silly, lunatic.

bājnm, to belong to; *nač bājnnonn njr*, that doth not belong to him; *bājñōd*, they belong.

bājnm, to pull, to hew or cut down, to take from; *bājnm rop*, I pull a wisp; *bājnm cñann*, I cut down a tree; *bājnm djot*, I take from you.

- bajmjon* and *banda*, female; *leōn bajmjon*, a lioness.
bajmjaſla, a countess.
bajneanta, effeminate.
bajmleōman, a lioness.
bajmhaġ, a doctress, or woman-chirurgeon.
bajmjoġan, a queen.
bajmre, a feast; genit. of *bajmnyr*.
bajmreac, retired, desolate.
bajmreagað, desolation, destruction.
bajmrypmoġ, a sparrow-hawk.—*Pl.*
bajmtajma, a lord's lady.
bajmteab, a widow; *fan ad bajmteabajġ*, remain a widow.
bajmce, strong, brave, valiant.
bajmdeyr, the end or point; ex. *bajmdeyr an clajom*, the point of a sword.
bajmead, a bonnet, or cap, or any sort of head-dress, from *bajm*, the head, and *ējde*, or *eādaċ*, clothes. This word is otherwise written *bjmead*, and in the vulgar Greek there is *βιρρητα*, and in Latin *biretum*, Germ. *baret*, Ital. *baretta*, Slavon. *baretta*.
bajme, a goaling, a military kind of exercise played with a ball and hurly, greatly practised among the Irish; *bajme comōmtajr*, a great goal played between two counties, or two baronies.
bajmējn, the ribberies, or cross sticks, or side timbers, between the rafters of a house.
bajmeryc, the froth of water, or any other liquor when boiled.
bajmġean, *rectius bajmġn*, a cake; *bajmeana oġna*, barley cakes; Lat. *farina*, in the Welsh *bara* signifies bread; and in the Gr. *βορρα* is any meat; in the Heb. בָּרוֹת, any food, and Heb. בָּרָה.

- comedit, refecit se pastu*.—Vid. *Buxtorf. Lexic.*
bajmreabuad and *bajmabūadbaġl*, a trumpet, or sounding horn; do *rējd a bajmabūad*, he sounded his trumpet.
bajmġean, a floor, a plot of ground.
bajmġnn, a firebrand.
bajmneac, perverse, angry, morose.
bajmdealg, a hair-bodkin.
bajmēadtom, quick, nimble.
bajmjal, a shoe-latchet; also the cover of a book.
bajmġn, a cake of bread; *vid. bajmġean*.
bajmreac, a satire.
bajmrygoġ, the top of the wind-pipe.
bajmryġe, brawling.
bajr, or *bay*, the palm of the hand; pl. *bara* and *barajb*, *lān bayre*, a handful.
bajrcasl and *bajrcmjoġ*, red-raddle.
bajrcne, a tree.
bajrde, Baptist, as *cojn bajrte*, John the Baptist.
bajrdeab, baptism; *bajrtead* and *bajrte*, *idem*.
bajrdm, to baptize.
bajre, palm, or hand's-breadth.
bajreal, pride, arrogance, haughtiness.
bajreoġað and *bayūġað*, to die, to perish; do *cūm nāc bajreoġað rē*, that he should not perish.
bajmġinneac, a barony in the west of the County of Clare, the estate of the Mac-Mahons of Thomond, but anciently of the O'bajrcne.
bajmġn, a bason. x
bajrleac, an ox.
bajmġonn, flesh-coloured, reddish.
bajrteac, rain, severe weather;

- genit. báyrēje; an boğa báyr-
tje, the rainbow.
- báyrteōjn, one that baptizeth.
- báyrteac, *vulgo* bodac, a clown.
- báyrte and báyrte, drowned.
- báyrtd, go mbáyrtd mé, that I may
blot out.
- báyrtr, the pate; báyrtr an cjon,
the crown of the head; it is the
genitive of báyar.
- báyrtn, a stick, or little staff.
- bal, a place; an bal, or ayn an
bal, on the spot, instantly.
- balac, a giant; also a conceited
spark.—*Pl.*
- balac, a fellow, (or as the Scots
say) a chill, from baōc-laoč, a
foolish lad.
- balad, a smell, scent, or savour;
Lat. *odoratus*; also the smell,
one of the senses.
- balarge, profit, advantage.
- balš, a stammering person, tongue-
tied; and Heb. בלל, *confuse*
loqui, unde babel, Lat. *balbus*.
- balšad, to become mute, &c.; do
balšadan na bréagdealsā, the
false oracles were struck dumb;
Lat. *balbutio*, and *balbucior*.
- balšan, the diminutive of balš, a
mute, dumb, or tongue-tied per-
son.
- bašše, the act of stammering.
- balc, a hardness or crustiness in
the surface of the earth, caused
by dry weather.
- balc, strong, stout, mighty; Wel.
balch, proud, arrogant.
- balg, a man of letters, or erudi-
tion.
- balg, an open, or great gap.
- ball and bal, a place, or spot; ball
cōmnyg, a place of habitation,
or abode.
- ball, a limb, or member; pl. bašll
or bošll; Greek μελος, *mem-
brum*.
- ball, a stain, spot, or speck, either
natural or artificial; hence bal-

- lac, speckled.
- balla, a wall or bulwark; Lat. *†*
vallum; pl. ballađe.
- ballan, a teat or dug.—*Pl.*
- ballan, a shell; ballan rešljžde,
a snail-shell.
- ballan, a churn, or madder.
- ballašadašn, to divulge, or re-
port.
- ballašdaš, a setting forth, a pub-
lishing, a declaration.—*Pl.*
- ballžalan, a plague.
- ballnašg, the joints, the limbs.—
Pl.
- ballošgdeac, a lobster.
- ballyg, a blot, spot, or speckle;
pl. ballygada.
- balma, balm. *†*
- balmyžead, to embalm.
- balta, a welt or border; pl. bal-
tažge.—*Pl.*
- baltajde, fetters, bolts.
- ban, white; lajn ban, a white
mare; Lat. *canus*, by changing
the initial letter *b* into *c*.
- ban, true, certain.
- ban, copper.
- ban, waste, uncultivated; hence
pajne bājn, a waste field.
- ban, i. e. *firmare*, truth.
- ban, *pro* ban, the foot or pedestal
of any thing.
- ban, usual, common; do ban and
do long, usually; and banad,
the same.—*Pl.*
- ban, light.
- bara, death.
- barad, an abbess.
- barad, and barašjn, a sucking-
pig;
- barad, go barad, usually.
- barad, to waste; bānpužean ē,
it shall be wasted.
- baražad, pillaging, or plunder-
ing.
- baražym, to make waste or deso-
late; also to blanch or whiten.
- barašn, to grow pale.

- banajr, a feast, or a wedding-entertainment.
 banajteac, serious.—*Pl.*
 banaltia, a nurse.
 banamalta, shame-faced.
 banapia, a maid-servant.
 banayal, a she-ass.
 banb, or banbân, a pig, a slip.
 banba, an ancient name of Ireland.
 bančejle, a wife, or spouse.
 bančojzle, a cup-gossip, a she-companion.
 bančojmdeact, a waiting-maid.
 bančonzanta, a midwife.
 bančuntajm, to stipulate.
 bančrujzije, a woman that plays on a harp or violin.
 bancujrleanac, a woman-piper, or one that plays upon a wind-instrument.
 bajnjeadanac, the same.
 banda, female, modest.
 bandē and bajndja, a goddess.
 bandnūad, or bandnūjde, a sorceress.
 bane, a wave.—*Pl.*
 banfajz, a prophetess.
 banftheadmanac, a waiting-woman, or house-keeper.
 banflūzra, *fluxus muliebris*.—*Pl.*
 banflajr, a lord's lady.
 banfūadac, a rape.
 bang, a nut.—*Vid.* Glossar. Vetus.
 bang, a reaping.
 bang, the touch.
 bangad, a promise.
 bangajrgeadac, a woman-champion.
 bangal, the same; zajl, or zajrcead mná, *idem*.
 banmāc, a son-in-law.
 banmātajr, a mother-in-law.
 bann, a marching, or journeying.
 bann, a band of men.
 bann, a law, or proclamation;
banna imperialia, the banns of

- the German Empire; *banna matrimonialia*, the banns of marriage; hence also bann eag-luzre, ecclesiastic censure.
 bann, a deed or fact.
 bann, death.
 bann, a ball.—*Pl. ex. Cl.*
 bann, a censure, suspension, or interdiction.
 banna, a band, or troop.
 bannaac, i. e. *gnōmāc*, actual, or active.
 bannaac, a fox.
 bannaom, a woman-saint.
 bannlām, a cubit, a bundle; bannlām ēaduiz, a bundle of cloth.
 bannleannaajm, to act the part of a midwife.
 bannrac, an arrow, a dart.
 bannracōjzjeac, licensed, authorized.—*Pl.*
 bannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.
 banōzlaac, a servant-maid; banōzlaac an tšajna, *Ancilla Domini*.
 banrac, a fold; banrac caorac, a sheep-fold.
 banrac, a smock or shift.
 banrzal, a woman; ex. a banrzal, an peadajr, n̄ ar tuc dam an tē dejr tu, woman, I know not the man, says Peter; jr tpe banrzal tajaniz bāy don bjt, it is by a woman that death came into the world.—*Vid.* leabair bjeac.
 banrzlāba, a bond-maid. ✕
 banrcot, a son-in-law.—*Pl.*
 banrēan, or banrēanac, a mare-colt.
 banta, a niece.
 baozal, peril, danger; a mbaozal cata, in the perils of a battle.
 baozlaac and baozalaac, perilous, dangerous.
 baojr, lust, concupiscence.

baoyr, levity, vanity, madness;
baoyr na hōige, the follies of
youth; teač baoyre, a bedlam.

baoyrējol, lascivious.

baoyrteač, a brothel, or bawdy-
house.

baoyčrejeđmeaž, credulous.

baoy, fornication.

baot, weak, soft, simple; cōmriāđ
baot, simple talk.

baotčayrjg, riotous, profuse.

+ bān, sometimes used for būn, your;
bejēj azam bān mōžact ra-
zart, you shall be unto me as a
kingdom of priests.

+ bān, a son; Heb. בר, *filius*, as
בר יונה, the son of Jonah;
daž-bān, a good son; *vid. the
Irish Poem of Eocha O'Floinn*;
ex. Adnaim do Rjž na ndūle
do da-bāni djon ān ndāojne.
From this word bān comes the
word bānriān and bānriānac, a
young man; commonly pronounc-
ed beānriānac.—*Vid. beānā-
nac, Scotice beirn.*

bān, a learned man.

+ bān, or bāni, the head or top of
any thing; hence bānijn, *rectius*
bānjon, a cover for the head, a
cap or mitre; cačbāni, a hel-
met; Wel. *bar*, the top of any
thing.

bān, the hair of the head.

bān, the overplus of a thing; also
advantage; as bān aoyre azur
roglum.

bān, sway, excellency; nuž rē an
bān, he bore the sway.

+ bān, the top or summit of any
thing; Armor. *bar*, and Cantab.
barua, hinc the Italian *barruca*,
and the French *perruque*.

bāna, to go, to march.

bāna, anger.

bāna, the palm of the hand.

bañamajl, a supposition, a con-
jecture, or opinion; dnoč-bāna-
majl, a bad thought or opinion;

do nējn mo bañamlač, according
to my opinion or conjecture.

bañamlajm, to suppose, or con-
jecture.

bañamōtne, the plant called worm-
wood; Lat. *absinthium*.

bañann, a degree, or step; also a
stroke.

bañanta and bañantay, a war-
rant; also confidence.

bañantamajl, warrantable, authen-
tic.

bañantay, commission.

bañba, severity.

bañbrōž, the barbery-bush.

bañc, a storm; also much.

bañc, a small ship or bark.

bānc, a book; unde bānc-lann, a
library.

ōānđ, a poet; Lat. *bardus*, pl.
bājnđ; Brit. *bardh*, a mimic or
jester, a poet.

bānđay, a lampoon, or satire.

bānđajžeact and bājndeamlact,
a writing of satires, or other re-
viling rhimes.

bāndamajl, addicted to satires or
lampoons.

bañg, burning, red hot.

bañn, a judge; Wel. *barn*, judg-
ment.

bañn, a fight or battle.

bāni, *id. qd. bān*: dā bāni, over
and above, also the height or
top of any thing; bān-čujrljž, a
stumbling, or falling headlong.

bañn, bñujn, cačbāni, a helmet,
because worn on the head.

bañn, the hair of the head; also
the head.

bañn, an end.

bañn, suet.

bañna, a bar.

bañna, the fat of the pot; also
grease.

ōāñnac, tow; rñajče bañnajž,
threads of tow.

bañnačay, overplus; also great
sway.

baṛnaḡal, the tops or lop-branches of trees; baṛnaḡlač, *id.*

baṛnaḡdeact, *id. q. baṛnačay.*

baṛnaḡḡjn, a mitre; *vid. baṛ.*

baṛnaḡyt, borage.

baṛnamajl, gay, genteel.

bāṛncay, curled hair.

baṛnḡōḡ, a box, a pannier, a hamper.

baṛnḡōḡ, a young girl; the diminutive feminine of baṛ; baṛnḡōḡ-ḡjn, *id.*

baṛnḡōḡ, a knot.

baṛnḡōḡ, an oppression or stitch in sickness.

baṛnḡōḡ, a grappling, or seizing, a fastening-hold taken in wrestling, *alias* buṛnḡōḡ.

baṛnḡōḡ, a wattle to make a wyth.

baṛnḡōḡajm, to take fast hold of.

bāy, death; Heb. **שׁוֹאָה**, *putruit, fœtuit*, 1 Sam. c. 13, v. 4, for death submits the body to stench and rottenness.

bay, the palm of the hand; baya, the palms; būajlḡyḡ ḡḡād a mbaya ujme, they shall clap their hands at him.

bayal, judgment.

bayal, pride, arrogance.

bayarcanay, the base in music.

baybayne, a fencer.

baybujdeac, leacherous.

baye, red or scarlet.

baye, round.

baycaēḡ, a basket; baycēḡ, *id.*

baycaḡjm, a circle.

baycannac, lamentation; also stammering.

baycant, cinnabar.—*Pl.*

bayc-čarnte, globular.

bayc-cḡyad, raddle.

baydand, a bastard.

baye, the base, a basis.

bayḡajm, to stop or stay, to check, to drown.

bayḡajne, a mournful clapping of hands; ex. ḡo naḡb an čataḡjn

ujle ḡo aonḡajm ḡujl, aḡur bay-ḡajne.—*L. B.*

bāyloḡ, *carnificina.*

bayojlle, a vassal, or tenant.—*x*
F. C.

bayra, fate or fortune.

bāyḡaḡ, a putting to death.

bat and bata, a staff or stick. *x*

batajl, threatening or terrifying.

bat and ba, pl. of bō, kine, or cows; reačt mbač, seven cows.

bāč, the sea.

bāč, a bay. *x*

bāč, death, slaughter, murder.

batajnte, a booty in cattle.

batajḡ, baptism; ḡ ḡejn Čhḡḡoḡt ḡo a batajḡ, from Christ's nativity to his baptism.—*L. B.*

bāčam, to drown, to eclipse, to blot out, or cancel.

bāčam, to die, to perish; ad bāč Muḡčā, Morogh died.

bačay, the top of any thing; bačay cḡjn, the crown of the head.

bačḡoḡm, a kind of blue, or azure colour.

bačlač, a clown; *vid. balac.*

bačlan, a calm.

bačlaod, a hat; *galerus.*—*Pl.*

bačḡōḡ, a token.

bačḡput, a calm; also any part of a stream that does not flow rapid.

batḡoḡ, rosemary.

bē, is; noč aḡ bē, who is. *x*

bē, night.

bē, a woman; bean or ben, *idem*; pl. bēḡte, young handsome women.

bē, the visage, or face.

bēb, he died.

beabam, to die.

beaḡ and beacān, a mushroom.

beac, a bee; ḡajte beac, a swarm of bees.

bēact, a multitude.

beact, a circle, a ring, or com-

- pass; *beaċt*, perfect.
beaċta, carriage, behaviour.
beaċtaġm, to compass, to embrace;
beaċtaġċte, perfected.
beaċdaġm, to certify or assure.
beaċdamajl, round.
beaċlanac, a place where bee-hives stand.
beaċlann, a bee-hive.
beaċraġnm, to grieve or trouble.
bēad, mournful or sorrowful news.
beadājbeaċt, sweet-mouthedness, or an epicurean taste.
beadājbe, a lover of dainties.
beadājbean, a scoffer.
bēadājbeanac, scurrility.
beadājċdm, to act the parasite; also to love sweet things.
beadán and *beadánac*, calumny, talking ill of the neighbour.
bēadánac, calumniating, given to calumny.
beadaj, that shall be.
+ *beaz*, little; *drong aġm an beaz ġjb*, they that despise you; *beaz nac*, almost, in a manner.
beazán, a little, a small quantity; Wel. *bychan*, small,
beageazlaċ, void of fear.
beazluác, despicable, of little value.
béal, a mouth; *béal mōr*, a wide mouth; Wel. *bill*, Angl. *bill*.
beala, to die; *zac aon taġnm-ġjor clōjdeam*, *ġr ō clōjdeam at beala*: *leaban bneac*, *qui utitur gladio, gladio peribit*.
bealac, a highway, a road or path; *bealac an ġlanajċte*, *via salutis nostræ*.
bealad, anointing.
béalbaċ, a bit; *béalbaċ ġrġajn*, the bit of a bridle.
béalcaġnteac, talkative.
béalċnaċad, hypocrisy, devotion in words; *unde béal-ċnaċac*, a hypocrite.
béalċnuċdm, to stop one's mouth,

- to silence or nonplus.
béalbūnaġm, *idem*.
béalċotaġajn, a gargarism, or washing of the mouth.
béalċotaġazad, a gargling of the mouth, *id*.
béalzac, prattling or babbling.
béalġnād, dissimulation, false love.
béalnaċteac, famous; also prattling, talkative.
bealnād, any language or tongue; *do deaġrġnaċd ġē dom zac nġd na béalnād ġējn*, he related all to me in his own language.—
L. B.
bealtajċ and *bealtan*, dirty, filthy.
bealtajbeacat, uncleanness.
bealtājne, a compact, or agreement.
béal-ġjne, or *bējl-ġjne*, *ignis beli Dei Asiatici*; i. e. *ġjne-bejl*, May-day, so called from large fires which the Druids were used to light on the summits of the highest hills, into which they drove four-footed beasts, using at the same time certain ceremonies to expiate for the sins of the people. This Pagan ceremony of lighting these fires in honour of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mġ-na beal-ġjne* in the Irish language. Dr. Keating, speaking of this fire of Beal, says, that the cattle were drove through it, and not sacrificed, and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire. The above opinion about the cattle is confirmed by the following words

of an old Glossary, copied by Mr. Edward Lhuyd: “da tene rojnmeč do žnjter na ōrjŭte contjncet lajb moŭajb ŗorajb: aŭur do beŕŕŭj na ceatŕa en-ŕa ōr teomanduŭb ceča bljad-na.” The mean sense of which is, that the Druids lighted two solemn fires every year, and drove all four-footed beasts through them, in order to preserve them from all contagious distempers during the current year.

bean, a woman, or a wife; *vid.* **ben**.

bean, a step, or degree.

bean, he beat; and **beanajm**, to beat; Anglo-Sax., to bang.

beanad and **beanajm**, to appertain or belong to; an *nj* **beanay** *ljom*, the thing that belongeth to me; also to touch, or meddle with; *ná* **bean** *ljom*; *vid.* **bajn**.

beanad and **beanajm**, to reap, to shear, to cut; do **beanadaŕi** an **ŕŕŭmaŕi**, they reaped the harvest; **beanŕajb** *mē* a **ceaan dŭ**, I will cut her head off; *rectius* do **ŕajneadaŕi**, **bajnŕead** *mē*.

beanad, dullness, bluntness.

beanaŕŕad, a salutation; *rectius* **beanuŕŕad**.

beanán, the name of one of the Irish saints, called in Latin *Benignus*, who was the successor of St. Patrick in Armagh.

beanann, furniture, household goods.

beancŕoŕi, a horn; **beancŕŕi**, plur. **beancŕoŕi**, horned, having horns.

beaŕŕán, a branch or bough; **beaŕŕajn** do **ŕŕannajb** **ŕŕuŕa**, branches of thick trees; also the tooth of a fork or trident.

beann, the top or summit of a mountain or rock; *dá* **beann** **deáŕ** **beanna** **bēla**, the twelve

summits of **beanna** **beola**, high mountains in the County of Galway; also a promontory or headland towards the sea; as **bēn-eadaŕi**, the hill of Howth to the north-east of Dublin. But notwithstanding these examples it signifies properly any steep, high hill, seeing we find it so used throughout Ireland, Scotland, and Wales; it is of the same origin with the Gr. *βουνος*; in the Welch it is *pen*, as *pen-man-muir*.

beann, a horn, Lat. *cornu*.

beann, i. e. horn, a drinking-cup, because anciently drinking-cups were of horn.

beanna **bajŕce**, a famous mountain in the extremity of the County of Derry in Ulster.

beannac, horned, or forked.

beannacaŕi, or **beanncŕi**, i. e. **beanna** **bŕ**, cow-horns.

beannact, a salutation; also a benediction. It is properly written **beandact**.

beannajŕjm, to bless, to consecrate; also to greet or salute; do **beannajŕ** *ŕē* **ŕŕi** **cealla**, he consecrated three churches; **beannajŕŕe** **ŕuŕ**, God save you.

beannajŕŕe, blessed, consecrated.

beannŕŕ, a coif, or linen cap worn commonly by women.

beannuŕŕad, or **beanduŕŕad**, a benediction or salutation.

beannuŕŕŕe, blessed.

beanuŕŕad, to recover; do **ŕē** an **ŕjomlán**, he recovered the whole.

beannŕŕŕan, a queen, as she is the wife of a king, and not a **ŕŕŕ-bean**, or sovereign queen.

beaŕi, a spit; **aŕi** **beaŕajb** **ŕada** **ŕjonnŕŕŕll**, on long wooden spits.

bēaŕi, the beast called the bear.

beaŕa, a judge.

beana, spears, or javelins.

bēana, Bearhaven, the name of a territory in the most south-west part of Ireland, extending from near Glanroghty to Bantry Bay. The country called **bēana** formerly belonged to the O'Driscols, who were of the tribe of Dairinne and Ithian race; but in late ages to the O'Sullivans.

beanað and **beynn**, to take or carry away, to bring; ex. **bēanyn** **leō**, they shall take with them; **beyn** **leat amac**, bring away with you; Lat. *fero*, and Gr. *φέρω*, *porto*, *aufero*. Note that the imperative **beyn**, which is the same with **feyn**, (the *b* as well as the *v* consonant being commutable with *f*.) agrees exactly with the Latin *fer*.

beanað and **beynn**, to bear, to bring forth; do **beyn** **tonað**, to bear fruit; this, as well as the foregoing verb, makes its participle **bneyn**, as **az bneyn leō**, carrying away with them; **az bneyn clanne**, bearing children: and their perfect tense **ynz**, as do **ynz leyn**, do **ynz yn clann**; Lat. *fero*, to breed, bring forth, or bear; and Heb. פרי *fructus*, and פרה *fructum edidit*; *b*, the initial in **beanað**, and *p*, the initial in the Heb. פרה, making no difference; Goth. *bairan*.

beanað and **beynn**, to tell, to relate, which makes its perfect tense **beant**, as **ad beant an fyle**, *fert poeta*; **ad beynn**, *vulgo* a **beynn**, corresponds very closely with the same Latin verb *fero*, to report, relate, or say. This Irish verb in the first sense is like the Greek and Latin; in the second it agrees with the Latin and Hebrew; and in the last with the Latin only.

beían and **beíanac**, a young

man, a youth; Goth. and Islandice *barn*, Saxonice *bearn*, Scotice *bern*.

beabað, a boiling or seething.

beantajm, to melt, dissolve, or liquify; also to shave the beard, rather than **beantajm**.

beantbōjn, a barber.

beant, a soldier, or champion.

beant, anger.

bēantgacð, diligence.

bēanla, a language, or dialect; **bēanla na fējne**, the Fenian Irish; **bēanla na bñleað**, the Poetic Irish; **bēanla na dēaz-antgajjn**, the style of the historiographers; **znājčbēanla**, the vulgar Irish. It is now used for the English tongue, and is the same originally with the French *parler*, and the Italian *parlare*. The Irish etymologists derive it from **bēal**, the mouth, and **nað**, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

bēajn, a breach, a gap, a notch, or crevice; **bēajnaide dnynte**, repaired breaches.

beajn, short; Wel. *byr*, Corn. and Arm. *ber*.

beajna, a spear, a spit; sometimes written **bajn**; **bajn jánujnn**, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

beajnaðan, a pair of snuffers; **ymōlodōjn**, the same.

beajnað, clipping, shearing, or cutting off; from **beantajm**, to shave, or shear; **beajna fē**, he will shave; **az beajnað a caonac**, shearing his sheep.

beajnað, a piece, shred, or slice; also a segment.

beajnan, gall; also grief, smart.

beajnaz, angry.

bēajntōz, a razor.

beajntōjn, any satirical or bitter-

tongued man.

beart, a bundle; as **beart tūjge**,
beart feūn, a bundle of straw
or hay; also any load.

beart, a judgment.

beart, clothes; as **coj-*beart***,
shoes and stockings; **ceann-*beart***,
hat and wig.

beart, said; the third person, per-
fect tense of the verb **beijnm**, to
say; **ad beart an fīle**, *vulgo*
adūbajnt an fīle.

beart, the third person singular
of the perfect tense of the indi-
cative mood of the verb **beijnm**,
to give; **do beart**, he gave.

beart, to carry, to catch, hold,
bring forth; is a perfect tense of
the verb **beijnm**. This word,
and the substantive it governs,
are often rendered in English
by the verb of the said substan-
tive; as **do beart**, or **do nuž**
lējm, he leapt. The difference
between those two verbs is, that
beijnm, to give, hath an aspira-
tion on the initial letter **b** in the
present and future tenses, as **bej-*n*m**,
or **do beijnm**, I give; **bēan-*pad***,
do bēanpad, *vel* **do bēan**,
I will give. But **beijnm**, to car-
ry, &c. can never have the said
aspiration, and maketh **nužur**,
as well as **beantur**, in the first
person of the perfect tense, and
are both equally formed in all
other persons; nor can it have
do before it in the present or
future tenses, as the other verb
hath.

beantajm, to wield, or flourish,
as **az beartūgað a čnáojeac**,
wielding his spear, also to me-
ditate; as **do beantujg yē an**
znjoñ, he meditated on the fact;
likewise to tuck up or gather, as
brjžjð az beartužad á brajt,
Brigida trussing her garment; it
means to shrug or stir up; as

tuz beptūgað aji fejn a mēo-
don a aijnm azur a čadájge, he
manfully shrugged himself in the
midst of his military dress and
armour.

beartan, a cast, a shot, or stroke.

beartā, shaved, shorn; **zejnycjan**
beānjā, a sharp razor.

beartā, boiled.

beartōjn, a barber, a shearer;
beartōjn, *quasi* **barbatōjn**.

beartnac, a pair of tables, or
chess-boards.

bēar, behaviour, manners; plur.
bēara and **bēarajð**.

bēar, certain.

bearcōn, a syllogism.

bearcnažad, an agreement, or ac-
commodation.

bēarnājðm, to confederate.

bearg, a harlot.

beartan, a grievance.

bejt, a birch-tree; Lat. *betula*; *hence* the name of the Irish let-
ter **b**; or **beith**, according to
O'Flaherty; perhaps rather from
the beech-tree.—*Pl.* The letter
beith answers more exactly to
the Heb. ב, or *beth*, than to the
Chald. *betha*, and the Gr. *beta*.

beata, life; **čnann na beata**, the
tree of life; Lat. *vita*, Gr. βιοτή;
vid. bjē, infra.

beataž, provender; also a por-
tion or allowance of meat.

beatač, a beast; pl. **beataž all-*ta***,
wild beasts; **beatažgeac**,
the same.

beatajð, living; a **mbeatajð**,
amongst the living.

beatajžm, to feed, to nourish.

beatžad, nurture, or bringing up,
education.

beatman, a bee.

beatodač, a beaver.

beatna, water.

beatūgað, to support, or feed.

bēð, a deed or action, a practice;

bēð nač cōjn; Lat. *facinus*;
Wel. *beth*, a thing.

bēð, a mournful news, or dismal story.

bēðrōjōbað, a commentary, a registering or recording of matters.

bējc, an outcry, a roaring, a grievous crying.

bējce and bējceac, crying out through grief, clamorous weeping. It is exactly equal to the Heb. בכי, בכה, and בכית, all words of the same signification, meaning loud or clamorous weeping, *fletus*, *ploratus*; vid. the Heb. verb בכה, *flevit*, *deflevit cum lamentatione*, et *elevatione vocis*, whence the Latin *Bacchus* and *Bacchanalia*.—Vid. *Henr. Opatius's Lexic.*

bējceað, or bējcjm, to roar, or cry aloud; ex. cja tura bējceay cum an Rjg, who art thou that criest out unto the King?

bējcjgjl, an outcry.

bējcajrc, a bee-hive.

bējcjm, to cry out loud, to roar.

bējclējmneact, a dancing or skipping.—*Pl.*

bējd, they shall be.

bējl, of the mouth; pl. bējlgjb, is sometimes written.

bējle, a meal's meat.

bējlle, a kettle, or chaldron.

bējlleán, blame, reproach; commonly said mejlleán.

bējlt, or bajlt, a cingle; Ang. Sax. *belt*, Lat. *balteus*.

bējm, a stroke or blow; pl. bējmeann; bējm clōjōjm, a stroke of a sword.

bējm, sometimes signifies a step, a pace; Gr. βημα.

bējm, a blemish, stain, or spot; gan bējm gan loct, without stain or blemish.

bējm, a beam, or large piece of timber.

bējmceap, a whipping-stock.

bējmneac, reproachful, contumelious, abusive; ex. njn bu najcjm bējmneac, *non erat serpens contumeliosus*.—Brogan. in Vit. Brigid.

bējmneac, talkative.

bējnjð, or bjnjð, a cheese-runnet.

bējne, a champion, or famous hero.

bējne, the evening; so called from the bright appearance of the planet Venus at the setting of the sun and after; vid. *ben infra*.

bējne, a separation, or disjunction.

bējnjn, a little woman; Corn. *benen*, and Wel. *bennyn*, a woman.

bējnn, from beann, a summit, or a top of a hill.

benneðcujð rē, he shall bless; vid. *beannað*.

bējrbjgjr, an anniversary feast or vigil.—*Pl.*

bējnjatar, birth.

bējnjm, vid. *beajrad*.

bējnjrgan, a razor.

bējnt, two persons, whether men or women.

bējnt, help, assistance.

bējnt, a burden. ✕

bējnte, birth, *potius* born. ✕

bējrtjn, a dimin. of bjart, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ay eatat mōr ljom an bējrtjn mbjgrj dfağajl, I am charmed to have found this little animal.—*Old Parchment*.

bējrgjne, peace, quiet, ease, rest.

bējrgjne, ointment, oil.

bējrtne, a vestry. ✕

bējt, both, twain. ✕

bējt, to be; aj mbejt, being; dā ✕ mbejt, if it be.

+bejt, a being, or essence, *rectius* bjt, *qd. vid.*

+bejt and bejte, a birch-tree. Flaherty, *betula* vel *potius*, a beech-tree; bejt řejm, b or b.

bejteac, or beatac, a beast.

bejteamaj, bees.

bejtl, Bethel.

bejtnj, the plant St. John's wort, *Lat. hypericum.*

bejtn, a bear, a fierce wild beast, has an affinity with the Hebrew בהמה, *brutum, bestia, fera.*

belna, a parish or district; ex. an ljon tjne an zac tuajt, an ljon catnac an zac tjn, an ljon belna an zac Catajn, azur an ljon Daojne jn zac belna.—*L. B.*

bemjr, we would have been; go mbemjr ajn an najs an dana hūajn, we would have been on our return a second time.

+ben, or bean, a woman; Wel. *benyn*; Corn. *banen*. Note, this Celtic word *ben* is the radical origin of the Latin *Venus*, which means a woman, and may be as properly *benus* as *venus*, the *b* and the *v* being equivalent in most of the ancient languages. The genitive case of *ben* is *bene*, pronounced *benne*, in two syllables; ex. dja bene, corruptly dja dojne, *dies veneris*, Friday; and the genitive of *bean* was primitively and properly *beana*, which was likewise its plural; but now it is strangely and awkwardly corrupted into *mná*: *ben* is as frequently used in all old Irish parchments as *bean*.—*Vid. Poema Sancti Canici in Chron. Scotor. ad annum 532.*

benējgean and benējgnjūžad, a rape.

beo, cattle; beo, living, or alive; hence

beōda, lively, full of spirits.

beōdaet, vigour, sprightliness.

beōdajm, to quicken, bring to life.

beō-žajneam, quicksands.

beōjl, the genitive case of beōl, or beul; as teazaγz beōjl, oral discipline.

bēol, the mouth.

beōlac, i. e. beōlaoč, an active lad, or man.

beōl-oryear, tradition, or oral instruction.

beō-luajt, hot embers, or rather hot ashes.

beō-řadařc, quick-sightedness, or discernment.

beō-řadařcac, a quick-sighted or discerning man.

beōřac, bright, glittering.

heōčorřnac, ready to lie-in.

berřab, the hair of the head.

ber, the belly; also a bottle.

ber, rent, tribute.

bercna, peace.

bercna, any land that is inhabited.

beteřleac, the old law, or Old Testament; řan mbeteřleac, in the Old Testament; *Lat. in veteri lege*; nōřleac, the new law, or New Testament. Leabari břeac *passim*.

betlujřnjon, according to O'Flaherty, signifies the Irish alphabet, from its three first letters, b, l, and n.

beče, birch; *Lat. betula.*

bēul, the mouth; also an orifice, or the open part of a vessel, or other thing.

bēul, the false god Belus, to whom the solemn Druidish fires in Ireland were dedicated.

bēulmac, or bēulbač, the bit of a bridle; bēulmac řřajj.

bj, or bjt, a killing or murdering, ex. Conal řo bjt řoda, řujž laza řo bj bējne břjot.—*Vid. Annal. Tighern. Passim.*

b₁, was, answering to all persons as well in the singular as in the plural numbers; as *do b₁ mē*, *b₁ tu, rē*, &c.; Lat. *fui*.

b₁ and *beo*, Gr. *βω*, living, *lōra mac Oē b₁*, Jesus, Son of the living God; *cajčřđo žac b₁ a bjačad*, every living thing must be supported and fed; *cajnm a ccuála cluāy neac a b₁*, *ubinam audivit auris viventis*.—Brogan.

bjač, i. e. ball *řearđa*, *virilia viri*.

bjacáčđ, *priapismus*.—Pl.

bjad, meat, food, sustenance.

bjadmar, plentiful, abounding with provision.

bjadta, fed, fat; *dam bjađta*, a stall-fed ox.—*Prov.* 15. 17.

bjadtač, a hospitable, generous man; also a particular order of people among the old Irish, whose care and duty was to supply the king's household with all sorts of provisions; they also furnished the standing army of the kingdom or province, as well as all foreigners or travellers, and were in the quality of public victuallers. Now it signifies a good and hospitable house-keeper.

x bjajl, a hatchet, or axe; Wel. *buyall*; Suev. *beyel*.

bjan, a pelt, skin, or hide of a beast.

bjay, i. e. *žonřay*, that shall hurt or wound.

x bjařt, anciently signified a beast, as also fish, birds; Lat. *bestia*; it now is taken for a worm, or little reptile, and written *řjayđ*.

bjata, well-fed; *vid. bjađta*.

bjatađ, a generous farmer, or hospitable man; *vid. bjađtač*.

bjatuřy, the plant or herb betony or beet; Lat. *betonica*.

bjčearđ, or **bjčjm**, mercury or quicksilver.

bjččearđ, i. e. **bjad-ččearđ**, a tavern, or victualling-house.

bjž, from *beaž*, little.

bjžēun, or **bjžjn**, a coif, a hair-lace, a caul that women truss their hair in.—Pl.

bjž, glue, or bird-lime.

bjl, good.

bjl, a beak or bill of a fowl.

bjl, the mouth; Brit. *bil*, the mouth of a vessel.

bjle, a tree; **bjle máž** **đđajm**, a remarkable tree in the plain of **Máž** **đđajm** in the County of Clare, where the Dal-Cassian princes were usually inaugurated.

bjljan, a small vessel; from *jan*, a vessel, and **bjle**, or **bjlle**, small, little.

bjlle, a bill; **bjlle dealužčte**, a bill of divorce.

bjlle, poor, little, mean, weak. **Čřjōřt do žūjđe n₁ hatač mbjlle**, i. e. *n₁ žujđe bočt Čřjōřt do žūjđe*.

đjlleōž, a corruption of **dujlleōž**, a leaf of a tree, or of a book.

bjlleož-đajte, water-lily; Lat. *nymphaea*.

bjlleoža an řpojnc, colt's-foot; Lat. *tussilago*.

bjm, I am, I am wont to be. **x**

bjnn, true.

bjnn, I was, I was used to be; **do** **bjnn**, *idem*.

bjnn. sweet, harmonious, melodious; **řřajlmceatlač bjnn**, a sweet Psalmist; **ay bjnn do žut**, thy voice is sweet. It is very often prefixed to several words by way of a compound, as **bjnn-řřajřačt**, eloquence; **bjnnčēolmar**, harmonious; **bjnnžutač**, melodious: its comparative is **bjnne**, more sweet or melodious.

bjnn, from *beann*, a hill or promontory. In books of the middle ages it is sometimes written

- þynn.
 þynne and þynnjor, harmony, melody.
 þynneán, a bell; ʒur beanað þynneán Chʒarján ajr, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Scotorum ad an. 1043.
 þjndjol, a forehead-binder to dress children's heads.
 þjnnedajr, the hill of Howth near Dublin.
 þjnnēalta, pretty, handsome, neat, fine; Lat. *bellus*.
 þjnnēaltac, musical, harmonious; from the melody of birds.
 þjnʒd and þjnʒean, calf's runnet, which is put into milk to thicken and consolidate it for cheeses.
 þjnēʒer and þjnēʒre, vinegar or pickle; *quasi* ʒeʒre an fʒōna, the dregs or acids of wine.
 þjnre, a bench, or seat.
 þjodʒuan and þjčʒuan, perpetual, everlasting; ʒo þjodʒuan, for ever; Lat. *perennis existentia*.
 þjocajre, a vicar, or subordinate to any ecclesiastic superior.
 þjocon, a viscount.
 þjodanac, a tattler or tale-bearer.
 * þjod, although, suppose, let it be; þjod a fʒaʒnajre, for example, as witness.
 þjodʒa, a guilty person; ex. ar þjodʒa bájr ē, he is guilty of death.—*Matth.* 26. v. 66.
 þjodʒa, an enemy, an adversary.
 þjogʒad and þjogʒajr, to rouse, to stir up, to startle.
 þjogʒamajr, active, lively.
 -þjōl, a viol, a kind of musical instrument.
 þjolar, water-cresses. This word is a corruption of þjor-ʒean, from þjor, water, and ʒean, grass.
 þjolajʒac, talkative, or prattling.
 þjolʒada, rowing, oaring.

- þjon, nʒ þjōn aco, they have not usually.
 þjor and þear, a spit to roast meat on.
 þjor, water.—*Pl.* ʒjobar and ʒjobanad, a well or fountain; and ʒjobarþjor, well-water.
 þjorac, a cow-calf.
 þjorán, a little stake, pin, or needle; the diminut. of þjor, a spit.
 þjorajʒ, a fishing-bait.
 þjorʒoʒa, a rainbow.
 þjorʒuafan, a water-serpent.
 þjorʒac, watery, full of water.
 þjorʒorajr, a flood-gate, or sluice.
 þjorʒojr, a flood-gate, or dam.
 þjoror, the brink of any water; from þjor, water, and or, the extremity or brink.
 þjorpa, a king's fisher, a long-necked bird; þjorpa-čraʒʒj, the same, as also ʒajʒuʒe cōʒr-neac.—*Pl.*
 þjorpaʒe, an osier, or twig.
 þjorpor, water-lily.
 þjorar, *mendose pro* þjolar, water-cresses.
 þjorar, silk
 þjot, the world.
 þjot, life, living; Lat. *vita*; þjot-ʒuan, living for ever; þjotʒrāna, always deformed. This is but another writing of bjč and bjčʒuan; the former is nearer the Greek, and this latter nearer the Latin.
 þjotʒuajne, eternity, everlastingness.
 þjotʒuan, or bjčʒuan, life-everlasting.
 þjotʒuan, perpetual, everlasting, eternal.
 þjotʒnaʒad and þjotʒnaʒčeačt, cosmography, or a description of the world; ʒlačtʒnaʒad, geography; from þjot, the world, and ʒnaʒʒad, description; and from ʒlačt, i. e. ʒalm, the earth,

- and *znapfād*, description.
bjn, water, the inflexion of *bjoſt*.
bjn, short.
bjnfjon, metheglin, i. e. water-wine.
bjnjd, a sow for breeding.
bjnmējn, oosiness or moisture.
bjnra, abounding with wells and fountains of water; hence the name of a town in the King's County, called *bjnra*, English Birr.
bjnrae, standing or lodged water.
bjnt, the plur. of *beant*, loads, or bundles.
bjnt, a hilt, haft, or handle.
bjr, a buffet, or box.
bjreac, ease, a mitigation of pain at the crisis of a disorder.
bjreac, prosperity, increase; hence *bljažan bjrjž*, the bissextile, or leap year, from the increasing day.
bjreac̃t, the same; hence also *bljažan bjreac̃ta*, a leap year.
bjt̃, a wound.
bjt̃, the world; hence *an bjt̃*, any existing, or in the world; *dujne an bjt̃*, any man in the world.
bjt̃, any custom or habit.
bjt̃, a being, an essence.
bjt̃, life; Lat. *vita*.
bjt̃, or *bjoč*, signifies perpetuity or continuance when it forms the first part in a compound, and may be rendered by *always*, as *bjčſjon*, *semper*; vid. *bjoč*, *bjt̃-beo*, continual, ever-living.
ōjt̃e, female, belonging to the female sex.
bjt̃eamnac̃, a thief.
bjt̃eamanta, stolen, or given to theft.
bjt̃-ſjon, always, everlasting life.
blā, a town or village.
blā, piety, devotion.—*Pl. ex. Cl.*
blā, the sea; also a green field.
blā, healthy, safe, or well.

- blā*, a cry; *blā*, yellow.
blac̃t, a word.
bladžajm, to cry.
blād and *blādmjc*, renown, reputation, fame; *ay buajne blād na ſaožal*, reputation lasts longer than life.
blād, a part, or portion; vid. *blož*.
blāđajm, to break.
bladajne, a flatterer, a soother, or wheedler.
bladajneac̃t, coaxing, flattering.
blažajneac̃t, a blast; also boasting; *vulg.* *žlažajneac̃t*.
blažantay, a bragging or boasting.
blažman, boasting, or pretending to great matters of wealth, skill, or pedigree.
blažmanac̃, a brag, a boasting, noisy fellow.
blajnjc, *rectius* *blonož*, suet.
blajnjeac̃, fat, full of suet.
blajym, to taste.
blāj̃t̃, plain, smooth: its comparative is *blāj̃t̃e*.
blāj̃t̃, a blossom; vid. *blāč*, hence the dim. *blāj̃t̃jn*.
blāj̃t̃fleayž, a garland of flowers.
blāj̃t̃ljaž, a pumice-stone.—*Pl.*
blame, sound, healthy.—*Pl.*
blandan, dissimulation.
blaoč, a whale.
blaođ, a shout, or calling; hence *blaođnujž*, constant shouting and bawling; Wel. *bloedh*.
blaođōž, the same.
blaođnac̃, brawling, constant bawling.
blaođōžac̃, noisy, clamorous.
blaoſc and *blaoſž*, a husk, scale, or shell.
blaoſžaojn, *rectius* *bluj̃ſc̃jn*, diminut. of *blaoſc*, the skull; more usually *plaoſžaojn*, from *blaoſž*, or *plaoſž*, a shell.
blay, a taste or flavour; Lat. *gustus*.

blara and blarda, palatable, well-tasted; *cajnt* blarda, well-accented words.

blarað and blarym, to taste.

blarda, savoury.

blardaet, sweetness.

blat, a flower; also a blossom; *blat na ccrann*, the blossom of trees.

blat, a form or manner.

blat, praise.

blatac, buttermilk.

blatað, politeness, smoothness.

blatužad, to flower, to flourish; *blajteðcar rē*, he shall flourish, i. e. in issue and riches.

blatužad, to make smooth, to plane.

bleact, or blyoct, kine.

bleact, milk; also milky, giving milk; *hinc bō bleact*, a milch-cow, or *bō blyoct*; in the Welch *blith* is milk; *vid. lact*, milk; Lat. *lac*.

bleactajne, or blyoctajne, a wheedler, a soothing, undermining fellow, who strives to steal into your confidence in order to come at secrets, and then to betray them. Metaph. from soothing a cow's milk.

bleactajne, a milker of kine.

bleažajm, to milk.

bleatac, a bag or bags of corn for grinding.

blejð, a cajole, or wheedle.

blejðjneact, a coaxing, wheedling, or flattering.

blējð and blejðe, a drinking-cup, a goblet.

blējn, a harbour or haven.

blejym, to grind corn; hence *bleatac*, a bag of corn not yet ground; *do blejct an arðajm*, to grind the corn.

bleūn, the groin or flank.

bljažajn, a year, *rectius* bļaðajn, to agree with the Welch *bluy-dhen*, and the Cornish *bledhan*.

—Vid. *Remarks on the letter a*.

bljažanamajl and bljažantamajl, yearly; *zo bljažanamajl*, every year.

blynn, the froth or spittle of a dead body.

blyoct, product, fruit.

blyoc, *vid. bleact*.

blyorān, an artichoke.

bloac, a whale, *rectius* blaoc.

bloç, or bloç, round.

bloç, the fat of any beast.

bloçbarmajm, to point, to make round and sharp of one end, like a top.

bloð, a piece; *bloð do çloç majlyn*, a piece of a millstone.

bloð, aoyb blojð, now the barony called Lower Ormond in the County of Tipperary.

bloðujdeoð, a piece or fragment.

blož, a piece, portion, part; pl. *bložajb* and *bložanajb*.

bložad, to crack, to break in pieces.

blonoz, fat, tallow, suet; mostly said to express the fat of swine, or lard; Wel. *bloneg*.

blōn, a voice; *aliter*, *zlōn*.

bloç, open, plain, manifest.

bloçc, a congregation.

bloçcayne, a collector.

bloçcmaoç, a collector.

bloçzac, a robust fellow.

bloçžad, a sound or report.

bloçzajm, to make a noise.

bloçlac, a cave or den.

bluc, fatness.

blunaz, lard; *vid. blonoz*.

bluray, a great noise, or outcry.

bo, a cow; Gr. by the Æol. *βως*, and Lat. *idem*, plur. *buajb*, Lat. *boves*; in the genit. and dat. singular it is inflected *bojn*, as *don bojn*, to the cow; Gr. *βου*, in accusat.

bobay, *do obay*, I refrained, I would not.

Bobelōt, the alphabet, according to O'Flaherty, so called from its two first letters, *b* and *l*.—*Vid.* Ogyg. p. 235.

bobzupnac, a blast.

Bobō, O strange! an interjection, like the Latin *papæ!* and more like the Gr. *βαβα*.

boc, deceit, fraud.

boc, a blow or stroke.

boc, a weather-goat, a he-goat.

boc, a false, or bastard dye, or paint; Lat. *fucus*.

bocad, a discussing or sifting a matter.

bocam, to swell; also to bud forth or spring.

bocájn, hobgoblins, or sprites.

bocán, a covering.

boč, hey-day! an interjection.

bočd and **bočt**, poor, distressed.

bočdajǵjm, to impoverish.

bočdajne and **bočtajneact**, poverty, misery.

bōcna, the sea.

bočt, a breach.

bocōjde, the studs or bosses upon shields.

boccōjd, **bocōjd**, or **bozōjd**, a spot, or speckle.

boccōjdeac, spotted, chequered or speckled with red, or bastard scarlet; from the Irish *boc*, *fucus*; do *tōgbada* a *reolta* *boccōjdeaca*, *bájn-dea* *ra*, they hoisted their chequered red and white sails.

bod, a tail; *tejd an fear tōjt*, *amajl tejd a bod ta* *an cat*.—*Cl.*

bodač, a rustic, a clown, or churl.

bodamajl and **bodatamajl**, clownish, rustic.

bođar, deaf; more usually written **božar**, though not so properly as the British word of the same signification is written with a *d*, *asbydhar*, Brit. deaf.

bodōg, rage, anger, fury.

bōdōg, a heifer.

boz, soft, penetrable, tender. *✓*

bozac, a bog, moor, or marsh.

bozadac, gesture.

bozad, tenderness.

bozad, to stir, shake, or toss.

božan, an egg in embryo.

božluajreacđ, floating.

boža, a bow. *✓*

božadōjn, an archer,

božajm, to bend like a bow.

božar, another writing of **bođar**, deaf.

božar *majm*, to make deaf.

božajne, deafness.

bozbuje, *corrupte* *bozjūn*, a bulrush; *quasi*, *buje* *boz*, a soft branch.

bozluācājn, a bulrush.

bozlu, *buzlojyr*, i. e. ox-tongue.—*Pl.*

bozūn, bacon.

bozūn, soft and fresh; **bōz**, soft; *un*, fresh.

bozujr, a *bozujr*, near, close to, hard by.

božtajn, a vault or roof, an arched roof, a cave.

bojčde, poverty, misery.

bojčde, poorer. the comparative degree of **bočd**.

bōjd, a bottle; **bōjde**, the same.

bojdeacān, *potius* *būjdeacān*, the yolk of an egg.

bojdeal, a pudding.

bojdējr, drunkenness, *rectius* *pōj-tējr*.

bojde, *potius* *bujde*, yellow.

bojdeacđ, yellowness.

bojdēan, a yellow-hammer, a little bird.

bojdeyeacđ, the yellow jaundice.

bojdeōjz, a goldfinch.

bojđlja, a puddle.

bojđmj, the month of July.

bojdnealt, a comet; *stella caudata*; from **bōd**, a tail; and *nealt*, *stella*.

- boǵbéalac̃d, a stuttering or stammering.
 boǵrǵn, a box.
 boǵll, the pl. of ball, limbs, members.
 boǵl, issue, success; also use.
 boǵlǵpǵar̃t, a belly or maw-worm.
 boǵlle, a knob or boss, as of a shield.
 boǵlyǵean, the navel.
 boǵlyǵean, the centre of an army;
 ex. do b̃r̃uǵ r̃e a mboǵlyǵean
 ac̃r̃ r̃o t̃eann r̃e a t̃tor̃aǵ,
 he closed up their centre, and
 he strengthened their front.
 boǵlyǵeanaǵb, hills or mountains,
 or any bulge.
 boǵltneac̃d, to smell or scent;
 boǵltneoc̃a m̃e, I will smell.
 boǵn; *vid.* bo.
 + boǵñeac̃d, a bonnet or cap; *quasi* a
 beann, the top or upper part of
 a thing, the head; and eǵde, a
 garment.
 boǵnne, on a sudden.
 + boǵnneōǵ, a cake or bannock.
 boǵn, an elephant.
 boǵnbe, the compar. of boǵb, rank,
 cruel.
 + boǵnbe and boǵnbeac̃d, fierceness,
 roughness, barbarity; also rank-
 ness, luxuriance, &c.
 boǵnb-b̃r̃jãt̃nãc̃, boasting, or vain-
 glorious.
 boǵñce, a large hind.
 boǵñc̃nãd, a kind of fat clay or
 slime.
 boǵr̃ceall, i. e. eǵl̃t, or áǵ, a
 hind.
 boǵr̃ceall, i. e. ǵeǵt, a mad or
 wild man or woman who lives in
 woods.
 boǵr̃ceáǵl, boasting, bragging.
 boǵr̃ceall, a wild man; also fierce,
 cruel.
 + boǵt̃ and bõt̃ōǵa, cottages, huts,
 lodges; hence the Eng. booths;
 also a tabernacle.
 boǵteall, haughtiness, arrogance.

- boǵteall̃da, arrogant, proud, pre-
 sumptuous.
 boǵl, a poet; also art or skill.
 boǵlán, a bullock.
 boǵlann, an ox-stall, a cow-house, a
 fold.—*Pl.*
 boǵl, a cow.
 boǵb, a sort of caterpillar.
 boǵl̃, a bag or budget; Lat. *bolga*;
 antiq. *bulga*, et forsan *belga*;
 boǵraǵǵ̃t, a quiver; quasi *bol-
 ga sagittarum*. Query, if the
 national name *Belgæ* may not be
 derived from their being noted
 quiver-bearers, as going always
 armed with bows and arrows;
 whence perhaps it was that Cæ-
 sar called them *Fortissimi Gal-
 lorum*. The Irish called the an-
 cient Belgian Colony that came
 here from Britain, *ǵñ boǵl*, i. e.
virī Bolgæ, or *Bolgi*, which
 seems to be a proof that the
 Belgians had originally their na-
 tional name from boǵl̃, and the
 Irish historians remark that they
 were called *ǵñ boǵl*, from being
 noted to carry leather bags about
 them. Query, if the national
 name *bulgarij* may not be de-
 rived from the same origin.
 boǵl̃, a belly; Ger. *bulgen*, a bag
 or sack.
 boǵl̃, a pair of bellows; boǵl̃ ǵēǵd,
idem.
 boǵl̃, a pouch, budget, or satchel;
 Lat. *bulga*, and Gr. *Æol. βολ-
 γος*.
 boǵl̃, a blister.
 boǵlac̃, the small-pox; pl. boǵ-
 ǵãde, blains, blisters, boils.
 boǵaǵm, to blow, or swell.
 boǵán, dimin. of boǵl̃, a small bag
 or a budget.
 boǵán, boǵán-ǵaǵǵ̃d, a quiver;
 Lat. *pharetra*.
 boǵán, the middle, or centre.
 boǵlla, a bowl or goblet. *x*
 boǵl̃ōǵ, a shell, a skull, the top of

the head.

bollyraíne and *bollygaíne*, an antiquary, a herald, a master of the ceremonies.—*K. et alii.*

bollygaíne búirb, a meat-carver at a great man's table.

bolōg, a heifer.

boltnuḡaḡ, to smell, to scent, or savour.

boltuḡḡ, fetters.

boluḡḡ, scented; *deag-boluḡḡ*, sweet-scented.

bolunta, fine, exquisite.

bomanajm, to vaunt or boast.

bomannaḡo, boasting, bragging.

+ *bon*, the end or bottom of any thing; *bonn cōire*, the sole of the foot; *bonna tarra*, the groin.

+ *bonn*, good; Lat. *bonus*.

bonnajíne, a footman.

bonnan, a bittern; *aliter bonnan-ljana*.

bonnájḡjm, to dart.

bor, a swelling.

+ *borb*, fierce, cruel, severe; *ḡo borb*, severely, roughly; a *borb-ḡneadaib*, his terrible strokes.

borb, haughty, grand; *ḡear borb*, a proud man; also luxuriant, rank, rancid; as *ḡeūr borb*, rank grass; *ḡeōjl borb*, rancid meat.

borba and *borbay*, *vid. borbe*, haughtiness, fierceness.

* *bōrb*, a table.

* *bōrb*, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *ḡá bōrdaib Ormūman*, on the confines of Ormond; *ḡaḡ cūan ḡor bōrdaib Eḡjonn*, every harbour upon the coast of Ireland.

Bōroime, a tribute of cows and other cattle; *bōroime laḡean*, a tribute of this nature that is said to have been exacted from the people of Leinster by the kings of Tara and Munster.

bōri, a bunch, or knob; hence + *bōriḡaḡ*, crook-backed.

bōri, great, noble, extraordinary.

bōri, majesty, greatness; also pride, grandeur.

bōriḡaḡa, a bladder.

bōriḡa and *bōriajm*, to swell; *bōriḡa*, a swelling.

bōriḡaḡaḡ, warlike, puissant, valiant at arms; from *bōri*, great, and *áḡ*, a fight, or feats of arms.

bōriḡam, to swell, to grow big and prosper.

bōriomōḡur or *barriamōḡar*, worm-wood; Lat. *absyntium*.

bōriḡar, sodder.

bōriḡajm, to bail.

bōriḡoḡaḡ, greatness, majesty, worship.

bōriḡuḡ, a haunch, a buttock.

Boruma, genit. *bōriḡe*; a town in the County of Clare, not far from Killaloe, near which was *Ceann Coraḡ*, the royal residence of the great Brian Boirbhe, which gave occasion to his having been called by that surname.

bor, a hand; *vid. bay*, i. e. the palm of the hand; Wel. *bys*, a finger.

bor, certain.

borán, a purse or pouch.

borarḡajn, applause.

borbuaḡaḡ, applause, a clapping of the hands.

borḡajndeḡaḡ, applause.

borḡajndjm, to applaud.

borluat, applause.

borluat, nimble-handed, active, brisk; hence *borluac*, a pick-pocket.

bōrōg, a gentle blow, or slap with the open hand.

borḡaḡ, a pillar or post.

Boruaḡajm, to extol or applaud; *id. ḡd. borḡuaḡajm*.

bōt, *bōt*, fire; *vid. Lhuyd. Comparat. Etym.*; hence *bōtḡe*, a

corruption of *bōjte*, burned ;
tojtean, a great burning, is
 another corrupt derivation from
bōjte.

botallac, furious, outrageous,
 mad.

boē, *boēōg* and *boēān*, a booth,
 cottage, hut, tent, or tabernacle.

boēac, a fen or bog.

boēan, a lane, street, road, or way ;
bōēan na Mjāy, a way between
Durlas Guaire, in the County of
Galway, and *Mochua's Well* or
St. Mac Duach's Hermitage in
Burren, in the County of *Clare*.

briā, or *briāy*, an eyebrow ; *dj briā*
dūba, i. e. *dā mālā dūba*, two
 black eyebrows.

brīac, an arm, a hand ; Lat. *bra-*
chium, Greek *βραχιον*. This
 monosyllable is doubtless the
 Celtic root of these Latin and
 Greek words.

brīacāb, a harrow ; pl. *fā briā-*
cūōjōb jayujn, under harrows of
 iron.

brīacajm, to harrow, to break
 asunder ; also to torment, afflict,
 &c.

brīacān, broth.

brīaccayle, or *brīacjlle*, a sleeve,
 or bracelet ; from *brīac*, the arm,
 and *cat*, a covering, sheath.

brīaca, corruption, suppuration.

brīacō, hatred.

brīacō, substance, sap, or juice.

brīacōac, *brīacōamajl*, and *brīac-*
ōman, substantial.

brīacēt, *idem quod brīacō*.

brīacōg, blearedness.

brīacryleac, blear-eyed.

brīacryleacēt, the same as *brīa-*
cōg.

brīadān, a salmon.

brīadām, to oppress.

brīadruō, an ambush, or lying in
 wait.

brīāgād, the gullet or windpipe.

brīāgād, the upper part of the

breast.

brīāgajm, a truss or pack.

brīāgajūjōb, jibbets, *vulg. brīann-*
rujōe.

brīajc, malt, *vulg. brīajc*.

brīajcēam, *brīajc-dām*, i. e. *bneac*
dām, from *bneac*, speckled, and
dām, Lat. *dama*, a hart ; *vid.*
baizle.

brīajcne, a cat.—*F*.

brīājg, the neck, or throat ; *τjom-*
pjōl do brīāgād, about thy neck ;
fād brīāgajō, under thy throat.

brīājg, an hostage ; also a captive
 or prisoner ; pl. *brīājgōe*.

brīājgōjan, *idem* ; *brīājgōean ta-*
ryr, a hostage.

brīājgōeanay, captivity, imprison-
 ment, confinement, also restraint.

brīājgean, debate, quarrel ; *brīāj-*
geanac, quarrelsome.

brīājgne, a bag, or budget.

brīājgyrlēad, a bracelet, or collar ;
brīajrlēad, *idem*.

brīajlm, to reject, or slight.

brīajlm, to feel.

brīajne, a beginning.

brīajneac, much, many, plenteous.

brīajnn, the womb, or belly.—*Pl.*
τορνα do brīajne, or *do brīajnn-*
ne, the fruit of thy womb.

brīajreagnaē, a false accusation, a
 slander.

brīajrgēal, or *bnejrgēal*, a ro-
 mance.

brīajrjonlac, a reproach, false ac-
 cusation.

brīājē, *go brīājē*, for ever. —

brīājējm, to observe, to perceive,
 to spy ; *do brīājē na du tājge*,
 to spy or reconnoitre the coun-
 try.

brīājējm, to betray ; *do brīājē rē*,
 he betrayed ; *do brīājē an deyr-*
cjobal a Thjājna, the disciple
 betrayed his Master.

brīājēbeartac, treacherous.

brīājēōjm, an overseer, a disco-
 verer.

- brat**, i. e. mſleas, destruction.
brat, a fragment, a remnant.
brat, design; a *taſm az brat* oſt, I have a design upon you; also a dependance, an expectancy.
brat, a mass, or lump.
brat, malt.
brat, zo *brat*, for ever.
bratac, continual, utterly.
bratam, *vid. bratſm*.
brataſm, a brother, also a brother-religious, a friar, so said from the French *frere*, a brother; Lat. *frater*, also a cousin, or near relation; Gr. *φρατωρ*, one of the same tribe of people.
bratcad, corruption, purulent matter.
brattad, a caterpillar.
breab, a bribe.
breac, speckled, or of various colours; hence
breacan, a party-coloured, or striped stuff, anciently used by different people in their trowsers and cloaks; hence some of the Gauls were called Galli Braccati, and their country Gallia Braccata. Diodorus Siculus, lib. 6, mentions that the garments of those Gauls were rough and party-coloured, and calls them *braccæ*. The Irish Scots preserved this kind of garment to our days.
breac, a trout, from the various colours of its skin; pl. *brje*, and *breacajb*, dimin. *brjecjn*.
breac and *rajl-breac*, hops; *leann gan blar gan breac gan bejnjuad*, beer without taste, without hops, without sufficient boiling.—*Vid. Lhuyd's Comp.* Etym. in voce *lupulus*.
breacaoj, indifference.
breact, doubt.
breactnaſzte, different.—*F.*
breactan, wheat.

- breactan**, butter; Scot. custard.
breactnagad, mixture.
breacrolar, twilight.
breag-cnabad, hypocrisy with regard to religious worship or devotion.
brean and *breun*, filthy, stinking.
breanad, to stink.
breantar, a stench, an odious smell.
breay, a prince or potentate.
breay, great, mighty, pompous, grand; Wel. *bras*, large; also fat.
breay, a voice, a great noise.
breayal-maca, a large territory in the County of Armagh, which anciently belonged to the O'Donnegans, the O'Lavargans, and the O'Eidys.
breay-cataoſm, a throne.
breay-cataſm, a royal seat or residence.
breay-colb, a sceptre.
breayda, chief, principal; also active, lively, &c.
breay-foſa, a throne.
breaylang, fraud, deceit.
breaylann, a prince's court or palace.
breay-ojncjyde, a prince's treasure.
breat, judgment, also a sentence; as *breat bunajd*, a definitive or irrevocable sentence.
breat, to give, tender, or offer; do *breata leabai do Cujmjn*, a book was given to Cuimin.
breatac, judicious, critical.
breatam and *breataman*, a judge.
breatamnay, judgment, discernment.
breatla, a birth-day.
breatnac, Welsh, from Wales, a Welshman, *rectius* *brjotnac*.
breactnagjm, to think, or conceive.
breatnay, a thorn, a skewer, a bodkin; the tongue of a buckle;

also a highland broach or fibula, called properly *bnat-nayc*.

bneatnūgād, to judge; also to look, or behold.

*bneattaj*n, the isle of Britain; it is now used only for Wales, as is also *bneatnāc*, for a Welshman; and *zrājz na mbneatnāc*, *baslē na mbneatnāc*, *rljāb na mbneatnāc*, are places in Ireland, so called because formerly inhabited by Britons.

bneč, a wolf, wild dog, &c.; some say a brock or badger.

*bnečj*n, a small trout; *vid.* *bneac*.

bnejd, a kerchief, or head attire for women: it is now commonly used to signify frize, or coarse woollen cloth.

*bnejdj*n, frize, a coarse strong kind of woollen dress.

bnejrj, a hole; also a man's nail.

bnejrne, a large territory or sovereignty in the province of Connaught, which comprehended the entire County of Leitrim, and most part of the County of Cavan, whereof the O'Ruarks were chief lords.

bnejrneac, full of holes.

bnejz, of a boor, or rustic.—*K*.

bnejz, a falsehood, or lie; *vid.* *bneaz*.

bnejze, false, lying; *dja bnejze*, a false god.

bnejzead, a violating or abusing.

bnejm, a breaking wind, or cracking backwards; like the Greek *βρεμω*, to rattle, or make a thundering noise; hence the Latin *fremo*, to rattle; *bnejm* then signifies a rattling noise.

bnejne, the compar. of *bneān*, signifying more filthy or stinking.

bnejne and *bnejneacēt*, filth, stench, &c.

bnejn-čjne, now Bentry, near Callane hill to the west of Ennis, in the County of Clare.

bnejzče, moved, provoked, stirred up, &c.

bnejrj, or *čejbrjre*, the dropping or gentle falling of any liquor or liquid.

bnejrjm, a shout, laughter.

bnejrjjon, a writ or mandate.

bnejč, to carry; also to feel; *vid.* *beana* and *bejnm*.

bnejč, a carrying, or taking away.

bnejčeam, a judge.

bnejčeamnar, judgment.

bnejčeantac, judicious, keen in discerning.

bnejčjontojn, a fuller.

bnejčjn, word; from *bričatari*.

bneō, a fire, or flame.—*Pl. ex. Cl.*

bneōc, a brim or brink.

bneō-cloc, a flint.—*Pl.*

bneō-čual, a bonfire, funeral pile.

bneō-čojne, a warming-pan.—*Pl.*

bneōz, a Leveret.

bneōzād, to pound or bruise; *zuri bneōzād azur zuri briūzād jād*, so that they were bruised and battered; also to bake.

bneōzajm, to bake.—*Pl.*

bneōjleān, darnel; *vulg.* *briajz-leān*.

bneōjte, sick, tender, delicate.—*Luke 7. 2.*

bneon, a blot or blur, a spot, &c.

brij, anger.

brij, or *brijž*, a word; hence *brija-čari*, a word or sentence.

brij, a hill or hillock, a rising ground; *Wel. bre*, as *Pen-bre*.

brij, near, nigh, close to.

brijan, a word.

brijanna, i. e. *barānta*, a warrant, an author, or composer.

brijanna, i. e. *mjreanna*, or *zreamana*, parts or divisions.

brijari, a prickle.—*F*.

brijatari, a word, also a verb.

brijatari, victory or conquest; *pāz-bam onč brijatari azur būajb*, an Columcille ne Dómnall Mac

Aosa.—Cl.

brjbēadaydean, one that affects hard or difficult words.

brjce, brick; pl. brjcejd.

brjdeac, a dwarf.

brjdeōg, a superstitious resemblance or picture of St. Bridget, made up on the eve of that saint by unmarried wenches with a view to discover their future husbands.

brjg, price, worth, value; ar ron nepte zan brjg, for things of no moment or consequence; do brjg zu, because that.

brjg, virtue, or force; do cāll rē a brjg, it lost its virtue.

brjg, the meaning, interpretation, or substance of a thing.

brjg, strength, also a tomb.

brjgjd, Bridget, the name of a woman.

brjgjde, i. e. brājgde, hostages; zan gējll zan brjgde, without submission or hostages.

brjndealbāð, a disguising, or cloaking.

brjnn and brjonzljōjd, a dream, or reverie.

brjnndeal, portrayed.

brjnnēac, a mother, a dam.—Pl.

brjoct, sorcery, a charm.

brjoct, a colour, a complexion; vulg. drjoct.

brjožac, efficacious, capable, effectual; also bitter, violent; nj bū cār bancat brjožac, *non dilexit contentiones muliebres vehementes*.—Brog. in Vit. S. Brigid.

brjožmar, powerful, strong, able, hearty.

brjocbjc, an amulet.

brjoljzajne, a busy body, a meddler in other men's affairs.

brjon, inquietude, dissatisfaction.

brjon, a fiction, a lie; brjonn, the same.—Pl.

brjondatam, to paint, to counter-

feit.

brjonžanraç, a dream.

brjonzlad and brjonzljōjd, a dream, a reverie; a mbrjonzljōjdb, in dreams.

brjonn and brjaon, a drop.

brjoranznājde, a sophister.—Pl.

brjoranzajn, sophistry.

brjorž, pressed; also apt to break, brittle.

brjoržanraç, crackling.

brjoržljōnac, babbling.

brjorōg, a witch or sorceress.

brjotac and brjot-balb, Lat. *britolbalbus*, stammering, like a Briton, because the Britons seemed to the Irish to speak in a stammering and awkward manner.

brjotajny, the British tongue.

brjotajne, a stammerer, or stut-tering person.

brjot, fraction.

brjrc, tender, brittle; also nimble, active; also open or free-hearted.

brjreac, a breach; also to break, to win; do brjy rē tñ caca omyta, he broke three legions of them, *aliter*, he won three battles from them.

brjreac, a wound.

brjyleac, a breach or derout of an army; ex. brjyleac mōn mājg mājtejmne, the bloody and general derout of the plain of Muirtemny.

brjrtjge, breeches.

brjrt and brēac, signify speckled, spotted, party-coloured, or painted; hence brjrtjneac and brjrt-tjnnjor, the measles, as being a speckled or painted distemper; hence also brjotnac, or brēatnac, a Briton, or Welshman, whence Brittania, compounded of brjrt, painted, and tājn, or tājn, an Irish or Celtic word, meaning a country, region, or dominion: thus Brit-tania means

the country of the Brits, or painted people, because the ancient inhabitants thereof painted their bodies.—*Vid.* Cambden's Brit.

ბრეტაგლად, kind, gentle, courteous.

ბრო, old, ancient.

ბრო, a grinding-stone, a quern, or hand-mill.

ბრო, much, many, plenty.

ბრობ, a fault or error.

ბრობ, old age.

+ბროც, a badger.

ბროცა, dirty, ill-scented, odious.

ბროცან, pottage.

+ბროდ and ბრად, a goad-prick, a sting; cleac ბროდ, a long club, with a goad at one end, to drive draft-horses.

ბროდოლ, proud, saucy.

+ბროგ, a shoe, or brogue.

+ბროგ, or ბრუგ, a house or habitation; *vid.* ბრუგ *infra*; რჯგ-ბროგ, a fairy-house; რჯგ-ბროგ, a royal house.

ბროგ, sorrowful, melancholy.

ბროგა, lewd, lecherous, wanton.

ბროგად, increase, gain, profit, opulent; *ex.* ნ ბროგადე ე ან ბეა-
გან რან, he is not the more opulent for that trifle.

ბროგაჯილ, dirt or filth.

ბროგაჲ, excess, abuse.

ბროგდა, excessive, superfluous; also great.

ბროჯე, a mole or freckle.

ბროჯე, *idem.*

ბროჯეა, freckled.

ბროჯნეალა, embroidered.

ბროჯნეაქ, embroidery.

ბროჯილი, the sea-raven.

ბროჲ, *vid.* ბრუ, the belly or womb; ბროდ ბო ბროჲ, ჯოა, the fruit of thy womb, Jesus; ტნე ნა ბროჲ, through her belly; ა მბროჲ ან ეჲგ, in the fish's belly.

ბროჲგჲ, to excite or provoke.

ბროჲგჲ, a bundle, or small gathering of sticks, &c. to make fuel; dimin. of ბროგა.

ბროტეანდა, carnation, or flesh-coloured.—*Pl.*

ბროლაგა, talkative, prattling.

ბროლა, the bosom, or breast.

ბროლაგ, boldness, confidence.

ბროლა, a prologue; ბრონბროლა, the preface of a book or other writing.

ბრომა, a colt; ტროცატ ბრომა არაჲ, thirty ass-colts.

ბრომანა and ბრომანა, rustic, rude, impertinent.

ბრომარუდა, too confident, too full of assurance.

ბრონ, sorrow, grief.

ბრონ-მუჲგ, a mill-stone.

ბრონ, a fasting.

ბრონა, sorrowful, mournful, lamentable, also sorry; ა ბრონა ან ნჲ, ე, it is a lamentable case or thing; ა ბრონა მე დონ რგელ რჲ, I am sorry for that account.

ბრონად, destruction.

ბრონ გაბაჲ, or ბრუნ-გაბაჲ, conception; from ბრუ and ბრუნ, a womb or belly; and გაბაჲ, taking or conceiving.

ბრონ, a gift or favour.

ბრონ, a track, or sign, an impression; მაჲნად და ეჲგ ნა ბრონა, *erinde manent impressa ejus vestigia.*

ბრონ, the breast.

ბრონად and ბრონაჲ, to give, to bestow, to present; ბრონა რე, he will bestow.

ბრონაგაჲ, a flux or lax.

ბრონ-გაგაჲ, distempered with the flux.

ბრონა, bestowed, devoted, presented.

ბრონაჲ and ბრონაჲ, a gift, favour, or present.

ბრონაგად, an incentive or provo-

cation; also to hasten, to make haste or expedition; δο βίον-
δύλζεαδον, they hastened.

ἑκταδ, an exhortation, a persuasion.

βροχνα, a faggot or bundle, an armful.

Broonac, the name of a river in the County of Tipperary, and of a village in the County of Kerry.

6 *moṭ*, a mote.

бꙗотъ, a straw; *vulg.* бꙗоб.

6 not, broth; anbrujt, the same,
from an, water, and brujt, flesh,
i. e. uyrte peola, flesh-water.

6 ποταμη, a chaldron.

Буѳаѳе, a butcher, or slaughter-
man.

brotaune, i. e. *muajne*, or *rybe*,
down, fur, &c.

Bhotjannga, a butchery, or shambles; also a victualling-house.—*Pl.*

Bozlaç, a boiling-pit; poll no jonad na mbeairbtar, feòil a ttalmajr.—See Keating's Account of the Method used by the Feinians, commanded by Fion Mac Cumhail, to stew their meat in pits dug into the earth.

βρῦ, the womb or belly: the inflexions of it make *βρονν*, *βρορν*, *βρορννε*, *βρυρνν*, &c.; Wel. *brv*, Gr. *βρν* and *βρυν*, *vox infantium potum petentium*.

Ḍrū, a hind, a deer; *vid.* bajgle
supra.

^{supra}
briū, a country; hence briūtoinne,
the low marshy part of Orrery
in the County of Cork; Wel.
bro.—Vid. *Comp. Etym.* pag. 3.
col. 3.

† *bṛū*, the borders or banks of a river; *vid. bṛūac.*

brūac, a bank, edge, or border ;
am brūac na haman, on the
brink of the river ; ne brūac,
by the coast ; brūac na hezyp-
te, the borders of Egypt.

Brucán, a fawn.

Byūac-bajle, a suburb; and jo-
bajle, *idem*.

byācda and byoḡda, stately, great, magnificent.

br̥uajō and br̥ūjō, quasi br̥ūjt; Lat. *brutum*, a peasant, a countryman.

Խնայօյր, a dream.

бѣнѣдъ, a belch.

ḥnūcō, froth ; also a blast.

Врѣдѣмъ, to belch, to spring up.

Brudán, a salmon; brudán óg, a salmon-trout.

ῥυδαγ, a soliciting, or enticing.

брудатеа, a thread-bare garment.—*Pl.*

bṛūḍajm and *bṛūḡajm*, to pound,
to bruise.

Briga, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word *briga* or *brōg* is originally the same with the German, Gallic, and Hispanic, *brui-ga*, *briga*, and *broga*; whence the Latins formed the word *briga* at the end of the names of certain places, as *samarobriga*; vid. Cæsar. Com. lib. 5. and *la-tobriga*; as also the Greeks their *Βρια*, as *Ζηλαμβρια*, *Μεσημβρια*, vid. Cluver de Ger. Ant. l. 1. c. 7. where he even remarks, p. 61, that the ancient Celts pronounced this *briga* as *broga*, which is the same as the Irish *brōg* or *brūg*. This Celtic word *brōg* or *brūg* is the root of the word *brūjgean*, signifying the same thing, *quod vid. infra*. From this same *brūg* or *brōg*, with the prefixed word *all*, a rock or rocky, the national name *Allobrogi* may naturally be derived.

6μυζαῖδε, a husbandman, ploughman, or farmer.

бѣръгадъ, or бѣръгадъ, a burgher,
or farmer.

brwğ, a monument; also a heap or lump.

*brwğ, a town or borough.

*brwğad and brwğajm, to bruise, pound; also to oppress, hardship, &c.; ჯრი brwğad tar mod jad, that they were oppressed beyond measure; noc brwğj-teari, that are bruised.

brwğajde, gormandizing.

bruj, the belly, paunch; vid. bruj.

brujd, grief, anxiety, sorrow.

brujd, captivity; ὁ Θαββί zo brujd na babylone cejre glujne deaz, from David to the captivity of Babylon are fourteen generations.—Matt. cap. 1. v. 17.

brujd, pricked or pointed.

brujde, a carrying or bringing.

brujdeamajl, brutal, beastly; comparat. brujdeamla, more brutish.

brujdeamlaçt, brutality, gluttony.

brujdeaçt, a colony; potius bruj-geaçt.

brujdjde, or brujje, a farmer, a husbandman.

brujğ, do brujğ jē, he boiled.

brujje, a farm, or lands.

brujjean, a strife, quarrel, fight; briga in the barbarous Latin signifies the same thing; briga, i. e. riva.

brujjean, a palace, royal house or seat; unde brujjean caontajn. It is like the *praen* of the Welsh, signifying a king's court; they also call it *priv-lys*, as the Irish do, with the same pronunciation, prjīm-lyr, a principal seat.—N. B. Strabo observes, lib. 7, that *bria*, and in the accusat. *brian*, in the Thracian language signified a town or habitation; the Irish brujjean is pronounced brujan, the same as the Thracian *brian*, both words being also of the same signification. Note

also, that Strabo, in the same book, 7th, says that the *Phryges* were formerly called *Bryges*, or *Bruges*, as the Greeks write it, and were a kind of Thracians: "*Phryges antiquitus Bryges Thracum genus.*" *Quære an non Bruges, ut revera Græce scribitur, (id quod Hiberno-Celtice brwğējr,) quia domos et civitates habitabant, sicque distinguebantur a Nomadibus?*

brujjeanaç, riotous, turbulent, quarrelsome.

brujjn, a chaldron.

brujjn, the womb, or belly.

brujjnēadaç, an apron.

brujjnneaç, a mother, a matron, a nurse.

brujjnnteaç, big with child.

brujje, hangings, curtains.

brujje, beaten, oppressed, bruised. A

brujje, flesh.

brujje, sodden, boiled.

brujjean, a skirmish.

brujjean and brujjneaç, heat, warmth.

brujjējm, to boil, also to bake.

brujjne and brujjneōjr, a refiner of gold or silver, or other metal.

brujjneaç, glowing, as in a furnace.

brum, a broom. A

brumajm, to vaunt backwards.

bruç, the hair of the head.

bruç, strength, vigour, sprightliness; hence the epithet bruç-brjoğmar given to a strong sprightly man; also rage, any heat or warmth; Wel. *brud*, *fervidus*.

bruç, a wedge or piece of any metal when glowing and red hot out of the furnace.

bruçcān, broth or soup; ruç Jacob lejyr an bruçcān azyr taz dā atajm ē, Jacob carried the soup, and gave it to his father. Lea-baṛi breac.

*b*ρυστῆνεᾶς, the measles, *variola*,
vid. *b*ρυστ.

*b*ŭabā, a horn; hence it sometimes stands for a cornet of a troop; Wel. *byelin*, a drinking-horn, derived from *byal*, a buffalo or wild bull; *bual*, *bubalus*, *urus*.

—Vid. Dav. in Dict. Brit.

*b*ŭacajl, a servant, a boy; properly a cow-herd; Gr. βουκόλος, i. e. *pastor boum*; the Irish derivation is from *bo*, pl. *bŭa*, or *bŭajb*, a cow, and *cal*, to keep, i. e. *custos boum*, a cow-herd; Corn. *bigal*, Wel. and Cor. *bigel*.

*b*ŭacajr, the wick of a candle.

*b*ŭacajlleac, herding.

*b*ŭad, food; also a bait.

*b*ŭada, victorious; *b*uadac, the same.

*b*ŭada, estimable, precious; *ō*rcjonn na ccloc mbŭada, above precious stones.

*b*ŭad-all, triumphant, all-victorious.

*b*ŭad-arg, a victorious champion, a hero.

*b*ŭadargut, clamorous, shouting with victory.

*b*ŭadar and *b*uadacar, victory, triumph.

*b*ŭadar-ṭa, troubled, afflicted, from *b*ŭadajrṭ, trouble.

*b*ŭadlajn, a judge.

*b*ŭadmar and *b*uadac, swaying, conquering, victorious.

*b*ŭar, a toad; hence *b*uajreac signifies poisonous; and *b*uafan, a young toad.

*b*ŭaracḁ and *b*uafad, poison.

*b*ŭarad, menacing, threatening.

*b*ŭafan, a young toad; vid. *b*uaf.

*b*ŭafanc, a viper.

*b*ŭafataj, an adder.

*b*ŭazajre, a tap or faucet.

*b*ŭajc, the top or pinnacle.

*b*ŭajc, the wick of a candle.

*b*ŭajce, a wave.

*b*ŭajr, victory, conquest.

*b*ŭajrḁad, to trouble, to afflict.

*b*ŭajrḁean, a throng or multitude; *rectius* *b*ŭjḁean.

*b*ŭajrjm, to overcome, to sway over.

*b*uajrjṭ, tumult; also crosses, affliction.

*b*ŭajrjṭnead, to trouble, vex, perplex.

*b*ŭajrjṭnead, vexation, discontentment.

*b*ŭajrjṭm, to molest, or disquiet.

*b*ŭajrjṭjart, a serpent.—Pl.

*b*ŭajrlead, to strike, smite, or thresh; *b*ŭajrjṭ ṛē ṛejle na eadan, he shall spit in his face.

*b*ŭajrlḁar, a mill-pond.

*b*ŭajrlj, an ox-stall, or cow-house.

*b*ŭajrljḁ, a dairy-house; vid. *b*ŭajl-ṭeac.

*b*ŭajlljle, a mower or reaper.

*b*ŭajlteac and *b*ŭajle, a dairy-house, a summer-house or tent for making butter and cheeses in.

*b*ŭajltjṇ, a flail; *b*uajltēan, the same.

*b*uajn, to loose or untie; *az* *b*ŭajn a bṛōg, untying his shoes.

*b*uajn, to take.—Mat. 5. 40.

*b*uajn, cutting, reaping; *az* *b*ŭajn mōna, cutting turf.

*b*uajn, equality, comparison, parity; *c*ṛēḁ ē *b*ŭajn na cātu mṛc an ccrujṭneacṭ, what is the chaff to the wheat?

*b*ŭajncjṇteacṭ, constant care or attendance.

*b*ŭajne, most durable, more lasting; *ar* *b*uajne blaḁ nā ṛáoḁal, reputation lasts longer than life.

*b*ŭajne, perpetuity, continuance.

*b*ŭajnteōjṇ, a reaper, or mower; *b*ŭajnteōjṇjḁe connujḁ, hewers of wood.

*b*ŭal, water.

*b*ŭalaḁ, a remedy or cure.

*b*ŭalaḁ and *b*ŭalajm, to thresh, strike, smite; Gr. βολη, *jactus*.

*b*ŭalajnlē, *cinclus avis*, Pl. a kind of sea-lark.

būalēnannaē, a float or raft; Lat. *ratīs*.

būalcōmla, a mill-dam.

būaltac and *būaltnac*, cow-dung.

būan, lasting, continual. This word is often used in the first part of a compound, and always signifies perpetuity.

+ *būan*, good; Lat. *bonus*, Gloss. *vet.*

būana and *būanaſde*, a hewer, reaper, &c.

būana, a quartered soldier; *γυ-ἀρτηροῦ νό βύανα ἀν ζαὶ τῆζ*, a quartered soldier in every house.

būanaēt, forced or tyrannical quartering, like that of the Danes on the Irish; unfair or unjust billeting; *būanaēt na loēlannaē aſn ſearaſbē Eſnjonn*, the unjust quartering of the Danes, &c.; it was called by the name *būanaēt*, because during the tyrannical oppression of these foreigners, the Irish had no intermission from this oppressive kind of Danish quartering called *būanaēt*, *quasi sit būanoēt*, permanent entertainment.

būanaſ and *būanaēt*, perpetuity, duration, perseverance.

būancūmne, a chronicle.

būan, oxen, kine, &c., like the Lat. *boarius*, of or belonging to oxen, as *forum boarium*, the cow-market.

būanaē, a cow-spancel, or rope to tie cattle, especially cows, while they are milking.

būanaē, early in the morning.

buaſ, the belly.

buaſ, a breach or rout.

buaſ, *bovibus abundans*.—Pl.

bubad, threatening, menacing.

bubaē, sly, crafty, wily.

+ *būcla*, a buckle.

būō, the world; Wel. *byd*.

+ *būd*, was.

būdeacay, thanks, thanksgiving.

būz, a kind of herb, a leek; ex. *deanca maſn dīaoſ don būza ſa dā bīaoſ ceapta caoldūba*, her eyes green as a branch of the leek, and her two black small even eyebrows.

būz, a breach, a rout; *būc*, the same.

Uoſān, an unlaidd egg that has not yet a shell; or an embryo-egg; *vid. boſān*.

būzra, the box-tree.

būjceād, a bucket.

būjc, a breach.

būjclējn, a buckler.

būjdel, a bottle.

būjō and *būjdeac*, thankful, grateful.

būjōe, thanks; as *do bejnjm a būjōe mē Oja*, I give thanks to God: hence the common phrase, *a būjōe mē dja ſjn*, thanks be to God for it.

būjōe and *būjdeacōd*, thanks, piety, gratitude.

būjōe, yellow; *cīē būjōe*, yellow clay; *būjōe cōnaſl*, a plague in Ireland, anno 665.—K. Perhaps the same with the *vad-velen* amongst the Britains.

būjōe na njngean, the herb spurge, the juice whereof is of so hot and corroding a nature, that being dropped upon warts it eats them up; in Latin, *tithymallus*.

būjōeac, thankful, grateful.

būjōeacay, gratitude, thanks.

būjōeac, yellowness.

būjdean and *būjōjn*, a band or troop of soldiers; plur. *būjōne*; also a company or multitude.

būjōeacān, the yolk of an egg.

būjz-būjnne, bullrushes, the plur. of *boz-būjnne*.

būjze, softer; the compar. degree of *boz*; also softness.

būjzſjōjn, a bullrush; *rectius boz-būjnne*.

- бuзъpъn**, a little box.
бuзъl, the river Boyle in the County of Mayo.
бuзъle and **бuзъleāđ**, madness, rage; **an бuзъle**, mad, crazy, or distracted; Lat. *bilis*.
бuзъleāmajl, mad, raging mad.
бuзъleān, or **бuзъljn**, a small loaf of bread; **тpъlċēđ бuзъljn**, three hundred loaves.
бuзъlle, a stroke or blow.
бuзъlz, a pair of bellows.
бuзъlz, a distemper very noxious to cattle, especially kine, which is thought to proceed from the want of water; or from violent heat.
бuзъlzlēay, a blister.
бuзъlzlēayac, spotted, blistered, pock-holed; from **bolъzac**, the pock, and **lēay**, a spot.
бuзъme, a nurse.
бuзъmpъjъ, a pump, also the sole of a shoe, pronounced **бuзъmpējъ**.
бuзъnne, a tap or spout; a tap or spigot.
бuзъnne, an ulcer.
бuзъnne, a branch, a twig; hence **боъ-бuзъnne**, a bull-rush.
бuзъnneac, the lax, a flux, or looseness.
бuзъnneān, a shoot, a young twig or branch; the diminutive of **бuзъnne**.
бuзъnneān leāna, a bittern.
бuзъnnъjъe, that is troubled with the flux.
бuзъnnъjъe, *rectius* **bonnajъe**, a footman, a post-boy.
бuзъntac, *vid.* **бuзъnnъjъe**.
бuзъjъbe, wrath, anger, severity.
бuзъjъbe, more robust, or wrathful.
бuзъjъeāđ, or **бuзъjъeāđ**, roaring, bellowing; **бuзъjъđ arъajl**, the braying of an ass; **azъ jъzъjъejъm azъur azъ būjъn**, ravening and roaring.
бuзъjъeāđ, gore, or corrupt matter.

- бuзъjъeāđac**, *rectius* **боъjъāđac**, puissant, warlike, brave; compound of **боъjъn**, great or extraordinary; and **āđa**, battle or fight; *quasi* **боъjъn-āđac**.
бuзъjъjъeac, an outcry, a bellowing.
бuзъjъejъjъeac, a burgess, *rectius* **бuзъjъejъjъ**, from **бuзъjъ**, a town, or habitation.
бuзъjъjъjъn, now **бuзъjъnen**, a barony in the County of Clare, which anciently belonged to the O'Loch-lins; its genitive case is **бōjъjъne**.
бuзъjъzъjъn, a haunch or buttock.
бuзъjъte, a pouch, scrip, or satchel.
бuзъjъte, fire; *vid.* **боъjъte**.
бuзъjъtealac, a large fire.
бuзъjъtejъjъn, a butler; **бuзъjъteājъnacđ**, butlership.
бuзъl, a manner or fashion.
бuзъlla, a pope's bull. ✕
бuзъlla, a bowl; **ceannбuзъlla**, bowls of the chapter.
бuзъllaac, the fish called Connor.
бuзъmbeān, an old woman.
бuзъn, about, keeping; a **mbun** a **ccađjъnac**, taking care of their sheep; a **mbun** a **leābajъn**, about his books.
бuзъn, the stump or bottom, or root of any thing; **bun** a **neajъbajъl**, the rump; **bun đъ cъonn**, upside down, topsy-turvy; **zan bun zan bājъn**, without head or tail.
бuзъnad, the stock, or origin, root, &c.; **bunad** **тъnejъbe**, the stock or origin of a tribe or family.
бuзъnadūjъr, Lat. *fundamentum*, foundation, origin, radix; also authority.
бuзъnadūjъrac, authentic; **zo bunadūjъrac**, with authority; also radical or fundamental.
бuзъnajъt, a foundation; also a dwelling, or habitation.
бuзъn-ajъteac, fundamental.
бuзъn-ajъtjъjъjъm, to found or establish.

bun-éagleac, an old woman.

bun-éioy, chiefry, or chief-rent.

búndun, the fundament; also any base blunder.

búndunac, ungainly, blundering, silly; *dujne búndunac*, a clumsy, bungling, clouterly man.

bunn, work.

bunnán, a bittern.

bunnaça, rods or osiers; do *çun* Jacob *bunnaça bláta bneacda-éa rna loçnacajb ara ttomajl-djy na caenyg*, an *tan bjdyr dá nejç*, Jacob put speckled osiers in the ponds where the sheep were led to wash and cool themselves in the ramming season.—*Vid. leaðar bneac*, in Gen. c.

30. v. 37, 38, 41.

buntop, hasty or sudden.

bunnuday, authority; *vid. buna-ður*.

bunnudayac, authentic.

ður, or *búr*, your. ✕

búnaç, exploits, military feats, great valour.

burçajne, a burgess, a citizen.

ður, shall be; *nj hē ro býr ojgne opt*, this is not he that shall be your heir.

ður, the mouth.

ður, on this side; an *éaob a býr don amajn*, on this side the river.

burçajm, to stop, to hinder.

butaçy, a boot.

REMARKS ON THE LETTER C.

THIS letter obtains the third place in the modern Irish alphabet, as it does in the Latin, and other European alphabets. Our grammarians distinguish it by the name of *Coll*, which is the hazel-tree in Irish, Lat. *Corylus*; and so every other letter of the Irish alphabet is called by the name of some particular tree of the natural growth of the country: for which reason the old Irish called their letters and writings *feada*, i. e. *woods*; and so did the old Romans call their literary compositions by the name of *Sylvæ*, when they wrote on leaves of trees and tables of wood;* the Danes also called their runics by the name of *Bogstave*, for the same reason and in the same sense.—*Vid. Olaus Wormius de Liter. Run.* pag. 6, 7. The Irish C, or Coll, is ranked by our grammarians among those consonants they call *bog-çonyoçneada*, soft consonants: though it is to be noted that this letter invariably preserves a strong sound wherever it stands in its simple and unaspirated state, whether in the beginning, middle, or end of a word; so that of its own nature it always carries the force of the Gr. κ, or the English *k*; but when it is aspirated by an *h* subjoined to it, or a full-point set over it, instead of the *h*, it then carries the soft, guttural, or whistling sound of the Greek χ, or the Spanish *x*.

Our Irish copyists have frequently substituted the letter *ç* in the place of *c*, which substitution is, indeed, the more natural, as they both may be regarded as letters of the same organ; and yet this exchange was not

* *Vid. Æneid. l. 6. Gellius, l. 11. c. 10. Sueton. de Claris Grammat. Cicero de Oratore, l. 3. Quintilian, l. 10. c. 3.*

always free from abuse, as it sometimes carried away the Irish words from their natural affinity with other languages, especially the Latin, thus: for *cabari*, Lat. *capra*, a goat, they wrote *zabari*; for *camul*, Lat. *camelus*, a camel, and metaphorically, a simpleton, they wrote *zamul*; for *decj*, or *dēac*, Lat. *decem*, they wrote *dēaz*; for *con* or *co*, Lat. *cum* or *co*, they write *zon*, or *zo*; as for *con* a *mbrájerib*, Lat. *cum suis fratribus*, they write *zon* a *mbrájerib*; for *co ngallajb*, i. e. *con gallajb*, Lat. *cum gallis*, they write *zo ngallajb*, &c. And, *vice versa*, our grammarians have as frequently substituted *c* in the place of *z*, esteeming these two letters naturally commutable with each other, like *δ* and *τ*, as indeed they always were in most of the ancient languages. But it is particularly to be observed, that although the letters *c* and *z* usurp each other's places, yet in the Irish language they never exchange sound or power, each invariably preserving its own natural power and pronunciation wherever it appears; for *c* is always a *κ*; and *z* is as constantly a strong unguttural *γ*, excepting the case of their being aspirated by the immediate subjoining of an *h*. This property seems peculiar to the Irish or Cel. amongst the old languages, since we see in the oldest draughts of the Heb. and Gr. letters that the *א* of the former, and the *γ* of the latter, are marked down as having the force and pronunciation of either *g* or *c* indifferently; which is likewise the case in the Armenian, Æthiopian, and Coptic alphabets, as appears by the tables of Dr. Barnard and Dr. Morton. Thus likewise do all the other letters of the Irish alphabet constantly preserve their respective force and power, without usurping on each other's pronunciation or function, as it happens in other languages, wherein *c* often usurps that of *s*, as in the Latin word *Cicero*, as does likewise *t* when immediately followed by the vowel *i*, and then by any other vowel, as in the words *Titius*, *Mauritius*, *usurpatio*, &c. So that if Lucian had to deal only with the Irish alphabet, he would have had no room for the humorous quarrel and lawsuit he raised between the consonants of his alphabet for encroaching on each other, as those of most other alphabets frequently do, by usurping each other's function of sound and pronunciation. And this circumstance regarding the Irish alphabet is the more remarkable, as its whole natural and primitive stock of letters is but sixteen in number, the same as that of the first Roman or Latin alphabet brought by Evander the Arcadian, which was the original Cadmean or Phœnician set of letters communicated to the Grecians, and yet our sixteen letters of the primitive Irish alphabet were sufficient for all the essential purposes of language, each preserving its own sound or power without usurping that of any other letter; as to the *h* it is only an aspirate in the Irish language, and never entered as a natural element into the frame of any word; though indeed of late ages it seems to have put on the appearance and function of a letter when used as a prefix to a word that begins with a vowel, which happens only in words referred to females or the feminine gender: for in Irish we say a *ajde*, *his face*; but as to the face of a woman, we must say a *hajde*, where the *h* is a strong aspirate, and carries such a force as it does in the Latin *heri*, *hodie*, the Greek *ἥριος* and *ἥρακλεος*, the French, *hero*, the English, *host*, &c. And as to the *p*, we shall, in our remarks on that letter, allege some

reasons which may seem to evince that it did not originally belong to the Irish alphabet.

One remark more remains to be made on the letter C, which relates to the aspirate or guttural sound, (the same as the Greek χ,) it is susceptible of at the beginning of a word; a remark which is equally applicable to the letter b, and partly to other consonants of the Irish alphabet: in all nominal words or nouns substantive, of whatever gender, beginning with c, and bearing a possessive reference to persons or things, of the masculine gender, the letter c is aspirated, but not so when they are referred to feminines: ex. a ceann, (mascul.) *his head*; a cór, *his foot*: a ceann, (fem.) *her head*; a cór, *her foot*. So likewise in b: a búaçaíl, (mas.) *his servant-man*: a beanyclába, (fem.) *his servant-maid*; a búaçaíl, *her man-servant*; a bean-yclába, *her woman-servant*. But when those words, or any other nominals, are taken absolutely, and without reference to any thing, those of the feminine gender alone are aspirated in their initial letter, whether c or b: ex. an cór, *the foot*; an bean-yclába, *the maid-servant*; an búaçaíl, *the man-servant*. So that this prefixing of the particle an before nouns substantives, is one method of discovering their gender, but it does not hold good with regard to nouns beginning with d or t.

Cá, in Irish, is always an interrogative, and has various significations; as, *what?* ex. cá ham, *what time?* cá duine, *what man?* *how*: ex. cá fear, *how better?* cá háirde, *how tall?* *whither*, or *where*: ex. cá raçaio tú, *whither art thou bound?* cá bfuil tú, *where art thou?* Lat. *qua*: cá huáin, *when?* cá har, *whence?* &c.

Cá, or caí, a house.

Cab, the mouth; analogous to this word is the Gr. καβη, food, and the Lat. *cibus*.

Cába, a cloak; also a cap or covering of the head; Lat. *cappa*.

Cabac, babbling or talkative.

Cabac, a hostage; ex. d' fjlleadaí tar anach gan cáin gan cabac, *they returned without tribute or hostage*.—*Chron. Scot.*

Cabaga, a drab or quean, i. e. a common strumpet.

Cabajle, a fleet, or navy.

Cabajne, a babbler, a talkative fellow.

Cabajneact, a prating or babbling.

Cabán and cabún, a capon; Lat. *capo*, and Gr. καπων.

Cabán, a tent, booth, or cottage; Wel. *gaban*.

Cabán, a conjunction or union.

Cabán, a joint.

Cabánra, joined.

Cabán, a goat. ★

Cabajn, help, relief, succour. It is pronounced coujn, Gr. επιζουρος, *auxiliator*.

Cabajne, a helper, assistant, &c.

Cabajnm, to help, to aid.

Cabán, a field, a plain. ≈

Cabánrajl, the prop or stay of a building, the wind-beam.

Cabána, a shield or buckler: it is more properly a helmet or head-cover, for it seems to be the same as cat-bán, from bán, the top or crown of the head, and

cač, fight.

Cabařta and cabařtač, helpful, comfortable; lučt cabařta, assistants, auxiliaries.

Cablač, a fleet.

Cabōg, a jackdaw.

Cabōg, a ransacking or plundering.

Cabla, the cable of a ship; plur. cāblajde.

Cabna, *id. qd.* cabařn, succour, &c.

Cabnāřjm, to help, or succour; also to conspire.—*Pl.*

Cabnač, a coupling, or joining.

Cabnařm, to bind or tie.

Cac, the ordure or dung of man, beast, or fowl, and in its inflexions; *caca* is like the Gr. *καῖξη*, *stercus*, *merda*.

Caca and cacařm, to go to stool, like the Gr. *καῖξaw*, and the Lat. *caco*, *cacare*.

Các, all, every, the rest; like the French *chaque*; *các ejle*, all the rest; *vid.* *řac*; *lynřpe cáč ařn a lořg*, the rest will pursue him.

Cačan duřt, i. e. *cá tařba duřt*? what use to you?

Cačnařm, to effect, or bring to pass.

Cačt, a maid-servant, bond-woman.

Cačt, the body; *řō lujb řo hařn-řljb ař a čačt*, he quitted the prison of his body; i. e. he retired from this world into the converse of angels.—*Vid.* Chron. Scot.

Cačt, as *řá čačt*, generally.

Cačt, a fasting, fast, &c.

Cačta, hunger.

Cačtamajl, of or belonging to a servant.

Čad, is an interrogative, and signifies *what*: as, *čad řo řynne řu*, what hast thou done? *čad čuřge*, what for? Lat. *quid*, *quod*.

Čadařm, a fall, also hap, chance; Lat. *cado*; Wel. *codum*, a fall.

Čadad, an eclipsis, or suppression of a letter which happens when the radical letter is not pronounced, though written in the beginning of a word.

Čadařnuy, i. e. *cáčunuy*, whither? which way?

Čadár, cotton; also the cotton plant called *bombast*.

Čadal, a basin.

Čadal, a skin, or hide.

Čadař, friendship, honour, privilege.—*K.*

Čadařač, respectful, honourable.

Čadla, i. e. *cabař*, a goat.

Čadla, delightful, charming.

Čadla, the small guts.

Čad-lujb, the herb cudworth.

Čadnama, equal, alike.

Čadřanta and čadřanřa, stubborn, obstinate.

Čač, blind; Lat. *cæcus*.—*Vid.* *caoč*.

Čaem, a feast or entertainment.

Čág, a jackdaw.

Čagařt, profit, advantage.

Čagal, the herb cockle.

Čagalajm, to spare; *čagal an ař-bařn*, to spare the corn; *čagařl řřnn a Čhřařna*, spare us, O Lord.

Čagalt, frugality.

Čagaltáč, frugal, sparing.

Čagař and čogař, a whisper, a secret.

Čagařb, legal, just.

Čagnařm and čognařm, to chew.

Čaj, or čaoj, a way, or road.

Čáj, i. e. *čuáč*, the cuckoo; ex. *řo řořđř čáj čučařneáč ařn řeannajb na řbō*; i. e. the cuckoos used to sing perched on the horns of the cows.

Čajbdean, a number, or multitude.

Čajbdean, a harlot or prostitute; also any depraved or debauched

- person.
 Cājñe, friendship.
 Cājðjɔɹl, a chapter; Lat. *capitulum*.
 Cājñneac̃t, talkativeness, prating.
 Cājeme, a kind of neck ornament.
 —Pl.
 Cājð, a rock.
 Cājð, *vid.* cājð, a part or share.
 Cājðce, fine calm weather.
 Cājðe, where? wherefore?
 Cājð, i. e. *geanamnujǵ*, chaste, pure, unspotted. It is generally pronounced cājǵ in the province of Munster.
 Cājð, order; also a manner or fashion.
 Cājðe, i. e. ca ē? who is he?
 Cājðe, dirt; also a blemish.
 Cājðeac̃, polluted.
 Cājðeamajl, becoming, decent.
 Cājðjðe, hides, skins.
 Cājðjɔɹl, a sun-dial.
 Cājðneab̃, or cɔjðneab̃, acquaintance, friendship.
 Cājðneab̃, fellowship in traffic.
 Cājðneam̃ac̃, conversant, acquainted; also a companion.
 Cājǵne, the inflexions of cajnǵean, *quod vid.*
 Cājǵneán, a van to winnow withal.
 Cájɹl, a condition or state; also quality.
 Cájɹl and cájɹlðeac̃t, good disposition, the quality of a thing or person; a ðeáǵ cájɹl, his good name or good quality; a ðeáǵ-cájɹlðeac̃ta, *id.*
 Cájɹl and a ceájɹl, behind.
 Cájɹl, a spear, a javelin.
 Cájɹl, an appearance.
 Cájɹbe, a mouth, an orifice.
 Cájɹ-beañb̃, a cow-herd, from cájɹl, to keep, and *feañb̃*, a cow.
 Cájɹc, a buckler.
 Cájɹc, chalk, or lime; Lat. *calx*, *calcis*, and Gr. *χαλιξ*, *lapis ex quo cementum fit*.

- Cájɹceamajl, chalky.
 Cájɹceañta, hard.
 Cájɹcñn, a little shield.
 Cájɹcñn, a disorder which affects the eyes.
 Cájɹe, a country-woman; whence the dimin. cájɹñn, a marriageable girl, a young woman: it is analogous to the Gr. *καλη*, *pulchra*, and the Heb. *נָכַר*, *sponsa, nurus*.
 Cájɹeac̃, a cock; Wel. *keiliog*; this Irish word forms cájɹǵ in the plur; Lat. *gallus*, and Gr. *καλλος*.
 Cájɹeayab̃, a lethargy.
 Cájɹǵ, *vid.* cealǵ, a sting.
 Cájɹǵeamajl, pungent, pricking.
 Cájɹjðeac̃t, a qualification; also a quality.
 Cájɹñn, a girl; *vid.* cájɹe.
 Cájɹll, loss; *ajmɹɹn* *ne* cájɹll and *ajmɹɹn* *le* *faǵajl*, a time to get, and a time to lose; cájɹll *na* *maðjne*, confiscation of goods.
 Cájɹlleála, i. e. cájɹlleámla, *ṛǵeála* cájɹlleámla, old wives' tales.
 Cájɹlle, or calla, a veil or cowl given to a nun or monk; ex. *po húaɹn* *Mac-Cájɹlle* cájɹlle *uáɹ* *ceann naom̃* *ðɹjǵðe*; Lat. *posuit Maccaheus velum super caput sanctæ Brigide*.
 Cájɹlleac̃, an old woman; cájɹlleac̃ *ðub̃*, a nun of the order of St. Benedict and others, who wore black hoods and habits, now passes as a common name for nuns of any order; cájɹlleac̃a *ðuá* in the plur.
 Cájɹlleac̃ay, dotage.
 Cájɹlleayǵ or cájɹlljɔɹǵ, a horse or mare.
 Cájɹlleam̃ajɹn, loss or damage.
 Cájɹlljɹm, to lose, to destroy.
 Cájɹlljɹm, to geld; cájɹllte, gelded; also ruined, destroyed.
 Cájɹllteánac̃, an eunuch.

Cajllteapnac, a place where shrubs grow.

Cajlmjon, a helmet.

Cajlljoz and cajleamajn, loss.

Cajlpjg, a sort of bottle or jug.—*F.*

Cajlte, or cajllte, lost, ruined.

Cájm, a fault, stain, or blemish ; gan cájm gan loët, without stain or blemish.

Cajme, crookedness ; also the comparative degree of cam, more crooked.

Cájmean, reproved, blemished.

Cajmdean, a throng or multitude.

Cajmjy, a shirt.

Cajmpean, a champion ; Wel. *kampir*, Armor. *kimper*.

*Cájmye, a shirt, shift, or smock ; the genitive case of cajmjy ; Lat. *chamisia* ; Gal. *chemise*.

Cajmyeoz, or camoz, falsehood, equivocation.

Cajn, chaste, undefiled ; as, a Mhujne a Mhatajn cajn, *Maria Mater intemerata* ; also devout, religious : mo bj yé cajn na cnejdom ; likewise sincere, faithful ; báy cōngajl cejnt-bneatac cajn ; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cájn, a rent, or king's tax, or amercement ; gan cájn, without duties ; cajnfyd rjad cájn, they will amerce ; *vid. cánaç*. It makes cána in its genitive case ; ex. tñe cojll a cána dān cēad-atajn ūdajm, through our first parent's violation of the commandment : here cajn signifies a precept or commandment.

Cájnead, a dispraising, or reproving ; Wel. *kuy*n, complaint.

Cajnfecjm, to fine, or amerce.

Cajnbjgeaët, quantity.

Cajngeal, i. e. cljat, a hurdle.

Cajngean, a rule, cause, or reason.

Cajngean, a supplication or petition ; ex. do rjad ljom cajngean

nác gann do deánam, he desired me to make no poor or sparing petition ; *vid. beata marizneat*.

Cajngean, a compact, covenant, league, or confederacy ; ex. do mjne mē cajngean mēm Shūjlyb, *pepigi fœdus cum oculis meis*.—Job.

Cajngean, in its inflexions makes cajnne, as may be seen in the competition between leat-mōz and leat-cājnn.

Cajnym, to dispraise or traduce ; ex. do cájn azuy do aojn yé jad, he dispraised and satirized them.

Cajnnéal, a channel.

Cajnneal, a candle, *potius cajn-deal* ; Lat. *candela*.

Cájnyeōjn, a bitter scolding person.

Cájnyeōnaët, scolding and cursing.

Cajnyj, or caojnye, the face, or countenance.

Cajnt, speech ; mēm cajnt, with my speech ; az cajnt, speaking or talking ; Lat. *canto*, -are.

Cajnteac, talkative, prattling.

Cajnteōjn, a babbler, a talkative person ; cajnteojn majt, a good speaker.

Cajnty, a song or canticle.

Cajm, the gum.

Cajm, an image.

Cajmbjm, to shake or quiver.

Cajmbne, the name of several princes among the old Irish, the same as Charibert, the name of one of the kings of France ; it is also the name of different territories ; as, Cajmbne Zabna, or Carbury, in the County of Meath, anciently belonging to the O'Ronnans ; Cajmbne-aodba, in the County of Limerick, now called Kenry, the original country of the O'Donovans and O'Cuileans, or Collins ; also Cajmbneaca, in

the west of the County of Cork, first called *Corca-Luġde*, extending from Bandon to Crookhaven and to the river of Kinmare, anciently possessed by the O'Driscols, the O'Baires, O'Learys, O'Henagains, O'Flains, O'Cowhigs, O'Fihilla, O'Deada, O'Hea, O'Kiervic, &c.

Caſſiceac, pleasant, agreeable.

Caſſicear, a twist or turn, as of a rope.

Caſſinde, the plur. of *caſa*, a friend, a bosom friend; Gr. *καρδια*, the heart or bosom; *caſſinde* *gáol*, kindred, relations.

Caſſinde, *caſſindear*, or *caſſindor*, friendship, amity.

Caſſinde, respite of time; *zan caſſinde aſſi bſe*, without any delay; *do caſſi ſe aſſi caſſinde*, he prolonged or delayed.

Caſſindear, or *caſſindor*, a gossip; *caſſindor-caſſort*, a sponsor to one's child at baptism.

Caſſindeamaſl, friendly, favourable.

Caſſindoc, friendly; Wel. *karedig*.

Caſſineamaſſi, shoemakers.

Caſſi-ſjad, a hart or stag; Armor. *karo*.

Caſſigjor, *rectius caſſiaſſeear*, Lent; from *quadragesima*.

Caſſigſm, to forbid, to prohibit, to abstain; *caſſiſſi ſeoſl zan tſaſll*, abstaining from unsalted meat.

Caſſiſm, to beat, to strike, &c.

Caſſineac, stony, *saxatilis*; *ſar-caſſi* *Caſſineac*, is translated in the Bible, an asprey, commonly called the King Fisher.

Caſſineac, (*ſazarant*) *quasi corſſineac*, *on ccorſſſi bſor uſm a cſonn*, a priest, thus Clery; but the true origin of the word *caſſineac* is from *caſſi*, a heap of stones, &c. on which the Druids or Pagan priests offered sacrifices to Belus; whence the Ar-

mories have the word *belec*, to signify a priest.

Caſſiſſigſm, to amend, to correct.

Caſſineac, or *caſſineac*, a rock, or bulwark; Gr. *χαρὰξ*, *vallum*; in its oblique cases, *χαρὰκος*, *χαρὰκι*, it corresponds with the oblique cases of this Irish word, to wit, *caſſineac*, or *caſſineacce*; Wel. *karreg*, and Cornish *car-rag*.

Caſſineac and *caſſineacceamaſl*, rocky, full of rocks; *caſſineacceamaſl*, *idem*: it is pronounced *caſſineacceamaſl*.

Caſſiſſeſſi, a charioteer; also a victor or conqueror.

Caſſiſſe, a club.

Caſſi, or *coſſi*, the bark or rind of a tree. From this Celtic word the Latin word *cortex* is visibly derived; and *charta*, paper, seems to be more properly derived from it than from the Gr. *χαρτω*, *quoniam saluatatrix*, or the Gr. *χαρτισσω*, *sculpo*, especially as it is allowed that the ancients wrote upon the bark and rind of trees before the invention of parchment. N. B. the Irish word *caſſi* signifies paper, or any piece of writing, or a book; as the Latin *liber*, properly signifying the inward rind or bark of a tree, used by the ancients instead of paper, for the same reason means a book; and as the Gr. *βιβλος* also signifies a book, because the Greeks and Egyptians anciently wrote upon the bark of the Egyptian tree *biblos*, or *bublos*, which was otherwise called *papyrus*, paper.

Caſſi, a charter, deed, bond, or indenture; pl. *caſſiteana*; also a card; pl. *caſſiteaſſi*, and plur. *caſſiteaſſi*, deeds, bonds, or indentures.

Cajit, a rock or stone.

* Cajite, or cajit, a chariot or cart.

Cajit-čeap, the nave of a cart-wheel.

Cajiteōjn, a waggoner, a carter.

Cajitjm, to clear out, pack off, or cleanse; *rectius* cařtajm.

* Căř, and gen. căře, cheese; Lat. *caseus*.

Căř, a regard; nj ħřjl căř ařam ann, I do not regard it; *rectius* căř; Gal. *cas, eodem sensu*.

* Căř, a cause, a reason; *vid. căř*; Lat. *causa*.

Căř, or căře, hatred, dislike, enmity; Wel. *kas*, hatred.

Căř, or căře, love, regard, esteem. It may seem extraordinary that any one word could at the same time bear two directly opposite significations, such as this word doth, according to the Irish verse following: căře mjořcăř, căře řeapc: do neřjn na leabarı lăn-čearř; but there are several examples of the kind in different languages, even in the Hebrew, wherein שק signifies both sacred and execrable, as does άγιος in Greek, א in Hebrew; Lat. *altus* signifies either high or low, or height and depth; and so does *altitudo* in Latin; as the *O altitudo* of the apostle is the same as *O profunditas*. א in Heb. means air, water, or fire; כ in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.

Căřăn, hoarseness.

Căřčajm, curled hair.

Căřčajmac, that hath curled locks.

* Căře, cheese; Lat. *caseus*.

Căřě, a stream of water or other fluid; pl. căřřđe; căřřđe řola, streams of blood.

Căře, a wrinkle.

Căřreal, *vid. căřřjol*, a bulwark, or wall; any great rock.

Căřřž, or căřřc, Easter; *corrupte pro pařřc*. Gr. πασκα, and Lat. *pascha*, and Chal. *idem*; a פסח, Heb. i. e. *transiit*; *quia angelus Egyptiorum primogenitos occidens, Israelitarum domos sanguine agni conspersas et signatas transivit, illisque pepercit*.

Căřřjol, the foundation of a wall or building; also any stone building.

Căřřjol, or Căřreal, the town of Cashel in the County of Tipperary, anciently the metropolis of Munster, being the regal residence of the kings of that province, and the archiepiscopal see of its metropolitans.

Căřřjol, cjořajl, i. e. ařl an čjořa, a toll-stone, or stone whereon tribute was paid.

Căřřleăn, a castle, garrison, or fortress: it seems to be a derivative of căřreal, or căřřjol; *quasi căřřjolan*.

Căřřleōjn, a projector or maker of castles or towers.

Căřřneabact, juggling, or the art of legerdemain.

Căřřřolact, a battlement.

Căřř, a sort, or kind.

Căřř, where? whither? compounded of că, what, and ařř, a place; căřř-ařř, whence?

Căřřte, winnowed; lučđ căřřte, winnowers of corn, &c.

Căřřteac and căřřteag, a sort of basket; also a mat or cloth on which corn is winnowed.

Căřřteac, chaff, or the winnowing of corn.

Căřřteac, expensive; đajne căřřteac, an expensive, prodigal person,

Căřřteacăř, prodigality.

Caſteōz, butter.

Caſteceōjn, a spendthrift, a lavishish.

Caſt, chaff.

Caſtjm, to winnow; *noč* do *caſt*-*ead*, which was winnowed; *caſt*-*pe tū jad*, thou shalt winnow or fan them.

Caſtjm, to consume or wear out, to eat; do *caſt* *re* a *lōn*, he consumed his store; also to fling or cast.

Caſt *fr* *id*, it becomes, it behoves; an impersonal verb; an *ccaſt* *pe mē*, must I?

Caſt *joč* *ajm* *gje*, a pastime; *caſt* *eam* *ajm* *gje*, *idem*.

Caſtleac, chaff, husks, &c.

Caſt *ne* *jm*, sway in fight, triumph; *vid. nejm*.

Caſt *ne* *meac* and *caſt*-*ne* *meam*-*ajl*, triumphant, victorious.

Caſt *ne* *jm* *južad*, to triumph, exult, &c.

Caſtjn, shag, *villus*.—Pl.

Caſt *je* and *caſt* *aj*, a bodkin.

Caſt *te*, how? after what manner?

+Cal, caleworts or cabbage, cales.

Cal, sleep or slumbering.

Cal, to keep safe, to preserve, surround, or comprehend; Heb. *כב*, *complexus est*.

Cala, hard; also frugal, thrifty; Wel. *kaled*, and Arm. *kalet*, Gr. *χαλεπος*.

Cala, a ferry, a harbour, port, or haven; Lat. *cala* and *cale*, hence *Caletum*, Calais; *Burdi-cala*, or *Burdigalla*, Bourdeaux; *vid. caleje*.

Calajnn, a couch, a bed-place.

Calaj *te*, a college.

Calaj *te*, *vid. eala*, a ferry, harbour, or passage; Lat. *cala*.

Calajm, to sleep; *vid. colajm*, *quod rectius est*.

Calb, the head; ex. do *calb* *ne cloj* *crusdeala*, your head upon a hard stone; Lat. *calvaria*.

Calb, hardness, &c.

Calb, bald, bald-pated; Lat. *calvus*, Chald. *ܚܠܦ*, *decorticare*, and Heb. *לָּבַב*, *tersus, politus*.—*Vid. Ezech. c. 1. v. 7.*

Calbač, a proper name of man, derived from *calb*, bald.

Calbačt, a baldness, or bare-headedness; Lat. *calvities*.

Calbčay, Lat. *cothurnus*, a buskin.

Calc, or caſlc, chalk or lime; Lat. *calx, calcis*; and the Irish *caſlc* makes *caſlce* in its genitive.

Calcač and calcaj *jm*, to harden, to grow hard; do *calcu* *j* *re na cjon*, he fastened or hardened in his guilt.

Calcaj *gč*, hardened, obdurate.

Calcužad, obduracy, obstinacy.

Caleje, a ferry; hence *Caletum*, Calais; also a harbour, port; *vid. cala*.

Calz, a sword; *rectius colz*.

Calz, a prick or sting.

Calzac, sharp-pointed, prickly; also angry, peevish; the same as *colzac*.

Calžaoj *je*, cheat; *calžaoj* *reac*, a cheater.

Calla, a veil, or hood.

Callac, i. e. *peaycap-luc*, a bat; Lat. *glis*, also a boar.

Callaj *de*, a partner.

Callaj *n*, a town and territory in the County of Kilkenny, which anciently belonged to the O'Glohernys, and a tribe of the Cealys.

Callaj *n*, the calends, or first day of a month; Callaj *n* *čelteje*, the Calends of May.

Callaj *ne*, i. e. *bollyaj* *ne*, or *peay* *gamma*, a crier; Wel. *calur*, is one that cries; Gr. *καλεω*, *voco*; *call* in English is of the same origin.

Callearac, a constant calling.

Callan, prating, babbling.

Callan, the highest mountain of

Clare, belonging anciently to the district of *Clōj* *Clōnamajc*, which was the patrimony of the O'Hehirs.

Callānac, clamorous, noisy.

Callōj, a wrangling noise, an outcry.

Calma, brave, valiant; *feai calma*, a brave man.

Calmaēt and calmaγ, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr. *καμπτω*, *in-curvo*; in barbarous Lat. *camus*, *a, um*.

Cam, deceit, injustice; *feai zan cam*, a just man, a plain dealer.

Camad, to crooken, make crooked; Gr. *καμπτω*, *incurvo*, *flecto*.

Camajlte, rubbed, from *cumajlte*, *vid*.

Camcōyāc, bow-legged; Wel. *kam-goes*, bandy-legged.

Camēd, how much? how many?

Camāc, power.

Camal and camajl, a camel; Heb. *גמל*, the Irish word *gamal*, a fool, a stupid person, is exactly like this Heb. *גמל* in sound, letters, and almost in meaning, because the camel is known to be the most stupid of beasts.

Camāōjn, the first light or appearance of day; and is compounded of *caom*, beautiful, and *ōjn*, the east; Lat. *oriens*.

Camnājde, a building, or edifice.

Camlojnzneač, bow-legged.

Cam-muzaɣlac, club-footed.

Camhūjn, the bird wry-peck.

Camōz, a bay, a turn or winding; Lat. *sinus*; also a comma in writing.

Camōzac, crooked, curled, winding; also quibbling; also meaning as a river; *feai camōzac*, a sophister or quibbler.

Camōz, the temples of the head.

Campa, a camp, or encampment.

Campa, a draught.—*Matt.* 15. 17.

Can, whilst that, when; Lat. *quando*, &c.

Can, what place? *can aγ*, from what place?

Can, *pro zan*, without; *can cjal*, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e. *leaytaɣ*, bad butter.

Cāna, a whelp or puppy; Lat. *canis*.

Cāna, a moth.

Canāc, standing water.

Cānac, tribute; and cāna, the same, is like the Heb. *כנס*, *collegit*, *congregavit*.

Cānac, cotton, bombast.

Canad and canajm, to sing; ex. do *cān γē*, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *κα-vaβoc*.

Canajze, dirt, filth, &c.

Canbāy, canvas.

Canmūjn, pronunciation, accent; also an epithet.

Canmūjn, a dialect.

Canna, moths; otherwise called *cū fjonna*.

Canōjn, a rule or canon; Gr. *κανων*, *regula*; *canūn*, *idem*.

Cannjān, to mutter or grumble: it is of the same force with the French word *bouder*.

Canta, a lake, or puddle.

Cantājzēai, an accent.—*Pl*.

Cantājl, auction, or a cant. ✕

Cantaɣneač, a singing by note, or in chorus; Lat. *cantare*.

Cantālam, to sell by auction.

Cantač, dirty, filthy.

Cantaōjn, a press; *cantaōjn fjo-na*, a wine-press.

Cante, as *cann cante*, the quince-tree; *ūbel cante*, the fruit thereof.

Cantjc, a song, or canticle. ✕

Canuɣ, and caōnaɣ, cotton.

Caob, a clod.

- Caobán, a prison.
 Caob, a bough, a branch.
 + Caoc, blind; Lat. *cæcus*; vid. caec.
 Caoca and caocajm, to blind, also to blast; ex. τοῖαδ na fne-amna an na ccáoca, the fruit of the vineyard blasted.
 Caocjōr, or caocjōjōr, a fortnight, or fourteenth night.
 Caode, how?
 Caodam, to come.
 Cáoga, or caōgad, fifty; ex. cújz dejc τη caōgad enjōct, an hundred and fifty foot soldiers.
 Caoj, a visitation, a visit.
 Caoj, lamentation, mourning.
 Caojce, blindness.
 Caōjm, to lament, to grieve, or mourn: commonly written caōj-djm; do cáōj mjre zo mōr, I lamented grievously.
 Caōjl, from cáol, small.
 Caōjl, the waist; a τειμπεϊολ a cáōjl, about his loins.
 Caōjle, smallness.
 Caōjlle, land.
 Caōjm, gentle, mild, clean; from cáom: hence the family-name O'Caōjm, or the O'Keeffes; Wel. *ky* is dear or well-beloved.
 Caōjmeacaj, society.
 Caōjm-γζιατ, a buckler, a shield; also a scutcheon, *scutum*.
 Caōjmteac, strange; also a stranger.
 Caōjmteacaj, strangeness.
 Caōjmteact, a county.
 Caōjmn, the murrain, a noxious distemper of the same nature among cattle, especially kine and oxen, with the plague among men.
 Caojn, gentle, mild, sweet-tempered.
 Caōjne, the Irish lamentation or cry for the dead, according to certain loud and mournful notes and verses, wherein the pedigree, land property, generosity,

and good actions of the deceased person and his ancestors are diligently and harmoniously recounted, in order to excite pity and compassion in the hearers, and to make them sensible of their great loss in the death of the person whom they lament. *Note*, this Irish word, written by our late grammarians caojne, but anciently and properly cjne, is almost equal in letters and pronounciation to the Hebrew word קנה, which signifies lamentation, or crying, with clapping of hands, *lamentatio, plancus, ploratus*; vid. 2 Sam. 1. v. 17., and in its pl. קנין, *lamentationes*, vid. Ez. 2. 10; Wel. *kujn* is a complaint.

Caojnleac, stubbles, or stalks of corn left in the field by the reaper; vid. caojnle.

Caojnm, *potius cijnm*, to lament with clapping of hands and other formalities; do cáojn, or cijnrj a báy, she lamented his death; Heb. ין, *lamentatus est*.—Vid. *Henricus Opitius's Lexicon*; do cijn, *lamentatus est*.

Caōjn-dutnact, devotion; cáon-dutnact, *id*.

Caōjn-naygarj, a garrison.

Caōjn-tjnnctjge, a thunderbolt; from caoj and tjnnctjge, fiery, blazing.

Caōjn-beaptaç, bearing berries.

Caōjna, a sheep.

Caojne, sheep; also a sheep; and more properly written cjne, has a natural affinity with the Greek verb κειρω, to shear sheep, &c.

Caōjnle, a club, also a reed; dim. caojnljn, *quære an hinc* caojnleac, rather than caojnleac stubbles or stalks of corn left in the field by the reaper.

Caōjy, a furrow.

Caōjy, sometimes written for cējy,

a young pig ; *vid.* *cēyr*.

Caol, slender, small.

Caol, a calling.

Caolam, to lessen, to make slender.

Caolajñ, the small guts ; Gr. *χολαῖς*, signifies the bowels or interior parts of either man or beast.

Caol-ḡotaḡ, shrill.

Caol-máor, an apparitor.

Caom, gentle ; mild, handsome.

Caom, little, small.

Caōma, skill, knowledge ; also nobility ; ex. a *caōma uile cláir cūjñn*, all ye nobles of Leath-Cuin.

Caōmajm, to keep or preserve ; also to spare ; *caōmujñ rjññ* a *Thjajñna*, protect us, O Lord ; *njōr caōmujñ* a *mjllead*, he spared not their destruction ; *vid.* *caōmnajm*.

Caōmáñ, the diminut. of *caom* ; it is the proper name of many great men amongst the old Irish, particularly of one of the princes of Leinster, from whom are descended the O'Cavanachs.

Caōmda, poetry, versification.

Caom-lojre, i. e. *caōmlajrjñ*, a moderate fire, or small blaze.

Caōmna, a friend.

Caōmna, protection, defence.

Caōmnaca, to be able ; *tajñjz rojllye mōr ann*, *ḡo ná caōmnacañ neac* a *ḡeacac*, L. B. there appeared such a blaze of light that the earth was not able to bear it long, and that no body's eyes could bear to look at it.

Caōmnajm, to keep, defend, protect, or maintain ; also to spare ; *ḡo caōmnac beaḡán*, a few were saved or spared. Note that this verb *caōmnajm*, and the above *caōmajm*, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.

Caōmnáde, a companion, a bed-fellow.

Caōmta, society, or association.

Caōmtac, an associate, comrade.

Caom-taect, i. e. *cojmdeact*, a company ; hence *beancáojmdeacta*, a waiting-maid, or woman companion.

Caom-najzar, defence.

Caom-ḡajdeojñ, a rehearser.

Caōnajm, to resemble.

Caōnajm, to hide or conceal.

Caōn-bujde, gratitude.

Caōn-ḡutñact, devotion ; also fidelity.

Caōnac, moss.

Caonta, private, hid, secret.

Caōr, a sheep ; pl. *caōjne* ; Gr. *κρίος*, *aries*.

Caōr, a berry ; also a cluster of grapes or other fruit ; *tuzadajñ* a *ttñjopajll caōra apujze ūa-ta*, their bunches bore ripe berries.—*Gen.* 40. v. 10.

Caōra, *uvæ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.

Caōr, a flash of light, or flame ; *caōr tñjtjḡe*, a thunderbolt.

Caōr-lán, a sheep-fold ; Brit. *corlan*, *ovile*.

Caor-tajñ, the quicken-tree ; *caájle caor-tajñ*, stakes of quick beam ; S. Wel. *kerdin* ; hence *bñujḡean caor-tajñ*, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.

Caorñuad, mildew.

Cap, a cart.

Capa and *capán*, a cup. *

Capall, a horse ; Gr. *καβαλλης*, * and Lat. *coballus*. In some parts of Ireland *capall* is used to signify also a mare ; Wel. *kephyl* ; dimin. *capujlljñ*.

Capam, to renounce, disown.

Capñ, brittle, smart.

- Cap, care.
- Capa, a leg, a haunch; capa mujce, a gammon of bacon.
- + Capa, a friend, or dear person; Lat. *charus*, and Gr. *χαρις*, *gratiosus*; plur. *cájnđe*; as, *cájnđe djongmála*, near or trusty friends; *capad* and *capjyd* has the same signification; *vid. capnde*. In the Welsh it is *kar*.
- Capadač, well-befriended, powerful in friends and allies.
- Capadajm, to befriend.
- Capaday, alliance, friendship.
- Capajd, or *capad*, a friend; *vid. capa*.
- Capajteact, a debate, or dispute, a struggling.
- Capajžear, Lent; Lat. *quadragesima*; Wel. *grawis*.
- + Capajm, to love, to affect; *cap*, have thou; *do capay*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.
- Capajrte, baggage, carriage.
- Capán, the crown of the head.
- + Capb, a basket; Germ. *horb*, and Belg. *korf*.
- + Capb, a chariot, or litter.
- + Capbad, a coach, waggon, chariot, or bier; hence *capbadōjn*, a coachman; also a coachmaker; Wel. *kerbyd*.
- Capbad, the jaw; *ƒjácla capbad*, the cheek-teeth. Query if it be not rather *capbal*.
- Capbal, the palate of the mouth; a *laj* a *capbajl*, or *capabajl*, in the midst of his palate.
- Capb, a ship.
- Capbanac, the master of a ship, a captain of a ship.
- Cap-bodajž, clowns.
- Capbūr, intemperance, extravagant feasting, &c.; ex. *djūža žāca cējnđe an capbūr*, intemperance is the worst of all bad habits. This word is of the same root

- with the Irish *capay*.
- Capcar and *capcajn*, a prison, a gaol; Lat. *carcer*.
- Capcar, a coffer; Lat. *arca*.
- Cánda, or *cájnđojr cējōrt*, a gossip.
- Capdajr, to set or lay.
- Capdjm, to send.
- Caplam, excellent.
- Capman, the ancient name of Wexford, now called in Irish *Loč-gajman*.
- Cap-mozal, a carbuncle.
- Capn, a province.
- Capn, a heap or pile of stones, wood, or any other thing; *cájn aōjljž*, a dunghill, and commonly called *cájnāōjle*; *capn-ajl*, a heap of stones; *capn-ajl cujnn*, i. e. *capn-cloč cujnn*. It is remarkable that on the summits of most of the hills and mountains of Ireland, the *carns* or piles of stones on which the Druids offered their sacrifices are still to be seen, even at a considerable distance. It was on those *carns* the Druids lighted their solemn fires in honour of Belus, on May-day, which we still call *lá Bejl-tejne*, as above remarked.
- Capna, flesh; Lat. *carnis*, *carni*, of *caro*.
- Capnac, a heathenish priest: so called from the *carns* or stone-piles on which they offered sacrifices.
- Capnad, riddance.
- Capnajm, to pile, or heap up; hence the participle *capnta*, heaped up, or piled.
- Cápnán, dimin. of *capn*, a heap.
- Capn and *capna*, a cart, or drag; + Gr. *kappwv*, and Lat. *carrum*.
- Capn, a spear.
- Capna and *capnažde*, the scald, or scald head, a scabby distemper that settles in the skin of the

head, is exceeding sore, and hard to cure; Gr. *καρω*, fut. 2 of *κεῖρω*, *scindo*, and Chald. *קרה*, *ægroto esse*; as *καρῳδε τινι*, is a dry scald.—*Lev.* 13. 30.

Καρνα, bran.

Καρνακ, stony or rocky.

✱ *Καρναζ*, a great stone pitched on the end; Wel. *karreg*.

Καρναν, a weed.

Καρῖαν, a reaping-hook.

Καρῦζαδ, punishment.

✱ *Καρτ*, or *κορτ*, the bark or rind of a tree; Lat. *cortex*; vid. *καρτε* and *κορτε*, *idem*.

Καρτακ, made of bark.

Καρτακ, a cart-load.

Καρτακα, deeds, charters.

Καρτανακ, charitable.

Καρτανακτ, charity, brotherly love.

Καρτοτε, devout.

✱ *Καρ*, money, or cash.

Καρ, fear; also a case, accident.

Καρ, the hair of the head.

Καρ, wreathed or twisted.

Καρ, *ζαν καρ ρε αν*, that he met him; *δο καρ ρε*, he went back.

Καρ, passionate, in haste; *α νζανρ*, immediately.

Καρακ, an ascent.

Καρακδακ, a coughing.

Καρακδαζε, the herb colt's-foot.

Καρακδαρ, a cough.

Καραδ and *καραμ*, to bend, wind, twist.

Καραδ, a bending, winding, twisting, spinning, &c.; also a wrinkle; *ζαν καρδ ιν εαν*, without a wrinkle in his face; *ζαν καρδ διονρυδε Ιουναδ*, without returning to Herod.

Καραδ, a cause or action, a process.

✱ *Καραν*, paths.

Καραν, a kind of glimmering light or brightness issuing from certain pieces of old rotten timber when carried to a dark place:

it is commonly called *τεjne* *ζεαλαν*.

Καραν, a thorn or prickle, a clasp.

Καραν, a shower; Wal. *keser*, hail.

Καram, to wind or turn; vid. *καραδ*.

Καram, to scorn, to slight, or disdain.

Καran, a path; also a thorn.

Καραν and *καρανακ*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

Καραονδ, a complaint, accusation, a smart or severe remonstrance.

Καραονδνμ, to complain; *αζ καραονδ ινμ*, remonstrating to me.

Καραν, a path. ✱

Καρανμανακ, free.

Καραννακ, lightning, a flame or flash of fire.

Καρβαρνεακ, a kind of small shell-fish called periwinkle, otherwise called *βαρνεακ*.

Καρκαν, a drinking-cup.

Καρδα and *καρτα*, wrapped; also twisted, braided.

Καρδλαον, curl-haired.

Καρλα and *καρλο*, frizzled wool.

Καρλακ, children.

Καρνακ, havoc; vid. *καραν*.

Καρραλ, a storm.

Καρτ, chaste, undefiled.—*Old Par.* ✱

Lat. *castus*.

Καρτεαρβαν, or *καρτεαρβαν*, succory; Lat. *sichorium*; *καρτεαρβαν να μω*, dandelion; Lat. *taraxacum*.

Καρτον, a curled lock.

Καρ-υπλα, a curled lock.

Κατ, *pro cad*, what? an interrogative.

Κατ, a cat; Gr. Vulg. *κατις*, *γατος*, *kata*; Lat. *catus*; It. and Hisp. *gato*; Fr. *chat*; Bel. *katte*; Russ. *kote*; Arm. *kas*; Wel. and Cor. *kath*; and in the Tur-

kish language, *keli*.

Catajð, generosity.

Catajğm, to honour, revere, or reverence.

Cač, a fight, pitched battle; also an Irish battalion or regiment consisting of three thousand men; hence the Lat. *caterva*; Wel. *kad*.

Cācāð and cācam, to winnow; az cācāð, winnowing; *vid.* cājč.

Catağad, or catuğad, temptation.

Catajð, to wear; ex. catajð na huğgeada na cloca, the waters wear out the stones; *vid.* caječad.

Catajğm, to battle, to fight; also to prove or try.

Catajn, pronounced Cahjn, a town or city; plur. cačmača, and in its inflections cačmajğ; Brit. *kaer*; Seythice, *car*; Antiq. Saxon. *caerten*; Goth. *gards*; Cantab. *caria*; Bret. *ker*; Heb. קרָה; Phoen. and Pun. *kartha*; Chaldaice, *kartha*; and Syriace, *karthita*; Græce χαράκ. N. B. Malec-karthus, or Mel-karthus, i. e. king of the city, was an appellative of the Phœnician Hercules, said to be the founder of the city of Tyre.

Catajç, a guard, or sentinel; ex. ðō bñ dðjçeoneačt duð-nojç an no-catajç, their watch-guards or sentinels guarded the passes of the gloomy wood; *vid.* caječ-nejm tojnidealbaçce.

Catajçeač, brave, stout, clever; çear catajçeač, a brave able man.

Cācam, to winnow; *vid.* cājč.

Catāojn, a chair; catāojn eaypuç, a bishop's see; Lat. *cathedra*.

Catānda and catāndač, a citizen; pl. catāndağğ; do cūadañ catāndağğ an baile j ccomājñle,

consilium iniverunt cives.—Antiq. Membran.

Cač-bājn, a helmet.

Cač-bājnun, a commander or officer in an army; ex. jðjn čnjočt azuç cač-bājnun, both soldiers and officers.

Cač-čjn, warriors.

Cač-čjð, *vid.* caječjð, ye must; caječe mē, I must.

Cač-labajn, or cač-labja, a military speech, or harangue of a general to his army before a battle.

Cač-mjlead, colonels or officers of distinction.

Catoljce, Catholic; an cřābað Catoljce, the Catholic religion.

Caječmajğčēojn, a citizen.

Catuğad, fighting, rebelling, also temptation; do cātuğğ çē, he fought or rebelled; çaoñ çjn o cātuğad, deliver us from temptation.

Cē, the earth; Gr. γη; hence *geometria*.

Ce, night.

Cē, a spouse,

Ceač, each, every: in old parchments written for çāč, *qd. vid.*

Ceačajnz and do-čjnz, or dočējm-njğ, hard to march or travel in, inaccessible.

Ceačajn, dirt, filth; also penury.

Ceačanda, or ceačandač, dirty, stingy, penurious.

Ceačandačt, penury, misery, stinginess.

Ceačdan, each, any, either; ceačdan djoð, any of them; *vid.* ceačtan.

Ceačlajm, to dig; ðō ceačladañ, they dug.

Ceačlad and ceačlajm, to hackle, destroy, violate.

Ceačojn, a wetting, or moistening.

Ceačt, a lesson; *rectius* leačt; Lat. *lectio*; hence ajeleačt, a

lesson.

Ceact, power.

Céacta, a plough, a ploughshare; hence camcéacta, the seven stars that roll about the pole: so called in Irish because they lie in a position which resembles a ploughshare.

Ceactaṛi, either, any, each; also of two; Lat. *uter, utervis*.

Cead, leave, permission, license.

Céad, an hundred: anciently written céat, and pronounced ecéat or acéad; Gr. *εκατον, centum*.

Céad, the first.

Ceadac, cloth.

Ceadac, talkative.

Ceadajḡ, a sitting or session.

Ceadajḡm, to permit, or give consent; also to dismiss or discharge.

Ceadal, a narrative or story; N. Wel. *chuedel*.

Ceadal, malicious invention; deduction, deceit; ḡan cam ḡan ceadal, without injustice or deceit; also a conflict, battle, or duel.

Céadamay, in the first place, first of all; *imprimis*.

Cead-aoin, Wednesday: a corruption of Oja-Zueden; *vid.* oja; Cead-aoin a Luáire, Ash-Wednesday.

Céadḡad, an opinion, thought, or conjecture.

Céadḡad corponḡa, the senses.

Ceadḡajḡear, beastliness, sensuality.

Ceadal, blistered, full of sores.

Ceadlajm, to blister.

Cea-dḡajḡdeact, geomancy, a sort of divination by means of small points made on paper at random, and by considering the various figures which lines drawn from these points represent, a ridiculous judgment is formed, and the future success of an ac-

tion is declared.

Céadna, sameness, identity; aḡur céadna, and in like manner; may an ccéadna, also, likewise.

Céad-nádḡar, an element; so called from its being the first or primary ingredient in corporeal beings.

Céad-tomaḡlt, a breakfast.

Céad-tuḡrmead, the firstling.

Céad-tḡur, an element, a beginning.

Céad-uaḡr, at first, the first time.

Ceadūḡad, a permission.

Ceaduḡḡteac, allowable, lawful.

Ceal, use; also forgetfulness; taḡr ceal, out of mind.

Ceal, concealing; Lat. *celo*; *vid.* cejl and cejlḡ *infra*.

Ceal, heaven; Lat. *cælum*; Gall. *ciel*.

Ceal, death.

Ceal-aḡm, a hiding-place, a place of refuge.

Cealam, to eat.

Ceal-ḡuat, a private grudge or pique.

Cealz, treachery, conspiracy; a ccejlz, *in insidiis*, in ambush.

Cealz, a sting or prickle; *aliter* dealz.

Cealz, deceit, malice, spite.

Cealzac, malicious, spiteful.

Cealzajḡe, more spiteful, more crafty.

Cealzajm, to lie in ambush, to ensnare; má cealzajm dajne, if a man ensnare; also to sting; do cealzad nḡr an mac-caom, the youth was stung by it; also to allure, entice, spur on, or provoke to do a thing; also to seduce or turn a subject from his duty to his prince by bribery or promises of great consequence; *vid.* Cajḡnejm Thoḡjḡdeal; nḡ cealz ḡe O'Concúbajm aḡur O'Lochlujm taḡrceann dá Thoḡrcamḡuad: he (Turlogh) seduced

O'Conor and O'Loghlin from their allegiance and adherence to their prince, Donogh, son of Brien Ruadh, by promising them the two districts called the Two Coreamruadhs.

Cealzajne, a cheat, a knave.

Cealzajneact, a cheating; also tricks or pranks.

Cealzaonad, dissimulation.

Ceáll, a church; and in its inflexions cjl, plur. cealla; Lat. *cella*: for the word ceall doth properly signify a cell, or hermit's cave, though now commonly used to signify a church; hence ceall-póirt means a cathedral church; *vid.* ceall-póirt *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Mayne, or I Mayne, in Connaught. Other chiefs of the same name, O'Kelly, but of different stocks, are mentioned in the Topographical Poems of O'Dubhagain and Mac Fearnail, as toparchs of different territories both in Leinster and Ulster. *Vid.* *Cambrensis Eversus*, from p. 26 to p. 29.

Ceallać, the proper name of several great men of the old Irish: Ceallać Mac Uob, Mac Maojl-jora, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatrik in the County of Limerick, and was buried at Lismore in 1129.

Ceallaćán, (O'Ceallaćán,) the family name of the O'Callaghans, descended from Ceallaćán-Caj-ryl, king of Munster, an. 936: they were dynasts of the country called Pobul I Cheallaćán, in the County of Cork, until Cromwell's time.

Ceallać, war, debate, strife.

Ceallać, custody.

Ceallójn, muck, dung.

Ceallójn, the superior of a cell or monastery; ex. *nj ceallójn ná rub-ceallójn éú*, you are neither superior nor vicar.

Ceal-mujn, an oracle, or prophecy, whether good or bad: probably compounded of ceall and munać, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-póirt, a cathedral church, or an episcopal see.

Ceal-rytöl, a close-stool.

Cealt, apparel, raiment, clothes; hence

Cealtajj, the same; cealtajj dnyjdeaćta, a magic dress.

Cealtać, a Celt, or Gaul.

Cealtajj, a cause or matter.

Cealtajj, a castle, a fine seat.

Cealtajj, a spear, a lance.

Cealt-mujlećjn, a fuller.

Cean, anciently written for ȝan, without; Gall. *sans*; Lat. *sine*; ex. *cean njm, cean majtjm, sine felle, sine relaxatione, vel intermissione*.—*Vid.* *Infra in Verbo Majteam*.

Cean, or cjon, a debt, a fault, transgression, or crime; plur. ceanta, or cjonata; as, *majt dnyjn aj cjonata, dimitte nobis debita nostra*.

Céana, alike, the same; an fear céana, the same person; *majt an cceána*, in like manner.

Céana, even, lo, behold.

Ceana, already; *act ceana*, nevertheless, howbeit.

Ceana, favour, affection; the genitive of cean, love, respect, fondness.

Ceanać, buying; also a reward; a covenant.

Ceanaćjm, to buy; *vid.* *cean-naćjm*.

Ceanajr, a hundred.

Ceanamajr, fond, beloved; go ce-anamajr, fondly, much esteemed.

Ceanann, white, or bald-faced; *rectius* ceanfjon.

Ceanannay, a remarkable town of the County of Meath, now called Kells, where a national council of the clergy of Ireland was held towards the year 1152; in which council Cardinal Papyron gave the first pallia to the four archbishops of Armagh, Cashel, Dublin, and Tuam, and also another remarkable town near Kilkenny.

Cean-burğajr, the head of a burgh, a burgo-master.

Cean-caom, a pair of tables to play with.

Cean-cačajr, a metropolis.

Cean-cora, the royal residence of the great Brien Boirbhe, king of Ireland, near Killaloe, in the County of Clare, otherwise called *Bajle an Bopúma*, whence sprung the stream called *Út na Bójrbe*; from hence he had the surname of Brian-Boirbhe, or Brian-Borumha.

Cean-claan, steep, headlong, &c.

Céanda, *id. qd.* ceána.

Céandačt, identity, likeness.

Ceandajr, lice.

Cean-dána, headstrong, impudent.

Cean-fjonán, white-headed.

Cean-fjne, the head or chief representative of a tribe or family.

Ceangajr, a band; Lat. *cingulum*.

Ceangajrte, tied, bound.

Ceangal, a restraint; a bond or covenant, a league; also a bunch, as of grapes.

Cean-ğarib, rough, rugged.

Ceanglajm, to bind, to join; ceangōla tu, thou shalt tie up; no ceanglað an naoj, the infant was swaddled.

Ceann, the head; also the upper

part in building, &c.; also an end or limit; as, ceann-čjne, a headland, or a promontory; na cean ro, moreover; ceann-ğeaðna, a captain, a demagogue: in its genitive case it makes čjnn; as, bačar mo čjnn, the crown of my head; hence the English king, being the head of his people or subjects.—*Vid. Luyd's British Etymol.* p. 279. col. 3. The kan of the Tartarians and other Asiatic nations is of the same radical origin with the Irish cean.

Ceannač, a buying or purchasing.

Ceannač, a reward, or retribution.

Ceannač, i. e. conja, a covenant, or league.

Ceann-actrjač, the upper part of the throat.

Ceann-adajrt, a bolster; ex. bačajrt a ceann-adajrt, his bolster was a stone or rock; speaking of St. Patrick's self-mortification; *vid.* adajrt.

Ceannajrde, a merchant; also any dealing or trafficking person; pl. ceannajrčte.

Ceannajrčact, merchandizing, trafficking, trading; čjn ceannajrčacta, a trading land.

Ceannajrčjm, to buy, or purchase.

Ceanajrc, insurrection.—*Mark* 15.

7.

Ceannay, authority, power.

Ceannayac, powerful, mighty.

Ceannrjač, a fillet; also a halter, or a horse-collar.

Ceann-ğejdčjč, propitiation, mercy.

Ceannya, mild, gentle.

Ceannyačt, lenity, mildness.

Ceannyač, they went.

Ceannyačjčjm and ceannyačğab, to appease, to mitigate.

Ceannyalajrde, a president or governor.

Ceann-ğajrle, the town now called

Kinsale, in the south of the County of Cork, at the mouth of the river Bandon, famous for an excellent harbour, and protected by a strong fort, called Charles-fort.

Ceanntan, a canthred, the side of a country; Wel. *kant*, an hundred.

Ceann-tŷn, a headland, a promontory.

Ceann-tŷnom, sluggish, heavy, drowsy.

Ceannūajŷneac, rash, thoughtless, precipitate.

Ceap, a block, or stocks; ceap-tuŷle, a stumbling block; annŷna cŷp, or annŷna ceapaŷb, in the stocks.

Ceap, a head; Lat. *caput*.

Ceap, the head or stock of a tribe or family; ex. ceap na cŷnaoŷbe Cōŷan, Eugene is the stock of the branch.

Ceapačūjnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Ceapán, a stump.

Ceapánta, niggardly; also stiff and wrong-headed.

Ceap-ŷŷačōjlm, to propagate.

Ceap, offspring, or progeny.

Ceap and ceana, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Ceapačad, wandering, or straying.

Ceapb, money, silver.

Ceapb, a cutting, or slaughtering, havoc, or massacre; hence the name of Čāŷne-ceapb, an Irish prince of the Eugenic race.

Ceapb, a rag.

Ceapbač, ragged.

Ceapb-čnāŷd, a severe reflection.

Ceapball, massacre, carnage.

Ceapc, a hen; ceapc ŷŷanncač, a turkey-hen, or more properly

ceapc Indŷác, an indian-hen; plur. ceapca and cŷpc.

Ceapcall, a hoop; Lat. *circulus*.

Ceapcall, a block, like that of a carpenter.

Ceapcall, a bed, or bolster.

Ceapc-log, a hen-roost.

Ceapc-mānŷac, a pen or coup, wherein poultry are fed.

Cēapd, an artist or mechanic; also an art or trade; cēapd sometimes signifies a tinker or refiner; cēapd-ōŷn, a goldsmith; cēapda, or cēapdca ŷōŷlomčta, ingenious or skilful artists: in its inflexions of the singular number it forms cēŷnd and cēŷnde, and in the plur. cēapdca and cēapda. This Irish word cēapd, signifying a tinker, a man in any base or low employ, is like the Latin *cerdo*, which means a cobbler, a currier, a tanner, a tinker, a smith, or like artisan, that uses a base trade for gain; and it is not unlike the Gr. κερδος, which signifies gain, profit, lucre; and hence it is that the Greeks call the fox κερδω, from his ingenuity and artfulness to provide for himself; cēapd is any art, trade, or profession; ex. ŷāč na ŷŷl-cēapd nēazŷamūŷl, a place of all sorts of trades; and ŷeap ŷlcēapdač, Jack of all trades; Wel. *kerdh*, a trade.

Cēapdāŷŷe, a tradesman, or artist; plur. cēapdāŷŷte.

Ceapdačt, a low or base trade: as above in cēapd.

Cēapdamāŷl, ingenious, artificial; well-wrought.

Cēapdamlačt, a being ingenious.

Cēapdca, a shop, a forge: in its inflexions cēapdcaŷn, pronounced cēapduŷn, &c.

Ceapačur, a grave.

Ceapma, the old name of Wicklow, a town and county in the

province of Leinster; *Dun Ce-
anna*, the town of Wicklow.

Ceannna, *Dun-Ceannna*, now call-
ed the Old Head of Kinsale, a
famous promontory in the south
of the County of Cork.

Ceannnar, a lie, invention, or
trick.

Ceann, a man.

Ceann, a victory.

Ceann, expense.

Ceanna, a corner.

Ceannaban, a hornet.

Ceannac, four-square; put for
ceatainnac.

Ceannac, victorious; hence the
famous champion *Conall Ceán-
nac* had his surname of *Céán-
nac*.

Ceann-ajjnde, a trophy of victory.

Ceann-duajr, a prize given in any
game of activity, as running,
wrestling, &c.

Ceann-luac, the same as *ceann-
duajr*.

Ceann and *ceannad*, to kill, to
slaughter, or destroy; also to
die or perish; *do ceann jē*, he
died.

Ceannbac, spoil.

Ceannbac, a gamester at cards,
dice, and such other games.

Ceannbacar, a gaming at cards,
&c.

Ceannucan, a skiret.

Ceant, just, right, true; genit.
cjnt; Lat. *certus*.

Ceant, a subst., justice, right, equi-
ty; genit. *cjnt*; *ceant-bejnte*,
primogeniture.

Ceant and *cejnteac*, a rag, old
garment, or piece of old cloth.

Ceant, little, small; *ceant a loc-
ta*, i. e. *beag a locta*.

Céantaíjgm and *ceantūgab*, to
pare or shave; also to dress,
prepare, or put in order; also to
correct or chastise.

Céantaíjgteōjn, a corrector, a re-

gulator, &c.

Céantaíjgm, to cut or prune.

Céant-lán, a house of correction.

Céant-lán, the centre, or middle
point.

Céantūgab, a correction or chas-
tisement.

Céantūgab, *vid.* *ceantaíjgm*.

Cear, obscurity, darkness.

Cear, irksomeness.

Cear, grief, sorrow, sadness.

Cear, i. e. *ad concar*, I saw.

Cēara, punishment, suffering;
hence

Cēarda, or *cēarta*, punished, put
to death; *aojne an cēarta*,
Good Friday, on which Christ
suffered death.

Cearact, finding fault with, a
grumbling; also a curse; ex.
mo cearact ajn, my curse upon
him.

Cearact, an excuse or apology.

Cearactac, grumbling, dissatis-
fied; also giving excuses.

Cēarad, a passion or suffering; ex.
cēarad an tteajna, the passion
of our Lord.

Cēarad and *cēarajm*, to vex, to
torment, to crucify, &c.; *do cēa-
rad an an cejojr*, that suffered
or was tortured on the cross.

Cēaradōjn, a tormentor.

Cearo and *cejo*, a question, an
enigma; plur. *ceardan*, doubts
or queries.

Cearz, to ask or inquire about.

Cearla, an oar.

Cearlac, the coarse wool on the
legs, tail, and hinder parts of
sheep.

Cearna, a great want or necessity.

Cearnajgeact and *cearnajgl*,
complaint, anxiety.

Cearnajgm and *cearnāgab*, to
inquire, to be anxious, or solici-
tous; also to expostulate, to
complain.

Cearnac, or *cearnajgteac*, com-

plaining, sad, necessitous; *go cearynājġteac cnyteazlac*, in fear and necessity.

Ceartaġġm, to amend, to correct, or chastise.

Ceartānac, a tormentor.

Ceat, to sing, or celebrate; ex. *no ceat beanān maġ leannay*, Beanan sung as follows.

+ *Ceat*, one hundred.

Ceata-cam, rather *ceācta-cam*, the seven stars, or Charles' wain; called, from their appearance, by the Irish, *ceācta cam*, or *cam-ceācta*, i. e. the crooked ploughshare.

Ceatal, a singing, or composing.

Ceatpadact, lust.

Ceatpad, an opinion, or conjecture; also a maxim or system; *ceatpad na heazlajre*, a maxim of the church; also a sense; *vid. ceādpad*.

Ceatpadac, sensible, judicious, reasonable.

Ceat, a sheep; and *ceatnaġd*, the same.

Ceata and *cġt*, a shower, as of rain, hail, or snow.

+ *Ceataġn*, four in number; Lat. *quatuor*; *ceataġn* and *cġtġne*, the same.

Ceataġn-beannac, quadrangular, four-square.

Ceataġn-ċoyrac, quadruped, four-footed.

Ceataġn-ċūjnnac, quadrangular.

Ceataġnda, of or belonging to four; ex. *an cġajnnce ceataġnda*, the world, or terraqueous globe, so named from the four elements.

Ceataġndūġl, the world, the universe; from *ceataġn*, four, and *dūġl*, an element.

Ceataġnb, a troop, a company, or multitude; Lat. *caterva*; hence *ceataġnac*.

Ceataġnac, a soldier, a guardsman, an attendant; Latin, *satelles*;

ceataġnac coġlle, a tory, because of frequenting woods to conceal and lie hid in.

Ceatnaġd, a sheep.

Ceatna, four-footed beasts, any kind of cattle.

Ceatnaċa, *ceatnaċad*, forty in number.

Ceatnamanaċ, of a cubical figure.

Ceatnam and *ceatnaman*, pronounced *ceatnūġ*, a fourth part, a quarter; hence it signifies the leg and thigh, because they constitute the fourth part of a man, but it mostly passes for the thigh alone; also the quartan of a verse, sometimes expressed to signify the whole verse, consisting of four quartans.

Ceatnama, a trencher; also the fourth, as *an ceatnama bljaġan*.

Ceatnan, four men or women.

Cect, power, might, strength.

Cect, *vulg.* *ceact*, a lesson, or lecture. This word was originally *lect*, the Celtic root of the Latin *lectio*, the initial *l* being changed into *c* by vulgar pronunciation; and as to the aspirate *h* it is but a late invention.

Ced, to shun, avoid, &c.

Ced and *cead*, an hundred.

Ced, or *cead*, first.

Cedaċ, a mantle, veil, or garment.

Cedaċ, stripes; also striking.

Cedaġd, to sit down, or rest; *Hisp. queda*.

Cēday, at first, first of all.

Cēd-ġejn, the first born.

Cēd-luċ, beginning; also non-performance.

Ced-luċ, the first shout or applause.

Cedaġd, a bed.

Cē-ham, when? at what time?

Cē-huaġn, the same.

Cēġd, first, former; often used in compound words; as, *cēġd-mġġ*,

the former king; *cēȝð-meacūȝe*, the forerunner.

Ceȝde, a market, or fair.

Ceȝde, a green, or plain.

Ceȝde, a hillock, a compact kind of hill, smooth and plain on the top.

Ceȝð-ȝmneacē, ripeness of age.

Ceȝðce, or *cāȝðce*, till night, *quasi* ȝo *hoȝðce*, most commonly understood to signify ever, or at all; as, *nȝ mačad ann cōȝðce*, I never will go thither.

Ceȝȝl, a duel, conflict, or battle.

Ceȝȝn, a hillock, or little hill.

Ceȝȝ, a quay, or wharf.

Ceȝl, or *ceȝlt*, hiding, concealing; Lat. *celatio*.

Cēȝl, or *cēȝll*, sense or reason; *dā čur* a *ccēȝl*, demonstrating, or putting in mind; *do mēȝn cēȝlle*, according to the tenor: it is the oblique case of *cȝal*.

Cēȝle, a spouse, a husband, or wife.

Cēȝle, a servant; hence *Cēȝle-Đē*, *Colideus*, or *Coli-Dei*, an order of religious formerly subsisting in Ireland, England, and Wales, so called from being the servants of God: they were called *Cul-dees* in Great Britain.

Cēȝle, together; also each other; *dā cēȝle*, to each other; *ō cēȝle*, asunder.

Ceȝleabȝað, leave, farewell; *do mȝnne ceȝleabȝað dōȝb*, he bid them adieu.

Ceȝleabȝað and *ceȝleabȝaȝm*, to bid farewell, or adieu, to take leave of; *ceȝleabȝaȝ ȝē*, he took leave.

Ceȝleabȝað, a festivity or solemnization; Latin, *celebratio*; ex. *ceȝleabȝað an aȝȝȝn dȝaða*, the celebration of the holy mass.

Ceȝleabȝað and *ceȝleabȝaȝm*, to celebrate, to solemnize; Lat. *celebro*, *brare*; ex. *aȝ ȝȝ ȝāčaȝb*

ceȝleabȝaȝȝ ȝolamuȝn do S. Mȝcēal, the festivity of St. Michael is solemnized for three reasons.—*Old Parchment*.

Ceȝlȝ, *vid. cealȝ*.

Ceȝl-ȝeallaȝm, to betroth.

Cēȝlȝce, sober, sensible; ȝo *ceȝlȝce*, sensibly.

Ceȝlm, to hide or conceal; *ceȝl*, hide you; *ceȝlȝȝom*, we shall conceal; Lat. *celo*.

Ceȝljūbȝa, a concealment.

Ceȝll, or *cȝll*, from *ceall*, a church or cell.

Ceȝlle, of or belonging to sense or reason.

Ceȝlt and *ceȝlte*, hid, secret.

Cēȝm, a step, or degree; also gradation in any employ of life; *đēȝc cēȝmȝona*, ten steps; *cȝu-aȝđcēȝm*, an adventurous act; Wel. *kam*.

Cēȝm-đealȝ, *rectius cȝamđealȝ*, a crimping-pin, a hair-bodkin.

Ceȝmeaȝaȝ, geometry; from *ce*, the earth, and *meaȝaȝm*, to survey.

Cēȝmȝn, a fillet, or hair-lace.

Cēȝmleōȝ, a garret, fillet, or hair-riband.

Cēȝmȝmleac, a hair-bodkin.

Cēȝm-ȝȝon, the same as *ceȝm-đealȝ*.

Cēȝmnȝȝȝm, to step, to go.

Cēȝmnȝuȝað, a path, step, &c.

Cēȝn, whilst that; *an cēȝn bȝað ann*, whilst that I am, or have a being; *vid. cȝan*; *cēȝn ȝo tȝa-ȝȝȝeȝn*, till he comes.

Cēȝn, a *ccēȝn*, in foreign or remote parts; a *ccēȝn aȝuȝ* a *đȝoȝuȝ*, far and near.

Cēȝn-beaȝȝ, or *cȝn-beaȝȝ*, a helmet; also any head-dress, as hat and wig.

Cēȝnmaeȝ, oh happy! an interjection.

Cēȝnmoča, besides, without, except; *vid. māđ-beaȝ*.

Cēnnlġaċ, grey-headed.
 Cēnnŕeacāð, to appease.
 Cēn, wax; cēn-beac, bees' wax;
 Gr. κηρός; Lat. and Hisp. *cera*;
 Gall. *cire*.
 Cēn, *corrupte pro caon*, a berry
 or cluster.
 Cēneac, of wax.
 Cēnbējneacċ, carving.
 Cēnð and cēnðe, occupation, a
 trade; luċt cēnðe, craftsmen.
 Cēnð-toŕaġe, sorcery, witch-
 craft.
 Cēnġn and cēnġn, a poultice or
 plaster.
 Cēnġocān, cġann-ceġnġocān, wa-
 ter-elder.
 Cēnġġġe, conglomerated, wound
 up like a bottom of yarn.
 Cēnġn, a dish, or platter.
 Cēnġnġn, a plate or trencher.
 Cēnġt, or cġnġt, justice.
 Cēnġt, an apple-tree.
 Cēnġt, a rag; plur. cēnġteaċa,
 diminut. cēnġteōġa.
 Cēnġteaċ, ragged; ŕġeacān cēnġ-
 teaċ, a kite.
 Cēnġtle and cēnġtġn, a bottom of
 thread or yarn.
 Cēnġt-mēōðan, the centre; do cēan
 an macaom a cceġnġt-mēōðan
 na namād, the youth expired in
 the centre of his foes, or of the
 enemy.
 Cēġ, a lance or spear.
 Cēġ, a loathing or want of appe-
 tite.
 Cēġ, a basket, or pannier: hence
 cēġrēān, a small hamper.
 Cēġ, grumbling, murmuring.
 Cēġ, a furrow.
 Cēġ, a sow: hence the diminutives
 cēġġn and cēġġeōġ, a slip, or
 young ping; Hebr. כבש, a
 lamb.
 Cēġrēān, a small basket; also a
 hurdle; cēġrēānac, or cġrēā-
 nac, a way made through shaking
 bogs by laying down hurdles

joined together.
 Cēġeōġ and cēġġn, a slip or
 youngling.
 Cēġneam, a wheening or grumb-
 ling of pretended poverty.
 Cēġnġm, to complain of poverty
 and distress where there is no
 real want; to be always mur-
 muring and grumbling.
 Cēġt, a question.
 Cēġt, cġn a cceġt, *rectius* cġt,
 and cġte, *qd. vid.* to hoard, or
 put up in store.
 Cēġteaġað, examination.
 Cēġtġnġġað, to inquire, examine,
 &c.; nġ cēġtneōcān mġre, I
 will not be examined.
 Cēġtm and cēġteað, a kind of
 vehicle or carriage made of osiers
 or other rods.
 Cēġtne, four in number; cēġtne
 cēud, four hundred; *vid.* cea-
 ġajn.
 Cel, the mouth.
 Cel, a prophecy.
 Cenēl, children; *vid.* cġnēal.
 Ceð, a fog, mist, or vapour; Gr.
 χιον, *nix*, snow.
 Ceð, milk.
 Ceð and ġceð, are of the same
 force with the Irish copulative,
azur, and.
 Ceðac, dark, misty, cloudy.
 Ceðacċ, darkness.
 Ceðbac, drunkenness.
 Ceð-braon, *vulg.* ceðbrān, a rain-
 ing mist, or misling rain.
 Ceðbrān, dew.—*Pl.*
 Ceðḡað, *vid.* cēaðḡað.
 Ceōl, music, melody; luċtceōl,
 musicians; cġtaġne ceōl-bġnn,
 an harmonious harper.
 Ceōlān, a little bell.
 Ceōlġan, musical, harmonious.
 Ceōmaġ, misty, dewish.
 Ceon, a lump or mass.
 Cēnġ and cēnġn, a poultice, or
 plaster.
 Cēnġnġne, small plates or dishes;

ex. *gan colt fōr cnyb cejnne*,
i. e. *gan bjad go luac aji mēj-
rjnjb*, without speedily serving
meat on their small dishes.

Cejteapnac, a soldier, a sturdy
fellow.

Cēud, or *cēut*, an hundred; Lat.
centum.

Cēud, the first.

Cēuna, the same; also likewise.

Cēurač and *cēurajm*, to vex, also
to torture or crucify.

Cj, from *cjm*, to see; *mā čj rē*, if
he see; *do čjd rjad ojm*, they
look upon me; *an uaji do
chjřjd rē*, when he shall see.

Cj, to lament; ex. *a macajn na čj*,
lament not young men.

Cj and *cja*, who? an interrogative,
answering exactly to the Lat.
quis, *cui*, the letter *q* and *c*
being originally the same, and *q*
in the immediate inflexions of
this word changed into *c*, as
quis, *cujus*, *cui*; *cja ar*, whence,
cja ga, with whom.

Cja, a man, a husband.

Cja, what, whatsoever.

Cjaš, or *čjōš*, a lock of hair; *cja-
bajb eayda*, curled or braided
locks.

Cjabac, bushy.

Cjac, mist, fog; also sorrow, con-
cern.

Cjal, death.

Cjall, reason, sense, the meaning,
cause, or motive of any thing;
ex. *cnead an čjall řar*, &c.,
what reason or motive had you
to, &c.

Callda, *čjallman*, *čjallmac*, and
cejlljde, rational; also of good
sense or prudence.

Cjallūžad, to interpret; also in-
terpretation; *čnēd čjallūžear
tū*, what meanest thou?

Cjam, a lock of hair; Lat. *coma*.

Cjamajne, sad, weary.

Cjambačalac, curl-haired.

Cjan, long, tedious; ex. *ar čjan
lēam go řrajeřjod tū*, I think
it long till I see you.

Cjan, long since.

Cjanac̃ta, a large tract of land in
the County of Derry, which was
anciently the patrimony of the
O'Cathanes, and more extensive-
ly of the family of the O'Conors,
distinguished by the title of
O'Concūban *Cjanac̃ta*, being
descended from *Cjan*, son of *Ollj-
ololjm*, king of the south half of
all Ireland in the third century.

Cjan-řullang, longanimity, for-
bearance, or perseverance.

Cjan-řullang, hard to be subdued,
invincible, proof against.

Cjan-mařtanac̃, continual, perpe-
tual.

Cjapaš and *čjapajm*, to vex, tor-
ment, or teize; *a tū řē ad čnād
agur ad čjapaš*, he is teasing
and tormenting you.

Cjapajl, a debate, strife, or con-
troversy; *ag čjapajl*, striving.

Cjapālac, contentious, quarrel-
some.

Cjapālažge, a quarrelsome person.

Cjapālajm, to encounter, to quar-
rel.

Cjan, *vid. čjn*, *čjan meala*, a
honeycomb.

Cjan, of a chestnut colour, dark,
black; *don řōjn co clojdejb
tejnead don čat řnjuala čjana*,
i. e. *succurrat cum gladio igni-
to, in certamine contra daemones
nigros*.—Brogan.

Cjanajde, or *Čjanujde*, Kerry, a
county in the west of Munster,
comprehending a great part of
the territory formerly called Des-
mond; was anciently ruled by
the O'Conors Kerry.

Cjanajdeac̃, one from Kerry; pl.
čjanājdžge.

Cjanajl, a quarrel, strife, or de-
bate; Gall. *querelle*.

- Cjapálač, perverse, froward.
 Cjanoz, a kind of black reptile
 with many claws, called a chafer.
 Cjanreac, a thrush.
 Cjanrujn, a kerchief; and cjun-
 rjn, the same.
 Cjanta, waxed; bñejd-cjanta, a
 searchcloth.
 Cjaraɹl, a dispute or quarrel.
 Cjb, a hand.
 Cjc, a greyhound; Wel. *cor*, and
 Arm. *ci*, a dog, bitch, &c.
 Cjçr, to complain.
 Cjž, a hind, or doe.
 X Cjžm, to see or behold; cjm, the
 same.
 X Cjll, the grave; also death; cu-
 řa řan cjl, buried in the grave,
 but properly in the church or
 cell, the word cjl or cejl being
 no more than the inflexion of
 ceall; Lat. *cella*, which signifies
 a cell, a church, churchyard,
 grave, death, &c. N. B. Num-
 bers of towns and villages, as
 also several bishops' sees in Ire-
 land, begin with this word Cjll,
 as Cjll-čajnnē, Kilkenny, Cjll-
 řaluab, Killaloe, Cjļřjonabřa,
 Killfenora, both in the County
 of Clare; Cjllala, Cjllmacduác,
 both in Connaught.
 Cjll, partiality, prejudice: it is
 sometimes an adjective, and
 means partial, &c.
 Cjlljn, the diminutive of cjl or
 ceall, a purse or store of hoarded
 cash.
 Cjm, a drop.
 Cjm, money.
 Cjmčeapřažjm, to rifle or pillage.
 Cjme and cmeab, a captive or
 prisoner; cjmjd, *idem*.
 Cjmjm, to captivate, to enslave.
 Cjn-čejřt, a ruler, or governor.
 Cjncjžeaɹ and cjncjžjř, Whit-
 suntide; *quingagesima*, Lat.
 X Cjne, a race, tribe, or family; Ang.
 Saxon. kind and kindred; Gr.

- γενοc, and Lat. *genus*; also a
 nation or people; as cjne Scyřt,
 the Scottish race; also a surname
 or descent.
 Cjneadac, Gentiles.—*Matt.* 4. 15.
 Cjnead, *vid.* cjnřm, *infra*.
 Cjneal, an offspring or progeny,
 generation or tribe of people; a
 sort or kind; also a family, a
 nation; Wel. *kenedl*; it is writ-
 ten cjnēl, cjnēul, and cjnējl.
 N. B. Several districts of Ire-
 land have their ancient names
 from this word cjneal, by add-
 ing thereto the distinguishing
 appellative and origin of the
 tribes that respectively inhabited
 them: of these the following
 were remarkable, which I de-
 scribe according to the account
 given us in O'Dugan's and Mac
 Fergus's ancient Topographi-
 cal and Genealogical Poems.
 Cjneal-amajłze, a large territory
 in Ulster, the ancient patrimony
 of the O'Millanes and the O'Mur-
 chas.
 Cjneal-aoda, in the County of Gal-
 way, the estate of the O'Shagh-
 nassys.
 Cjneal-aoda, a barony in the
 County of Cork, so called from
 one of the ancestors of the O'Ma-
 honys, whose country it an-
 ciently was, as well as another
 district called Cjneal-mbējce.
 Cjneal-řeapřadajce, in Ulster, the
 country of the Mulpatricks.
 Cjneal-řjacřa, in the County of
 Westmeath, the estate of the
 Mac Eochagans.
 Cjneal-mbjnnē, in the County of
 Tyrconnell, part of the estate of
 the O'Donnells.
 Cjneal-mbřacūjde, in Tyrconnell,
 the country of the O'Brodids and
 the Mulfavils.
 Cjneal-naongura, in the County
 of Meath, the country of the

O'Heochas.

Cjnēal-neanza, in the country of Orgialla, the estate of the O'Gorans, the O'Linsheaghans, and the O'Breaslanes.

Cjnēal-neanza, in the County of Meath, the country of the Mac Ruarks.

Cjnēal, a kindness, fondness, &c.

Cjnēalta, kind, affectionate.

Cjnēaltar, kindness, fondness.

Cjn̄g, strong; also a prince or king; *vid. cjnn*.

Cjn̄g, stepping, or going.

Cjn̄gead, courageous, brave.

Cjn̄gteact, courage, bravery.

Cjn̄j̄d, inherent, or peculiar to a family.

Cjn̄meat̄, a consumption.

Cjn̄mjola, a picture, or image.

Cjnn, the inflexion of the word ceann, the head; ex. ba^{ta}ar mo c̄jnn, the crown of my head; hence the Anglo-Sax. word *king*, because the king is head of his people or subjects, the Irish *c* and English *k* being equivalent, as the two *nn* are to the English *ng*; *vid. ceann supra*.

Cjnn-beant̄ar, sovereignty, dominion.

Cjnn-bej̄nt̄, a helmet, a head-band, and any sort of head-dress.

Cjnn-bej̄nt̄ead, dominion.

Cjn̄neam̄uj̄n, an ominous accident, or destiny; also chance; do c̄jn̄neam̄uj̄n, by chance; genit. cjnn̄neamna.

Cjnn-f̄jon, bald-pated, also white-haired.

Cjnn̄jm, to agree to, assign, or appoint; ex. do c̄jn̄neada^{ar}, they appointed; a tá r̄e cjnn̄te, it is decreed, it is certain; also to establish, resolve, or purpose; ex. do c̄jn̄nead cōmaj̄nle aco, they resolved in council; also to excel, surpass; ex. do c̄jnn a r̄ḡej̄m an m̄n̄aj̄b na f̄ōdla, she

surpassed all others in beauty; also to spring from, or be born of; ex. do c̄jnn an mac̄aoim̄ o r̄j̄ōz̄aj̄b Ca^{ar}j̄j̄ol, the youth was sprung from the kings of Cashel.

Cjnn̄j̄ne-ca^{ar}ta^{ac}, a carter.

Cjnn-l̄j̄t̄j̄n, a capital letter.

Cjnn̄mjola^{jm}, to paint.

Cjnn-m̄j̄ne, broken down.

Cjnn̄mj̄ne, frenzy; also the vertigo.

Cjnn̄te, formed from the above verb cjnn̄jm, *quod vid.*, certain, assigned, or appointed; go c̄jnn̄te, certainly, punctually; am c̄jnn̄te, the appointed time, &c.; also close, near, stingy; a tá r̄e c̄jnn̄te, it is certain.

Cjnn̄teact̄, positiveness, poor-heartedness.

Cjnn̄t̄r̄eun, obstinate, stubborn.

Cjnn̄teact̄, confidence.

Cjnn̄teagal, a coarse cloak or mantle.

Cjnn̄t̄j̄j̄m, to appoint.

Cj̄ob, *vid. c̄jáb*, a lock of hair.

Cj̄oc̄ar, a starved or hungry hound; hence c̄j̄ōc̄ar, *infra*.

Cj̄oc̄ar̄nac̄ and c̄j̄ōc̄ar̄j̄da, of a canine appetite, hungry as a dog, greedy, ravenous.

Cj̄ōc̄, a woman's breast.

Cj̄ōc̄la^{j̄d}jm, to change.

Cj̄ōc̄t̄, a carver or engraver; also a weaver.

Cj̄ōc̄ta^d and c̄j̄ōc̄tan, engraved work.

Cj̄ōc̄nac̄, *vid. c̄j̄oc̄ar̄nac̄*.

Cj̄ōc̄ar, an earnest longing, greediness, covetousness, &c.

Cj̄ōc̄ar̄an, a hungry fellow.

Cj̄ōc̄ta^{jm}, to rake or scrape.

Cj̄ōd and c̄j̄ōd̄, what? c̄j̄ōd m̄ej̄d, how many; *Lat. quid*.

Cj̄ōd̄ar, wherefore.

Cj̄ōd̄eá, wherefore.

Cj̄ōgal, a spindle-whirl; also a cycle; ex. c̄j̄ōgal ḡr̄j̄anda, the cycle of the sun; *vid. duájn u j̄ duáza^{jm}*.

- Cjol, an inclination, or propensity.
 Cjol, death.
 Cjola, *moderne* zjola, a servant who leads or drives a horse, or conducts a blind man; Lat. *calo, onis*; vid. zjolla.
 Cjolaŋ, a vessel.
 Cjolcač, a reed; vid. zjolcač.
 Cjolōz, a hedge-sparrow.
 Cjolŋataj, to chatter.
 Cjoma, a fault.
 Cjomaj, to card or comb.
 Cjombal, a bell; Lat. *cymbalum*.
 Cjomar, a border, brim, or extremity of any thing.
 Cjon, a fault, guilt, sin; pl. cjonnta and cjontajb; cean and ceanta, the same: in the Turkish language, *giunek*.
 Cjon, love.—*Luke 7. 2.*
 Cjonartaj, to bear.
 Cjoncoŋŋan, a hook; Lat. *hama*.
 Cjonda, written for ceadna, the same; zo najt cjonda, to the same place.
 Cjonŋata, occasion; also a quarrel.
 Cjonmar, because.
 Cjonmalcaj, to bear.
 Cjonn, do cjonn zynab, because; ō cjonn zo čejle, from one end to the other; a ccjon, unto; ex. do ŋŋl rē a ccjonn a ōgānac, he returned to his young men; zo bēlŋejne aŋ a ccjonn, until next May.
 Cjonŋŋŋ, a censor.
 Cjonnta, iniquity, guilt, sin.
 Cjonnuŋ, how, after what manner? whereby? cjonnuŋ ŋjočtar, what needeth it?
 Cjōnōz, a kernel; Lat. *acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.
 Cjon nađane, fate.
 Cjon nađaneac, narrow-hearted, close, stingy.
 Cjontac, guilty, wicked.

- Cjontažab, a being guilty or accessory; also coition, copulation.
 Cjontajžjm, to blame, to accuse; also to have criminal knowledge, to sin.
 Cjor and cŋre, the cud; bō az coznađ a cŋre, a cow chewing her cud.
 Cjor, a comb.
 Cjoram, to comb.
 Cjorcat, a circle.
 Cjor, duš, coal-black.
 Cjor-žal, i. e. žal-lam, feats of arms. The explication given by Clery of this word, shows that cjor, in Irish, is equivalent to lám, a hand, and therefore like the Gr. *χειρ, manus*.
 Cjormajre, a fuller; also a comber or comb-maker; ex. mac an cjormajre zuy an čejŋ, the comber's son to his combs.—*Proverb*.
 Cjorŋbađ and cjorŋbajm, to mangle, to mortify, also to violate; ex. cjorŋbađ cujl, incest; *rectius forsā conba cujl*; vid. conbađ.
 Cjorŋbađ, to become black; do cjorŋbađ a čorŋ, his body was become black.
 Cjorŋtaŋac, lame, maimed.
 Cjor, rent, tribute, revenue; řa čjor, tributary.
 Cjor, sin.
 Cjorač and cjoračtač, importunate; also slovenly, dirty.
 Cjoŋál, nurse-wages, i. e. the wages given to a nurse for nursing a child; from cjor and ál, nursing.
 Cjoŋ-čáj, tribute, a tax or assessment.
 Cjotač, left-handed, awkward.
 Cjotān and cjotōz, the left hand; Wel. *chuith* and *chuithgh*, sinister.
 Cjočŋamač, mean, low, abject.
 Cjotōz, the left hand.

Cȳp, a rank or file in battle; plur. cȳpeada and cȳpe, deȳc cȳpe, ten ranks or files.

Cȳn, a comb.

Cȳn, joined, united.

Cȳnan and cȳnȳn, a cock's comb, a crest, &c.

Cȳnb, swift, fleet, expeditious; hence it also signifies a warrior, or gallant champion, swiftness and agility being requisite for a champion.

Cȳnbȳne, a brewer.

Cȳneȳb, a tumult, or insurrection, a great noise or rattling; genit. cȳneȳpe, or cȳneȳbe.

Cȳnȳn, a crest, or cock's comb.

Cȳnȳneac, crested.

Cȳrceap, a shepherd's crook.

Cȳrde and cȳrte, a treasury, or treasure: the Latin word *cista* signifies a strong box or coffer, very proper to preserve a treasure in.

Cȳrde, a cake.

Cȳrdean and cȳrteanac, a kitchen.

Cȳreal, Satan; ex. do lōdaȳn uȳle nē Cȳreal, they were all led by Satan. — *Vid. Hym. Phattraice.*

Cȳrean, a little chest or coffer; cȳreanac, *idem.*

Cȳrel, low, as between two waters. — *Cl.*

Cȳrȳne, a romancer, a story-teller.

Cȳrte, *vid. cȳrde* and *cȳrteanac*; *vid. cȳrdean.*

Cȳrteanad, rioting.

Cȳteap, ō cȳteap, seeing that; noȳc do cȳteap, that appears; maȳn do cȳteap duȳt, as you please, as it seems unto thee.

Cȳt, a shower; pl. ceata.

Cȳtȳ, *vid. cȳ*; do cȳtȳ, you see.

Cȳucaltōȳn, a hearer, an auditor.

Cȳucaȳng, to walk.

Cȳuclataȳn, con cȳuclataȳn do caȳngzean, i. e. your cause will be heard.

Cȳȳl, music; *vid. ceol*; ābba cȳȳl, instruments of music.

Cȳȳn, meek, still, quiet.

Cȳȳn, a gentle gale, or blast of wind.

Cȳȳne and cȳȳneȳ, tranquillity, gentleness.

Cȳȳnȳȳm, to appease, to mitigate, to quiet, or silence; cȳȳnȳȳȳȳ ūmla, submission pacifies.

Cȳȳmaȳ, a selvaȳ; also the border or extremity of any thing, the limits of a country, the extreme parts of a vessel, or of any other thing.

Cȳȳnaȳ and cȳȳnaȳ, silence; also a calm; a cȳȳȳnaȳ, in quiet.

Cȳȳna, merchantable.

Cȳȳnam, to buy.

Cȳȳnta, bought or purchased.

Clab, the mouth open; also a lip: like in sense to the French *gueule*.

Clabac, thick-lipped, wide-mouthed.

Clabȳne, a blabber-lipped fellow, a vain babbler; Wel. *klabardhy*, to bawl; clabȳne muȳlȳnn, a mill-clapper.

Clabaȳn, clay, dirt, or mire. ✕

Clabaȳnac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*, a sick person; *vid. clajȳe.*

Clabȳtaȳn, a cloister; Lat. *claustrum*.

Clabōȳ, a scoff or jeer.

Clabōȳ, a blabber-lipped woman.

Clabȳal, a column in a book or writing; ex. nȳȳe cēad clabȳal, in the first column. — *L. B.*

Cladaȳ, the sea-shore.

Cladaȳ, dirt or clay, a clot; also slaughter.

Cladaȳne, i. e. cȳneacadoȳn, a pillager, plunderer, a rogue, a villain, in the vulgar acceptation.

Clad, a bank, mound, or ditch; Scot. a churchyard; W. *klaudh*, rectius *chuidhe*, or rather *clui*;

Lat. *clivus*, a bank or brow; as, *in clivo montis*, on the brow of the hill.

Clazajm, to make a noise.

Clazajne, a coward.

Clazapda, villanous; also lazy, idle.

Clazapdaet, villany; also sloth, sluggishness.

Clazun, a flagon.

Clajbe, from clab, the mange; also any cutaneous disorder in men or beasts, such as the itch, the scurvy, or mange; in the Welsh *clav* is a sick person; in Irish *clajbe*, or *claobte*, is the same; and *claobteact* is sickness of any kind: is sometimes written *clajm* and *clajme*.

Clajbn, a tap, or spigot; also the latch of a door.

Clajceog, deceit.

Clajceac, or *clogacò*, *rectius* *clogjteac*, a steep.

Clajde, a burial, interment; Wel. *cladhy*, to bury.

Clajde, to dig.

Clajdjm, to lay the foundation; co *hajm co clajd a boz*, *ubi fundaverat suam ædem*.

Clajdeam, a sword; Lat. *gladium*, quasi *cladium*, a *clade* ferenda. —Littleton. Wel. *kledhyv*.

Clajg, a dent or dimple.

Clajgeann, a skull.

Clajm, and *clajme*, the mange, itch, or scurvy; *vid.* *clab*.

Clajmyeac, scorbutic, mangy.

Clajn, to engender or beget.

Clajm, boards or tables; *vid.* *clajm*.

Clajm-bèjl, a lid or cover, as of a box, tankard, or pot.

Clajm-èadanac, broad-headed, beetle-browed.

Clajm-fjacla, the foreteeth.

Clajmjm, to divide.

Clajmjm, a small board.

Clajmjneac, lame, maimed, going upon crutches or stools.

Clajmyeac, the harp; genit. *clajm rjge*.

Clajmyeojm, a harper, a fiddler.

Clajmte, dealt, parted, divided.

Clajr, a pit or dike; pl. *clajraa*; *clajr talmajm*, a clay-pit.

Clajr, a stripe or streak.

Clajrceadal, the singing of divine hymns, &c.; *tejd me dejrjl na njjte agur an teampujl, agur padmajg na ndjajg zona bacujll lora jona lajm, agur rrujte Ejjonn a Clajrceadal ujme*, they went to visit the regal seat and the church, Patrick following them with the staff of Jesus in his hand, while the clergy of Ireland attended him singing divine hymns in chorus. —*Vid.* *leabam bneac Mhejc Adogajm*.

Clajte, a jest or ridicule, a game.

Clajte, a genealogical table.

Clam, *vid.* *clab*, scorbutic; Wel. *clav*, sick.

Clamam, wrangling.

Clamam, litigious, wrangling.

Clamam, a brawling or chiding.

Clanaac, virtue.

Clanaac, fruitful persons.

Clanò, *vid.* *clann*.

Clanmam, fertile, fruitful, abounding with issue.

Clann, *antiq.* *clanò*, children, posterity; also a tribe, clan, or family, a breed or generation; hence the Ang.-Sax. *clan*. —*Note.* The names of several territories of Ireland begin with this word *Clann*, distinguished by the family names of the tribes that inhabited them; thus,

Clanbneyajl, a territory in the County of Armagh, the country of the Mac Cahanes.

Clanna-aoò-bujde, or Clanaboy, whereof there were two, one in the County of Antrim, and the other in the County of Down,

both formerly belonging to the O'Neills.

Clan-colmáin, a territory in the County of Meath, the O'Melaghlin's country, otherwise O'Malolseachlain, formerly kings of Meath.

Clan-pearzaí, an ancient territory on the east side of Loch-Cuirb, in part of which the town of Galway now stands, and was the ancient seat of the O'Hallorans.

Clan-maluíra, now Glenmalire, divided between the King's County and the Queen's County, formerly belonging to the O'Ójómaráid, or O'Dempsies, and others, several septs of the Strongbonian adventurers, in imitation of the old Irish, called the countries they had possessed themselves of, by names beginning with the same word **Clan**, as **Clanricard**, the country of the Burks, Earls of Clanricard, in the County of Galway; it was formerly called **Maonmúir**, and belonged to the O'Neachtains and the Maolallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called **Clanmúir**, and several others, in the same manner.

Clann-majne, children, posterity, descendants of the male sex.

Clannad, a thrust.

Clanntar, i. e. **adnajtear**, was buried or interred.

Claoclað, alteration; also annihilation.

Claoclað and **claoclaíjgm**, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Claoclós, the same as **claoclað**, a change, &c.

X **Claojbead**, a defeat, conquest, or destruction; Lat. *clades*.

Claojðgm, to oppress, overcome, destroy.

Claojðte, overpowered, destroyed; also weak, disabled.

Claojn, from **claoñ**, partial, &c.; *vid. claoñ*.

Claoñ, partial, prejudiced, inclining to one party more than to another; **claoñbnejt**, a biased sentence; also prejudice, partiality; ex. **duine gan claoñ**, a man without deceit; also error; **tarannz ò claoñ**, *convertere ab errore*.

Claoñad and **claojne**, the inclination, propensity, or bent; **claoñad na colla**, the bent of the flesh; hence it signifies partiality or prejudice when a person favours one party's cause more than another's, and is thereby led to do injustice; hence it signifies also malice, deceit, injustice.

Claoñajm, to incline, to bend towards, to have a propensity to a person or thing, also to deceive; Gr. and Lat. *κλινω* and *inclino*, to incline, &c.; **do claoñ rē ē fejn**, he bowed himself down; **do claoñadar ajn**, they deceived him, or proved false to him.

Claoñ-ánd, steep, inclining, &c.

Clap-rolar, the twilight.

Clár, and genit. **cláir**, a board, a plank, a table, or any plain or flat piece; ex. **a cclárapb a neūdan**, on their foreheads; **a ccláir deádaín**, on thy face; **cláir zūalan**, a shoulder-blade; **a ccláir deáirnaíne**, on the palm of his hand; pl. **clárapb** and **clárapa**, also a plain or level.

Clár, and genit. **cláir**, a town in Thomond, which gives its name to the county, and is so called from *Thomas and Richard de Clare*, who made some conquests

in that country, being encouraged by the intestine divisions and wars of the O'Briens of Thomond and Arra.—*Vid. caſt-rēm, and Cambden's Chorogr. Descrip. Hiber.*

Clánaç, bare or bald.

Clánaſneaç, flat-nosed.

Clar, a lock; *vid. 3lar.*

Clar, melody, harmony.

*Clayba, a clasp.

Clé, partial, prejudiced, wicked.

Clé, left-handed; Wel. *kledh.*

Cleaçd and cleaçda, a custom or manner, a practice, or exercise; do rēm a 3cleaçta3, after their manner.

Cleaçdaç, constant, accustomed.

Cleaçda3m, to use, to practise, to be accustomed; cleaçd tū řejn, use yourself; n3m cleaçd mē an bo3a do lūba, I never practised the bending of the bow; nām cleaçd an cū3n3, unaccustomed to the yoke.

Clea3mna and clea3mna3, affinity; a3a3m clea3mna, a father-in-law.

Clea3naç, familiarity.

Cleay, a play or trick; also game or sport; and cleayay3eact, a sporting or diverting; Heb. *כלל*, *ludificatio*; *vid. Psalm. 44. 14.* gen. cl3 and cleayā.

Cleay, craft, or dexterity.

Cleayaç, joking, sporting; also crafty, cunning.

Cleayā3e, an artful man; also a mimic or humorous fellow.

Cleayā3eactd, craft or subtlety; also sporting; a3 dēanam cleayā3eacta, playing tricks.

Cleat and cleataç, a stake, a rod, or wattle.

Cleata3neact, rusticity, rustic assurance.

Cleatā3d, steep, inaccessible.

Cleatā3-řēd, a milch-cow.

Cleatcū3, relations by blood.

Cleat-řām, partiality or prejudice,

from clē, wrong, and řāmāç, to row, viz. metaphorically.

Clej3b, the genit. of cljāb; the sid, *q. vid.*

Clej33n, a basket, the dim. of cljāb.

Clej3n, the clergy; Lat. *cleros.*

Clej3ne, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clej3neactd, scholarship, clerkship.

Clej3n3oç, a clergyman, a clerk; Lat. *clericus*; also a scrivener, notary, or secretary; Wel. *gleiriach*, an old man, or elder, like the Gr. *κλერიκος*, a presbyter or elder.

Clej3te, a quill, or feather.

Clej3tean, a penthouse, or eves.

Clej3te, hid, concealed; řō clej3, privily; řō3m clej3t a3 ā3d, neither quite public nor quite private.

Clej3te, the top of a house, mountain, or hill.

Clej3teaç, private.

Clej3teactd, a lurking.

Clej33m, to conceal, to keep private, &c.

Clē3t-3m3o33a33, a private grudge.

Clē-lamaç, left-handed.

Clēmana, mischief.

Clet and cletō3, a quill, or hard feather.

Cl3, *vid. clē*, leat řē lā3m cl3, towards the left hand.

Cl3, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōma3ba.*

Cl3, the body; also the ribs or chest of a man.

Cljāb, a basket, a cage.

Cljāb, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clē3b and clē3be.

Cljābān, a small basket, cage, a cradle.

Cljábač, a wolf, as having a large trunk.

Cljábač, the side, or trunk of a man's body; *vid.* cljač.

Cljábujn, a son-in-law; sometimes written cljámujn. N. This word is an abusive contraction of the compound cljab-ďujn, or cljab-ďujne, i. e. ďujne clějb, an endearing expression, signifying one who is as dear to us as our heart or trunk.

Cljár, the clergy; also any tribe or society; cljár zayzėadač, a band of heroes.

Cljárájde, a songster.

Cljárájdeáčť, singing.

Clját, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.

Clját, a hurdle of wattles.

Cljať, a harrow; cljať řojřřjđe, a harrow.

Cljač, or gljač, *rectius* gljaď, a battle.

Cljačáč, a battle or conflict.

Cljačán, the breast or side.

Cljačōg, a hurdle; also the chine or back.

Cljbjn and cljobōg, a piece.

Cljbjř, tumult.

Cljbjřeáčď, peevishness.

Cljčjb, to gather together, to assemble.

Cljřjnž, a bottle.

Cljobáč, rough, hairy, shaggy; gljobáč, *idem*.

Cljobam, to pluck or tear in pieces.

Cljobžuna, a rug.

Cljobōg eřć, a shaggy colt or horse.

Cljolūnta, stout, potent, hearty.

Clřpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.

Clřř, from cleay, tricks, jokes, &c.

Clřřeáč, a skip or jump.

Clřřřm, to skip or jump; clřřřm

ař, to frustrate.

Clřřte, active, swift, expert; clřřte ař a lām đeřř ařřř clě, expert at each hand.

Clřřteáčď, dexterity, agility.

Clřť, left-handed.

Clřť, close; also true.

Clřuď, squint-eyed.

Clō, a nail, a pin, or peg; Gall.

clou, Lat. *clavus*; řař řabařřř clō nřařařnn řřř na đeāřnnanařb ařřř řřř na čōřařb, nō lařřeat čřannčřř ař a eādařb, after piercing Christ's hands and feet with iron spikes or nails, they cast lots for sharing his garments.

—*L. B.*

Clō, a print or mark, a character: so called because the ancients wrote their inscriptions on the barks of trees and tablets with a nail of iron or brass; on account of which ancient custom among the old Romans also, an epoch is called *æra*.

Clōca, a cloak.—*Matt.* 5. 40.

Clōč, a stone; clōčě zaynjme, gravel stones; clōč-řneacta, hail-stone; clōč-ťejne, a flint; clōč-ťařřařžťa, a loadstone.

Clōčajm, to stone.—*2 Chr.* 2. 18.

Clōca-uāřřle, pearls.—*Matt.* 7. 4.

Clōč, the herb Henbane.

Clōčáč, stony or rocky.

Clōčán, a pavement, a causeway; also stone steps to pass over small rivers.

Clōčař, an assembly or congregation; also a convent.

Clōđáč, dirt, slime.

Clōď and clō, print; *vid.* clō.

Clōď, variety, change.

Clōđajm and clōď-būalařm, to print a book, to stamp; clōđūžadž, the same.

Clōď-būařřte, printed, stamped, impressed.

Clōědeáč, the name of a river in the County of Cork, near Mal-

low, celebrated in Spencer's Fairy Queen.

Clog, a bell, a clock; Wel. *cloch*, and Gall. *cloche*; its dimin. is *clojgjn*, a small bell; also a blister and a bubble.

Clogad, a helmet; also a measure.

Clogajm, to sound like a bell.

Clogan, or *clojg-éeann*, the skull; *clojg-éjonn grúagac*, the hairy scalp; Wel. *clog*.

Clogán, a little bell; *την ναὸν τριπλάσιον*, three times nine bells.

Clogarínac, a ringing or tinkling.

Clogár, i. e. *clojg-éar*, a belfrey, or steeple.

Clog-ynátad, the pin of a dial.

Clojc-béjmnjg, stamping.

Clojce, from *cloč*, of or belonging to a rock or stone.

Clojcead, a passport.

Clojcreac and *clojcreán*, a stony place.

Clōjbe and *clāb*, a ditch or dike.

Clōjbm, a sword.—*Matt.* 10. 34.

Clojgean, the skull; Wel. *clog*.

Clojgjn, a little bell.

Clojgjneac, curled, frizzled.

Clojmez, the gnomon or pin of a dial.

Clojg-éac, a steeple, a belfrey; *corrupte* *cujg-éac*.

Clojrean, the sense of hearing.

Clějym, to hear.

Clojtea, a brave or famous champion.

Clom and *clojm*, a pair of tongs.

Clonn, (the same as *colūman*, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. *κόλονα*, Hisp. *columna*, and Lat. *columen et columna*.

Cloy, a hearing, a report; *clor na réan*, the hearing of the ancients. This word has a radical affinity with the Irish word *clúay*, an ear.

Clōč, noble, generous, brave.

Clōč, fame, praise; Gr. *κλεις*, *gloria*; Wel. *clod*; and Ir. also *clū*.

Clōča, heard; *no clōča*, was heard.

Clōčac, famous, illustrious, renowned; ex. *clōčac labra*, *præclarus sermo*.

Cloajr and *clúajre*, of the ear; *vid.* *clúay*.

Clōčar, chosen, elected.

Clū, praise, reputation, fame; Lat. *clueo*, to be famous; and Gr. *κλυω*.

Cluj, written *clujbe* by an abusive modern orthography, a ditch, a coping ridge of earth; also a cliff; Lat. *clivus*.

Cluajn, adulation, flattery, blandishment.

Clūajn, a plain between two woods, also any fine level fit for pasture; Lat. *planum*, Angl.-Saxon. *lawn*, visibly of the same root with *cluajn*.—*Vid.* *Lhuys's Compar.*

Etym. pag. 10. col. 1., for an initial letter being expressed in one Celtic dialect, and omitted in another. Note that several towns and bishops' sees in Ireland derive their names from this word *Clūajn*; ex. *Cluajn ūma*, now the town of Cloyne, a bishop's see in the County of Cork; *Cluajn hajōneac agur Clúajn Mac Mōjr*, in Leinster, &c.

Clúajnyie, a flatterer, a seducer, deceiver, &c.

Clúajnyieact, flattery, deception.

Cluajr, to hear.

Clúajrjn, a porringer.

Clúanajre, *vid.* *clúajnyie*, a hypocrite.

Clúay, joy or gladness.

Clūay, the ear. With this Irish word the *cloche* of the French, the Welsh *cloch*, and Angl.-Sax. *clock*, have a visible affinity, as the ear is formed like a bell or

clock, whence *tympanum auris*, the ear's bell; *clūay-řájne*, an ear-ring; *clūay-řeōjd*, ear-pendant; hence *đur-clūayac*, *řpapt-clūayac*, and *řpomclūayac*, all meaning dull or hard of hearing.

Clūayac, having ears or handles.

Clūay-māořán, the tip of the ear.

Clūdad and *clūdajm*, to cover up warm; also to cherish or nourish; Lat. *claudio*, *includo*.

Clūdad, a cover or coverture; *clūda leaptā*, a bed cover or bed-clothes; Angl.-Sax. *cloth*.

Clūdamajl, famous, renowned.

Clujceōž, fraud or deceit.

Clujće, a battle, a game.

Clūjd and *clūjdēan*, a nook or angle; *nj a cclūjd*, not in a corner.

Clujž, the pl. of *clog*, a bell.

Clujžjn and *clogán*, a little bell.

Clujm, the genit. of *clūm*, a feather or down.

Clūjm-ealta, a feathered flock, or flock of birds; and *clujmealta*, the Royston crow.—*Q*.

Clujn, heard, from *clujnjm*.

Clujnjm, to hear; *clujnjde*, hear ye.

Clujnjrn, to hear.

Clujnte, heard.

Clujnteōjn, a hearer, an auditor, &c.

Clujnteōriacđ, craftiness; *vid. clūajnjneacđ*.

Clujnjm, to hear, *alias* *clojrm*; *vid. cloř*, &c.

Clūjteac, famous, renowned; Gr. *κλυτος*, Lat. *inclutus*, famous, renowned.

Clujte, a game, play, or sport; *clujžte*, *clujteada*, and *clujte*, pl.

Clujteacđ, a gaming, sporting, &c.

Clūm, a feather or down: also fur or hair, plumage, &c.: Lat. *pluma*.

Clūmac, feathers, plumage; *lān do*

clūmac, full of feathers; also of or belonging to feathers; an adjective, signifying full of hair, plumage, down, or fur, &c.

Clūmam, to pluck feathers; also to shear.

Clūmtāc, feathered; also hairy; *vid. clūmac*.

Clutūžad and *clutajžjm*, to chase, to run down; *až clutūžad an žearn-řjad*, running down the hare.

Cna, good, gracious, bountiful; ex. *Mac Črijomřajn řā cna me řžořl*, i. e. the son of *Črijomřtan* was bountiful to the learned.

Cnabar, drowsiness, heaviness.

Cnādarje, a prating jester, a scoffer.

Cnadar-bāmea, ships.

Cnaž, a knock, crack, &c. *X*

Cnažac, rough or uneven.

Cnažacđ, sternness or sourness of look.

Cnažajđ, bunch-backed, bossed; Gal. *bossu*.

Cnažajme, a noggin. *X*

Cnažajm, to knock, to rap, to smite.

Cnaž and *cnaoj*, a consumption, a phthisic; Gr. *κνωω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaoj*.

Cnājđ, hemp; *vid. canājđ*. *X*

Cnājđ, a scoff, jeer, or flout.

Cnājđteac, a fret; also fretted.

Cnājđjm, to deride or ridicule.

Cnajžteac, sluggishness.

Cnājř-řjac, a raven, or vulture.

Cnajme, a buckle.

Cnām and *cnařm*, a bone.

Cnāmarižad, i. e. *cnāmarižad*, the shambles.

Cnām-řujžead, a cubit, from *cnām*, a bone, and *řujž*, the arm, down from the elbow to the fist.

Cnaoj, a consumption, or phthisic.

Cnaoj, or *cnužž*, the plur. of *cnužž*, a maggot, or worm.

Cnaoðjm, to consume or languish;
ata rē aȝ cnaoȝ, he languisheth;
cnaoȝfȝȝeaȝ jað, they shall con-
 sume away; also to gnaw or
 chew; Gr. *kvaw*, *rado*, *scindo*.

Cnaaȝȝte, consumptive, spent, &c.

Cnap and *cnaȝpe*, genit. a bunch,
 knob, or button; old English,
cnaep.

Cnapac, bunched or knobbed.

Cnapajm, to strike or smite.

Cnapān, a knob, bunch, or boss.

Cnaȝna, a ship; plur. *cnaȝnaða*,
 Gloss. Vet.

Cneað, a sigh, or groan.

Cneaðajm, to sigh or groan.

Cneað, a wound; *cneað aȝ ȝon*
cneȝð, a wound for a wound.

Cneaðac, full of sores.

Cneamaȝne, a tricking, artful fel-
 low.

Cneay, man's skin; *ȝȝle a cȝȝȝ*,
 the whiteness of a man's skin.

Cneayða and *cneayta*, modest,
 meek, well-tempered.

Cneayðaet, mildness, meekness,
 &c.

Cneayȝȝjm, to heal or cure.

Cneayȝȝað, a healing or curing.

Cneatȝom, a kind of horse litter.

Cneȝð-ȝȝȝoç, a scar.

Cneȝð-ȝȝȝoçðaç, full of scars.

Cnjoçt, originally signified a com-
 mon soldier or swordsman; ex.
ȝoȝȝ cnjoçt aȝȝȝ caç-ðapȝn,
 both common soldiers and offi-
 cers. N. B. This word is of the
 same origin with the German
knecht, which with them was
 formerly the only word to signify
 a soldier, what the Latins called
miles; and to this day *lanze-*
knecht signifies a foot-soldier.—
Vid. Cluver. Germ. Antiq. lib.
l. cap. 44. The Anglo-Saxon
 word *knight* is visibly the same
 as the German *knecht* and the
 Irish *cnjoçt*, and properly, as
 well as originally, signified no-

thing else but soldier. But it
 seems that among the Saxons and
 Low Dutch, the knights be-
 longed rather to the horse than
 to the foot-soldiery; for *ridder*,
 the same as the English word
rider, is still the only word
 amongst the Dutch to signify a
 knight; and the Irish word *ȝȝ-*
ȝȝne signifies the same, whether
 they had it originally in their
 language, or borrowed it from
 the English after their settlement
 in Ireland. *Cneoht*, or *cniht*, in
 old English, was not anciently
 any title of honour, but signified
 at first a boy or youth; as *leorn-*
ing cniht, a school-boy; and af-
 terwards (as it does yet in the
 Danish) a servant; for *cepe-*
cnihtas were market-slaves; and
knecht, with the low Germans,
 is now also degraded to signify a
 servant. “*Nam knecht quod*
nunc servum sive ministrum ac
famulum, olim nil aliud quam
militem denotabat.”—*Cluver.*
ibid. I find in Mac Craith's
 History of the Wars of Thomond,
 in the time of Thomas and Ri-
 chard de Clare, that the words
cnjoçt and *ȝȝȝȝne* are used
 synonymously. This word is
 therefore one of those, which
 from a mean original significa-
 tion, have ennobled themselves
 by degrees; as, to the contrary,
 other words, whose primitive
 meaning was honourable, have
 been degraded to an infamous
 sense; thus *latro*, originally sig-
 nifying a hired soldier, whose
 functions were rather honour-
 able, now means a highwayman;
 and *leno*, which meant a prince's
 ambassador, is so strangely de-
 graded as to signify nothing bet-
 ter than a pimp, or procurer of
 lewd women. On the other hand,

baro, which like *latro*, signified a hired soldier, is now become a title of honour and peerage. Again, *Tyrannus*, a lawful king or lord, now means an usurper or oppressor.

Cñjopaɣɣe, a poor rogue.

Cñjopaɣɣeacɕ, acting the rogue.

Cñō, famous, excellent, generous.

Cñoaɕ, a territory in the County of Meath, which anciently belonged to the O'Duains.

Cnoc, a hill.

Cnoc, the herb navew.

Cnocán, a small hill, a hillock, a heap.

Cnocánaɕ, full of hills.

Cno-muɣe, a wood of hazels, chestnut-trees, or walnut-trees; Lat. *nucetum*.

Cnoɣáɕay, honour.

Cnú and cnuɕ, a nut.

Cnúay, a collection.

Cnúayajm, to gather together, to collect, or assemble.

Cnúayajɕe and cnuayɕa, gathered, collected.

Cnuay-apuɣɕ, fruitful.

Cnuɕajɣe, a nut-cracker.

Cnuɣɕ, a maggot or worm formed in rotten cheese or corrupt flesh.

Cnum, or cɣum, the same as cnuɣɕ.

Co, formerly written for the modern go, as cō-bɣeapajɕ ɕɣɣonn uɣme, with the Irish forces in general under his command; co ceapɕ, justly.

Cōaɕ, i. e. nūaɕajɣ, a violent pursuit. Note that *rhythyr* in Wel. signifies a violent attack, or vigorous onset.

Cōapɕ, a husbandman, a rustic, a clown; pl. cōajɣɕe. This word cōapɕ seems to have an affinity with the Anglo-Saxon, coward, a dastard, or faint-hearted man.

Cōɕ, victory, triumph; hence cōɕaɕ and cōɣaɕ, victorious.

Cōɕaɕ, a tribute.

Cōɕajɕ, an enclosed place, not covered over head; Lat. *caula*; also a woman's stays.

Cōɕajɣ, or cāɕajɣ, help, aid, relief, assistance; Gr. *κορυός*.

Cōɕajɕa, luɕ cōɕajɕa, assistants.

Cōɕajɕaɕ, or cāɕajɕaɕ, a helper, an assistant.

Cōɕlaɕ, a navy or fleet.

Cōɕɣa, a shield or target.

Cōɕɣaɕ, victorious; cōɕɣaɕ, beō-da, calma, cēadɣaɕaɕ, epithets given to a sprightly, brave, sensible man.

Cōɕaɕ, stout, brave, valiant.

Cōɕtaɕ, victorious; hence it became the proper name of many of the Irish kings, and answers very nearly to the Latin word *victorinus*. N. B. Cōɕtaɕ, signifying victorious, was the proper name of an Irish Chief, from whom the ancient family called O'Cōɕtaɕe derive their name and descent: they were dynasts, or chief lords of the territories, now called Barryroe, east and west, in the County of Cork. They were of the Lugadian race, which gave the ancient name of Cōɣca-luɣɕe to all the south-west parts of the County of Cork, a name that is now reduced to only two parishes, separated by the river Eilean, which forms the harbour of Baltimore, and are called Cōɕluɣɕe, a corrupt contraction of the word Cōɣca-luɣɕe. It seems the O'Cōɕtaɕeɣɕ, Engl. O'Cowhig, were originally the most distinguished of the Lugadian families, since their chief is mentioned in the first rank, and with high distinction, particularly with regard to his hospitality, before the O'Flains and the O'Driscols, in the following ancient rhymes: O'Cōɕtaɕcc na naɣɕccōɣɣ-ōɣɣ;

O'flajnn-ánda, *yo hejðjnyge-ðjl*: τρῆνρ do c̃jnn ajn játajð *yeau*: τρῆνρ nác do clannajð *m̃leab̃*. Where the compound word ánd-ccoyn-oyr, signifying tall and large drinking-cups of massy gold, and not inferior, in sublime combination of ideas, to any compound epithet in Homer, is pompously expressive of the great hospitality of O'Coëtaícc. Note that the verb do c̃jnn, in the above rhymes, signifies to reign as king. — *Vid.* ceann, c̃jnn, *supra*. But a melancholy remark, which remains to be made, is, that of the two families first mentioned in the just recited rhymes, there is not, to my knowledge, one individual now existing that may be held in the light of a gentleman, having been all dispossessed long since of their very ancient and large properties; which indeed is the case of many other Irish families not less illustrious in former times, who are now either quite extinct, or reduced to a state of perfect obscurity, for the reason now mentioned.

Coëtaç, a creditor; perhaps rather a debtor. Clery explains it by *yeau* do ðlj̃geay f̃jaça.

Coc, manifest.

+ Coca, a boat; Wel. *kuch*.

+ Cōca, a cook; Lat. *coquus*.

+ Cōcaíne, a cook; Lat. infinit. *coquere*.

Cōcaíneact, a cooking; also the art thereof.

Cōcay, order, economy.

Cōc-duyn, a buckler.

Cōcál, a net.

Cōcál, a cloak, mantle, or vestment; cōcál *γῆῶjl*, a satin cloak; also a hood or cowl; ex. cōcál an naom̃ b̃nátay, the holy friar's cowl; Lat. *cucullus*.

Coëma, the parity of one thing to another.

Cocrot, a shield or target.

Cod and coda, a piece or part; lejt-cōda, of the half part; eán-cōda, any part: it is mostly written cot and cota in old manuscripts; pl. cotéajð and cota-najð; Lat. *quota*.

Cod, victory.

Coda, or ad cōda, i. e. ðlj̃jð, it requires, it deserves. This word is always used in an impersonal sense.

Codaç, invention.

Codaç and cadaç, friendship.

Codað, a mountain.

Codajle, a supping-room. — *Pl.*

Cōdál, or cōmdal, a convention, or assembly; also friendship, intimacy.

Codalta and codaltaç, sleepy, addicted to sleep; *γῶan* codalta, a profound sleep.

Codajyna, contrary.

Cōðbrad, a sacrificing, an offering.

Cōðnaç, a lord, a powerful personage, or principal man in a district.

Codlad and codlajm, to sleep; do cōdlað *γē*, he slept; *cojdeól-taaj*, ye shall sleep.

Codlajnean, poppy.

Codnama, equal, even.

Codnamaç, a countryman, a rustic.

Codnamaçt, equality, parity.

Codnomta, dujne codnomta, an uncivilized man; also a stranger.

Coem or caom, little, small.

Coem, i. e. cōm-ēm; *oyr ay jonan ēm agur ēyga*, no luát, as soon as, as swift as.

Cořna, a chest or box; Ang.-Sax. *coffer*.

Cořñn, a little box, or drawer.

Cogad, war, rebellion; also to wage war or rebel; do cogadaí an

aḡaḡð an annflaḡt, they rebelled against the usurper.

Coḡaḡð, or caḡaḡð, just, lawful, equitable.

Coḡaḡðe-muḡlln, mill-cogs.

+ Coḡal, the herb cockle.

Coḡal, the beards of a barley-ear.

Coḡamaḡl and coḡamuḡl, warlike, military.

+ Coḡaḡ, a whisper; also an insurrection, a conspiracy; ex. nō maḡbað ē do coḡaḡ feaḡ mḡðe ḡo haencleḡte, he was privately murdered by the unanimous conspiracy of his own subjects, the people of Meath.—*Vid. Tighern. Annales.*

Coḡaḡaḡm, to whisper.

Coḡaḡnaç, whispers.

Coḡaḡaḡ, peace, amity.

Coḡalc, a wash-ball.

Coḡnað and coḡnaḡm, to chew, to bite.

Coḡoḡḡe, a well-ordered system.

Coḡnað, to conspire.

Coḡtaç, rebellious; also a warrior.

Coḡūdaḡ and coḡūḡ, conscience; ḡḡūdað an coḡuḡ, the scrutiny and examination of the conscience.

Coḡb, a company, a troop; Lat. *copia*.

+ Coḡb and coḡbeað, a copy.

Coḡbçoð, ravenous, fierce.

Coḡbçe, a dowry, a reward.

Coḡbçe, a buying or purchasing.

Coḡbçejm, to purchase or procure.

Coḡbçjte, bought, purchased.

Coḡbðean, i. e. cōm-buḡðean, of which it is a corrupt contraction, a troop, or company.

Coḡbneocað, to comfort.

Coḡbveana, confession.

Coḡe, a secret, a mystery.

Coḡce, a mountain.

Coḡce and coḡḡe, a fifth part: hence the word coḡḡe is prefixed to the names of the five different pro-

vinces of Ireland, as they are esteemed each a fifth part of the kingdom, though they are not all of an equal extent.

Coḡme, small, little.

Coḡet, children.

Coḡme, an udder.

Coḡðce, again; also ever, continually; nḡ coḡðce, never.

Coḡðeolað, to sleep or slumber; cḡeð ann a ccoḡðeolaḡð ḡe, wherein shall he sleep?

Coḡðc, always, utterly; also verily.

Coḡðe, chastity, continency.

Coḡbeaç, a fighting.

Coḡḡ-cḡḡaç, *rectius* coḡḡḡoç, or coḡḡ-cḡḡoç, a foreigner, a stranger.

Coḡḡcḡḡoçay, the remoteness of one place from another.

Coḡḡ-cḡḡc, *potius* coḡḡ cḡḡoç, a strange land, a remote country.

Coḡḡe, the fifth part of any thing.

Coḡḡe, a province, so called because Ireland was divided into five territories or provinces; *vid. sup.* cūḡ coḡḡe na ḡeḡḡonn, the five provinces of Ireland.

Coḡḡeadaç, a provincial.

Coḡḡeal, a noise or clap.

Coḡḡeal, a distaff.

Coḡḡealta, a conference.

Coḡḡeant, judgment.

Coḡḡeant, asking a question.

Coḡḡeay, or coḡḡeḡe, five ways or manners, i. e. coḡḡ-beay.

Coḡḡilḡm, to rake up or kindle; coḡḡil an teḡne, kindle the fire.

Coḡḡilḡm, to spare, to save, to lay up; do coḡḡil moḡ nuagað, i. e. eoḡan-moḡ, an taḡbaḡ: eoḡan-moḡ, spared the corn, or laid it up; coḡḡil ḡḡnn a Thḡaḡna, spare us, O Lord.

Coḡḡill, a thought or secret; genit. coḡḡle.

Coḡḡle, a companion.

Coḡḡleaçð, a train or retinue.

Coḡḡlḡḡm, to accompany, to at-

tend.

Cōjgne, a spear or javelin.

Cōjgijj, a bound or limit.

Cōjgijjgeac, a stranger, a foreigner.

Cōjgijjnn, five parts or divisions.

Cōjlbjn, a small shaft; a stem or stalk of a plant.

Cōjlce, a bed, bed-clothes; τρι
cōjlceada na bfejnne, the three materials of bedding amongst the Fenii, or Fjána Eijjonn, according to romantic accounts, viz. barružal crann, caonnač, azur ur-luačajj, branches of trees, moss, and green rushes.

Cōjleayad, a lethargy.

Cōjlējn, a quarry, or stone-pit, a mine; *corrupte* cōjnéal.

*Cōjlén, or cōjléan, a whelp, puppy.

*Cōjleac, a cock.—*Mark* 13. 35.

*Cōjlce, the cholic.

*Cōjljy, *rectius* cōljy, cabbage; *vul.* coljy, *Lat.* *caulis*.

Cōjll, sin, iniquity.

Cōjll, and gen. cōjlle, pl. cōjlhte, a wood, a grove, a wilderness; a cōjll djamajj, in a dark wood, or desert; *cujn* allajd na cōjlte, the wolves of the forest; *Wel. kelli*, a grove; *vid.* *gejlt*.

Cōjllead, a hog.

Cōjllead and cōjlljm, to blindfold, or make blind.

Cōjllead and cōjlljm, to trespass, to infringe, to violate; also to plunder, to geld, &c.

Cōjllmjn, a young pig.

Cōjlhte, woods or forests.

Cōjlhte Majbjneaca, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.

Cōjlhte, or cōjlhte, and cōjlhteá-nač, an eunuch; also gelded, lost, undone.

Cōjl-mjay, a wooden dish.

Cōjlt and collajd, *vulg.* colan, a

young cow or heifer.

Cōjlteamujl, woody, full of woods.

Cōjmčjyolač, the confines of a country.

Cōjnde, custom, practice, use.

Cōjnde, a keeve, a large tub.

Cōjmeata, a comet.

Cōjm, the inflection of cōm, equal, answers exactly in sense to the Latin *con*, and often forms the first part of a compound; it is generally written by the modern grammarians cōjm when an e or j becomes the initial letter of the second part of the compound: it was anciently written cōm without any alteration or addition; it implies as, so, or as much, equal, &c. N. B. This prefix cōm has occasioned that several words subjoined to it, have been corrupted from their true original formation, some of their radical letters being suppressed and lost by abusive contractions; first proceeding from vulgar pronunciation, and then continued and authorized by copyists, who had not skill enough to rectify the words by restoring them to their radical purity. And the prefix too has suffered in one of its radicals in some ren-counters; for instance, in the word cōymujl, which in its original formation was cōm jamujl, from the prefix cōm, and jamujl, similar, *Lat. similis*, the prefix has lost its last radical m; and its adjunct, jamujl, hath been reduced from two syllables to one. We shall occasionally take notice of some of those corrupted writings, guided by this rational maxim, that when the adjunct part of the compound word makes no sense by itself, it is to be rectified by restoring it to the frame of a known word, bearing

such a meaning as may be naturally reconcileable with that of the compound word in question.

† *Comde*, a lord, laird, or master.

Cōjm-dē, or *Caobdja*, according to some, the Trinity, from *Cōm*, and *De* or *Đja*, God.

Cōjmean, short, brief; *aliter*, *cumajj* and *ačcumajj*.

Cōjmeayda, i. e. *cōjm-meayda*, of equal esteem or worth.

Cōmajje, *žan cōmajje*, without forewarning.

Cōjm-beajla, corrupted into *cōmajjle*, a conference, or consultation by mutual talking or speeching, a council or synod; *vid.* *cōm-ažal* and *cōmajjle*, *infra*.

Cōjm-bejnjm, to contribute.

Cōjm-čeanžal, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

Cōjm-čeanžlađ, to couple, to unite.

Cōjm-čeara, a protection.

Cōjm-čejmnjžjm, to accompany, to go together.

Cōjm-čljamajj, *vid.* *čljabujj*.

Cōjm-čneapađ, contraction.

Cōjm-čnjorlač, the confines of a country.

Cōjmđeac, safe or secure.

Cōjm-đeantact, a composure.

Cōjm-đejejeact, competition.

Cōjm-đejeacta, conformed.

Cōjmeac, like, alike.

Cōjmėadač, a watch or guard.

Cōjmėadađje, a keeper; *feajj cōjmėada*, *idem*.

Cōjmeadajm, to keep, to preserve; also to beware, or take heed; *cōjmėadfuđ tū*, thou shalt keep.

Cōjmeadač, coupling or joining.

Cōjm-eayžajj, a conflict, a mutual strife or struggle; *corrupte cōjnyčajj*, *qd. vid.*

Cōjmėjžnjžjm, to force or constrain, to oppress, to exact;

cōjm-ėjžnjžj, ye exact; *đo cōjm-ėjžnjžj řē*, he urged; *čajjajđ an řjž jajjnj na řeactmbajj-čje žona matajj*, *ažur đo cōjmėjžnjžj jad cum řeola muc đjčje*, the king urged the seven brothers (the Machabees) and their mother, to eat swine's flesh.

Cōjm-ėjņže, associates, partners, allies.

Cōjm-ėjņžjm, to join with auxiliaries, to assist.

Cōjmėuđ, a ward or custody, watch, &c.; *bj tū aj đo cōjmėu be upon thy guard*; *cōjmėuđa*, as *lučt cōjmėuđa*, a guard.

Cōjmėuđajže, a keeper, an observer.

Cōjm-řeáđan, a troop, a company.

Cōjm-řeajj-cogađ, a fellow-soldier.

Cōjm-řjorac, conscious.

Cōjm-řneazařtač, agreeable to, or corresponding.

Cōjm-řneazjađ, conformity.

Cōjm-řjčjm, to dispose, or to set in order.

Cōjmžleje, a conflict, or struggle in wrestling, running a race, or any other bodily exercise; *vid.* *žleje*.

Cōjm-žņē, or *cōjm-eažna žeana na něolač*, i. e. *řjor žac řjž đajj žađ a cčom-ajmřj je řojlē*, a chronological and historical knowledge.

Cōjm-žljņnead, a fastening, or adhering to.

Cōjm-žņeamážađ, a fastening, or adhering to.

Cōjm-žņeamážjžjm, to adhere, to cling to.

Cōjm-jačac, one of the same country with another; *vid.* *jač*.

Cōjmjđeact, guarding, attending; *mńa cōjmjđeacta*, waiting-maids.

Cōjmjđeac or *cōjmjžčėac*, strange or foreign; also an out-comer,

stranger, or foreigner.
Cōjm-joc and cōjm-juc, a comedy.—

Pl.

Cōjm-jonann, even, equal, alike.

Cōjm-leanza, a course or race.

Cōjmljc, corrupted from cōjmžlejc,
a struggle, particularly in run-
ning a race.

Cōjm-ljže, i. e. lánamnar, coup-
ling.

Cōjm-ljžjm, to lie together.

Cōjm-ljonza, the even or regular
march of an army: hence that
Irish name or description of a
camel, eac cōjmljonza, signify-
ing a kind of walking-horse, be-
cause he always walks with equal
leisure.

Cōjm-ljon, a multitude.

Cōjm-ljonta, fulfilled, complete.

Cōjm-ljontact, a completing or
fulfilling.

Cōjm-meajtar, a comparison; *rec-
tius* com-mōrtar.

Cōjm-meaj, equal.

Cōjm-meaj, a consideration, or
comparison.

Cōjm-meajajm, to compare.

Cōjm-meajda, equal, of equal
worth.

Cōjm-mōrtar and com-mōrtad, a
comparison.

Cōjm-najžjm, to dwell together, to
inhabit. This is a corrupted
contraction of the word com-
tjonužjm, compounded of com
and tjonuž, which means fre-
quenting a place; and com tjo-
nuž means dwelling, or continu-
ing in a place.

Cōjmneac, mindful.

Cōjm-neajtajžjm, to confirm, to
strengthen.

Cōjm-neajtajžte, confirmed; Sá-
craimejnt cōjm-neajtajžte an
Chrijořdažte, the Sacrament of
Confirmation.

Cōjm-neajtūžad, confirmation.

Cōjm-neaj, a neighbourhood.

Cōjm-neajajm, to approach, to
draw nigh to.

Cōjmnjžjm, to remember.

Cōjmnjužad, a remembrance.

Cōjmneac, assistant.

Cōjm-nealt and cōjm-nealtad, a
constellation.

Cōjm-neanajm, to divide.

Cōjm-nejmnjžjm, to assemble.

Cōjm-nejn, *syntaxis*, or construc-
tion, concord, &c.

Cōjm-njačdanar, great want, or
distress.

Cōjm-njačdujn, to engender.

Cōjm-njatujn, copulation.

Cōjm-yeajam, equilibrium.

Cōjm-yeacac, consequently.

Cōjm-yeacacod, consequence.

Cōjm-yejceamajl, by consequence,
consequential.

Cōjm-γjžjm, to perceive; also to
comprehend as in a sum.

Cōjm-γjžte, provident, frugal.

Cōjm-γneazad, a connexion, or
relation.

Cōjmteacaj, cohabitation, or living
together in the same house.

Cōjmteacajde, or cōjmteacac, a
person that cohabits with another
in the same house and family.

Cōjmčjžejaj, cohabitation, or living
in the same house.

Cōjmčjžejajac, one who lives in
the same house with another.

Cōjm-čjonal, an assembly, a con-
gregation, a synagogue, or con-
vent.

Cōjm-čjorntac, one of the same
country, a countryman.

Cōjm-čreanad, a confirmation.

Cōjmuc, a comedy.—*Pl.*

Cōjmn, a common.

Cōjmje, a brief, an abridgment.

Cōjmpnead and cōjm-pneamad,
conception, generation.

Cōjmpneamad and cōjm-pneá-
majm, to conceive; ex. dpojllyjž
Ajngeal an Čjajna do Mhuje
azur do cōjm-pneamad γj tpeř

Cōjn, just, right; nān cōjn a deu-
nam, that ought not to be done.

Cojnce, oats; Wel. *keirk*; cojnice
fjadaj, wild oats; anan cojnice,
oat-bread.

Cōjndōjn, a small cord.

Cojne, trespass.

Cojne, a chaldron.

Cojne, an invitation to any meeting
or entertainment.

Cojneaman, coriander.

Cōjnġnġom, satisfaction.

Cōjnġġ, ranges.

Cōjnġġm, or cajnġġm, to sin, tres-
pass, or offend; do cōrnġġ mē,
I have offended; also to con-
demn, to chastise, or correct;
cojnēoca mē, I will punish, or
correct.

Cōjnġġm and cōnūġad, to mend,
to repair, to trim, or dress.

Cōjnġġte, dressed, amended; ġo
cōjnġġte, sprucely, neatly.

Cojnġm, to teize.

Cōjnġead, corruption; and cojn-
nġteact, *idem*.

Cōjnġrġm, to corrupt or spoil.

Cōjnġrġte, corrupted, depraved,
wicked.

Cōjnġrġteact, corruption, villany.

Cōjnġm and cajnġm, a kind of ale
among the old Irish; *vid. cajnġm*.

Cōjnġme and cōjnġmeac, a pot-com-
panion.

Cōjnġmeōġ, a cup-gossip.

Cōjnġmġn, the dimin. of cōjnmac, a
proper name of a man.

Cōjnġneac, a part.

Cōjnġneac, ġāġġajne cōjnġneac, the
king's fisher.

X Cōjnēul, a corner; Wel. *kornel*;
it properly means the point of
the interior space of any angle;
a nook.

Cōjnġneac, frizzled, curl-haired.

Cōjnġndōjall, a cupboard.

X Cōjnġpe, wicked, corrupt; daojnē
cojnġpe, *potius* cōjnġrġte, de-
praved or wicked persons.

Cōjnġneannajm, to make round
and sharp like a top.

Cōjnġneann cġoġoġl, a whirligig.

Cōjnġn-deabab, to fight with a
spear; dōjn aġ jonnān cōjnġn
aġur rleāġ.—*Cl.*

Cōjnġrġneadōġ, a screech-owl.

Cōjnġt, bark; Lat. *cortex*.

Cōjnġteōjn, a carter.

Cōjġ, near to, hard by; cōjġ na
ġajġe, by the sea.

Cōjġbeant, leg-armour, or a pair
of greaves, or boots; also a shoe
or stocking.

Cōjġcējm, a pace or step; *rectius*
cōjġcējm, from cōj, a foot, and
cējm, a degree; *vid. cōjġcējm*.

Cōjġde, a coach.

Cōjġde, or cōjġrte, a jury of twelve
men for trying a criminal cause
according to the law of Eng-
land.

Cōjġeōna mē, I will prove, main-
tain, or defend; *vid. cōjġanajm*.

Cōjġġġm, to still or quiet, to quell
or allay; also to cease, to leave
off.

Cōjġġlġd, diligent, careful.

Cōjġġde, a footman.

Cōjġġn, a stem or foot-stalk.

Cōjġġn, a great feast, or plentiful
entertainment; cōjġġneac, *idem*.

Cōjġ-leatān, broad.

Cōjġġneac, *vid. cōjġġn*.

Cōjġġneacajm, to consecrate; Lat.
consecro.

Cōjġġneacan, consecration; also
blessing.

Cōjġġneacta, consecrated, blessed.

Cōjġġneacta, *idem*; uġġe cōjġ-
neacta, holy or consecrated wa-
ter.

Cōjġġneactān, consecration.

Cōjġġnġōġad, sanctification.

Cōjġ-ġġōmad, the scanning of a
verse; i. e. ġġōmad, or aġneam
cōj.

Cōjġrteact, *potius* cōjġrteact,
hearing.

Cojтeδjи, a coachman.

Cojтeδnnuž, *vid.* cojтay.

Cojт, and gen. cojтte, a coracle, or small boat.

Cojтcead, public; γzola cojтceada, public schools; *vid.* cojтceann.

Cojтceann, vulgar, common, public; cojтceann don uіle duіne, common to all men; zo cojтceann, in general.

Cojтceannact, community.

Cojтeorian, a limit or boundary.

Cojтт, an awl, a bodkin, &c.

Col, an impediment or prohibition;

Gr. κωλυω, *impedio*; col zaojл,

the impediment of consanguinity;

col cōm-fozuγ, the impediment

of affinity; coluγze, i. e. caγи-

δjoγ cγjoγδ, the impediment of

spiritual relation, contracted in

baptism or confirmation: this

last is vulgarly called col jаruγ,

corrupted from col jаи-uγze.

Colac, wicked, impious, prohibited,

Caγn colac, impious Cain.

Colajm, to hinder; Gr. κωλυω,

impedio.

Colajgneacδ, a colony.

Colajrde, a college.

Colam, to plaster.

Colamδjи, the fish called Hake in English.

Colamajн, *vid.* colūmajн, colūmajн leapa, a bed-post.

Colamna pearδ, a cow-hide.

Colan, the body, flesh; do ceūγa-δaи an colann, they mortified the flesh; aγzeγze na colna, the resurrection of the flesh.

Colδ, a post or pillar; also the stalk of a plant.

Colδa, a sceptre.

Colδa, love, friendship, esteem, regard.

Colδajм, to sprout, or shoot forth sprigs.

Colδta and colpa, the calf of the leg, the shank, the leg of a man

from the knee to the ankle.

Colδtaç, a cow-calf, a heifer.

Colcaç, or colcajδ, a bed.

Colz, a sword.

Colz, a prickle, a sting, a beard or awn; as of barley, colz δpna, &c.

Colzac, full of prickles or beards; also smart, lively; also fretful.

Colzán, a salmon.

Colzтpδδjм, to fence, to fight with a sword.

Cōljγ, cabbage; Lat. *caulis*.

Coll, the hazel-tree: hence the letter c took the name of coll.

Coll, a head.

Coll, destruction, ruin.

Collaç, or pδn-collaç, a fat heifer.

Collaδ and collajм, to sleep: sometimes written codlaδ

Collaδ, sleep, rest.

Collajδ, a heifer of two years old.

Collajδ, carnal, venereal.

Collajм, to sleep; Heb. סבן, *somnium*.

Coll-cajл, a wood of hazel.

Collcnu, a hazel-nut.

Coll-leabajδ, a bedstead.

Colltaç, a fleet: written also cōb-lac.

Collotaç, sleepy.

Colm and colum, a dove, or pigeon; X colūп, *idem*.

Colma, hardness.

Colmca, a dove-cote, a pigeon-house.

Colm-lán, a pigeon-house.

Colōz, a stake or collop. X

Colpa, a single cow, horse, &c.

Colpac, a bullock, or heifer; a young steer, a colt.

Colт, meat, victuals; *vid. in voce* ceγиγne, *supra*.

Colтаи and colтаjи, a plough- X share.

Colтpa, dark, gloomy, obscure.

Colūbajмδ, coleworts, cabbage.

Colum and colom, a dove or pigeon; X Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *kulym*.

✧ *Colūman*, a prop or pillar, a pedestal; Lat. *columna*, Wel. *collon*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.

Com, the waist or middle, the body; *τηνneay cojm*, the bloody flux; also a defence, protection, guard; ex. *ῥά cōjm*, under covert, or protection.

Comac, a breach, a defeat; *comac an cata*, the defeat of the army.

Comadōjri, a romancer.

Comadōjreacđ, a feigned story, invention.

Comajrice, protection.

Comajricejm, to protect or defend.

Comajriajm, to liken or compare.

Comann, communion, society.

Comari, the nose; also a way.

Comaric, a part or share.

Comaricteōjri, a protector.

Comarit, to kill.

Comar, the pulse; *vid. cujrle*.

Comarac, efficacious, capable, able.

✧ Comarγ, mixture, a blending together; a *ccomajrγ leari*, higgledy-piggledy.

Comarγacđ, a composition.

Comarγγnum, a chaos, or confused mass.

Comarγmojl, *idem*.

Combac, a breach, defeat, &c.

Combajde, assistance, friendship.

Cōmbriūte, crushed.

Comdajr, resembling, like.

Cōm, in compound words sometimes signifies so or as; *cōmarđ*, as high; *cōm-dāojneac*, so populous; and *cōm-ῥadjo*, this far; *cōm-mōri*, as great; *vid. cōjm*.

Cōm, to keep, to preserve.

✧ *Cōmacđ*, might, power, ability; *ann do cōmacđ*, in thy power.

Cōmacđac and *cōmacđamajl*, able, capable, powerful; *camarac*, *idem*.

Cōmacmac, a circuit.

Cōmad, the two last quartans of a verse are distinguished by this name, as the two first are by that of *ῥeolad*.

Cōmad, an elegy; *rectius cūmad*.

Cōmad, preservation.

Cōmad, a sigh or groan.

Cōmad, or *cūmad*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *breat nari cōjri a donca duje: aji cōmteajb dōjri nā ajiγjortt*, a judgment which you should not pronounce for gifts of gold and silver.

Cōm-azal, a conference, a council, from *cōm*; Lat. *con*; and *azal*, mutual talk or discourse: it is of the same import with *cōmajrle*, corrupted from *cōmbeajrla*, signifying talking, speaking, or conferring in common: *beajrla* is of a Germano-Celtic origin, the same word with *parle*, *parler*, of the French.

Cōmajlle, being big with child, pregnancy, &c.

Cōmajlljm, to bear or carry.

Cōmajltjm, to join.

Cōmajrreanac, cotemporary.

Cōmajrreajrda, *idem*.

Cōmajnm, a surname.

Cōmajri and *cōmajri*, opposite, towards; *ay būri ccōmajri*, over against you; *ari ccōmajrine*, for us; *ῥā cōmajri na clojonne*, for the children.

Cōmajrđjm and *cōmajrđjmjm*, to number, to count, or reckon; *do cōmajrđje*, ye shall count.

Cōmajre, a cry, an outcry.

Cōmajrice, quarter, or mercy.

Cōmajricejm, to cry out, to bewail.

Cōmajrle, an advice or counsel.

Cōmajrle, a convocation, council, or synod; from *cōm* and *bēajrla*, a speech, an arguing, or consulting; *cōmajrle bēajri nējrionn*, the general council of the Irish

nation.

Cōmajrleac, a counsellor, adviser, &c.

Cōmajrljǵjm, to counsel, to advise, to consult; do cōmajrljǵ rē, he advised.

Cōmajrcead, competition.

Cōmajrceay, a neighbour.

Cōmal, the performance, execution, or accomplishment of a thing; ex. do rjor bráǵde nē cōmal na cūmajd, he desired to have hostages as sureties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cūmal, a waiting-maid.

Cōmal, or accōmal, to heap or join together; Lat. *cumulo*, *accumulo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalt and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo*, *alere*, *altum*, et *alitur*.

Cōmaltaç, fulfilled, performed, &c.

Cōmam, to defend.

Cōm-annan, like, alike; cōjm-jonnan, *idem*.

Cōm-aōnta, consent.

Cōm-aōntaçd, agreement, unity, concord.

Cōm-aōntajǵjm, to agree with one, to consent to; as cōm-aōntajǵjm an cōjmyrceaçd, *concedo consequentiam*.

Cōm-aōrda, cotemporary.

Cōmar, opposite, *vid. cōmajr*,

Cōmarba, protection.

Cōmarba, i. e. cōm-foirba, a co-partner in church-lands or benefices; also a successor to a see or other ecclesiastical dignities; Cōmarba Pháttijec, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antig. Hib.* cap. 17.—*Vid. foirba*, Cōmarba Phheadajr, the pope, or St. Peter's successor.

Cōmarba, a religious order of monks among the old Irish.—*Vid. Keat.*

Cōmarba, bean cōmarba, an abbess; bean cōmarba brjǵde, the abbess of Kildare, or the successor of St. Bridget.—*Vid. Chron. Scot.*

Cōmarbaçd, a vicarage.

Cōmarðad, agreement, correspondence: in the composition of an Irish dán, or verse, cōmarða, or cōmarðūǵad, is an agreement and correspondence of two words in number of syllables, quantity of vowels and consonants of the same class.

Cōmarǵujn, a syllogism.

Cōmarra, and gen. cōmarran, a neighbour, *rectius* cōmarra, from cōm and rra, the jamb or side-post of a door: a very natural expression of the mutual connexion and dependance of neighbours on each other.

Cōmarraaçd, a neighbourhood.

Cōmarra, a mark or token; cōmarra na crójre, the sign of the cross; pl. cōmarraǵje.

Cōmarraǵad, a marking or pointing out.

Cōmarraǵjm, to remark or observe.

Cōmarraǵte, marked, remarked.

Cōm-brūaç, the marches or confines of a country.

Cōm-brūaçaç, bordering upon one another, conterminous.

Cōm-cajðneac, corresponding, a correspondent.

Cōm-cajðneact, commerce, traffic.

Cōm-cajðneacay, commerce, mutual correspondence.

Cōm-cajnt, a conference; also controversy, an abuse, or affront; tuzadajr cōmcajnt dá cējle, they abused or reviled each other.

Cōm-cajōðjm and cōm-caōjnm, to

Cōm-ḡnoṭūḡaḃ, conversation.
 Cōm-ḡnumṭa, heaped together.
 Cōm-ḡotaḃ, a consonant.
 Cōm-ḡuḡlḡm, to condole.
 Cōmḡur, *rectius* cōmḡozur, consanguinity, or more literally, mutual proximity of blood; *vid.* cōmḡozur, *supra*.
 Cōmla, guards; a ḡḡān-cōmla, his aid-de-camps, or life-guards; *vid.* caṭṭṇḡm.
 Cōmla, a horn.
 Cōm-labaṭṭ, a conference, or colloquy.
 Cōm-labṭa, the same.
 Cōm-labṭaṡm, to converse, or discourse together.
 Cōmlaḃ and cōmlaoḃ, a comrade, or fellow-soldier; also a guardsman.
 Cōmlaḃṭūḡe, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; *Lat. collactaneus*.
 Cōmlaḃ, a door; *pl.* cōmlaḡḡ; cōmluḡḡ aṡḡe, sluices.
 Cōmlaṡm and cōmlaṡm, to rub.
 Cōmlaṡṡ, quiet, even-tempered.
 Cōmlan, a duel, a combat; *ṡeap* cōmlan ceād, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.
 Cōm-laoḃ, *vid.* cōmlaḃ.
 Cōm-lḡōnaḃ, to fulfil.
 Cōm-lūadaṡ, conversation, company; *ṡeaḃnaḡḃ* a cōm-lūadaṡ, avoid ye his company.
 Cōm-lūaḃṡaṡm, to accompany.
 Cōm-lūaṭ, as swift, as soon as.
 Cōm-luḃḃ, partners, cōmluḃḃ oḡḡṡe, fellow-labourers.
 Cōm-lūḡe, alliance, confederacy, &c.; *ḃo ṡṡṡneadaṡ ḡḡḃe aḡur cōmlūḡe*, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

Cōm-maōḡḃeaṡm, common joy or boasting; also congratulation.
 Cōm-māoḡḃm, to congratulate; also to boast together.
 Cōm-mōṡaṭṭṇeaḃaṡ, consanguinity.
 Cōm-mḡaṭṭṇeaḃḃ, *idem*.
 Cōm-mḡuḡaḃ, contrition.
 Cōm-mḡuḡḡ and cōm-ḃṡuṡṭe, contrite.
 Cōm-mḃūaḡḃṡeaḃ, a tumult, uproar, &c.
 Cōm-naṡḡaṡm, to compact or join together.
 Cōm-nāḡḡe, a dwelling, or habitation.
 Cōm-nuḡḡe, as; a cōmṡaḡḡe, always, continually.
 Cōm-nuḡḡm, to stand still or quiet, to rest; *ṡan ad cōmṡuḡḡe*, stand still; also dwell or inhabit; *vid.* cōṡm-nāḡḡm; *ḃo ṡṡṡneadaṡ cōmṡaḡḡe*, they dwelt, they pitched, *vid.* cōmṭṡonūḡḡm, *supra*.
 Cōmṡuḡḡṭeaḃ, continuing, permanent, staunch, steadfast, continual; cōmṡuḡḡṭeaḃ, the same.
 Cōm-ōḡlāḃ, a fellow-servant.
 Cōm-ōḡḡṡe, co-heir; cōm-ōḡḡṡṡḡḡ *ḃo Ḃṡṡoḡḃ ṡṡṡṡ ṭṡṡṡ an ḃaṡṡṡeadaḡ*, we become the co-heirs of Christ by baptism.
 Cōm-ōḡṭōḡṡ, a pot-companion.
 Cōm-ṡāṡṡ, compassion.
 Cōm-ṡṡṡoḡṡūnaḃ, a fellow-prisoner.
 Cōmṡa, a coffin, an ark; cōmṡa *ḃuḡḡḃuṡṡne*, an ark of bulrushes, as the cradle of Moses is called.
 Cōm-ṡaḃ, a fight, conflict, engagement; *ex.* cōm-ṡaḃ ēṡṡ-ḡṡṡ, a duel. N. B. As the monosyllable *ṡaḃ* in this compound word cōm-ṡaḃ is absolutely unintelligible and unknown in the Irish language, it must therefore be looked upon as only the maimed remains of a right genuine word that lost some of its radicals in its junction with the preposition cōm; which has been the case of

nuj in the word *cōmnūjze*, of *ajne* in *cōmajne*, of *zur* in *cōmzur*, i. e. *cōmžozur*, of *duj-žjm* in *cōmdujžjm*, i. e. *cōmžod-ujžjm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *braje* and *broje*, all meaning the arm; Lat. *brachium*, which in its ancient and proper signification comprehends the shoulder and all the rest from thence to the fingers inclusively. *Antiqui humeros cum brachiis armos vocabant*, says Festus; and Celsus says that *brachium* meant the whole from the shoulder inclusively to the fingers' ends; which is likewise meant by the Irish word *brac*, *braje*, or *broje*: and as the Latins derived their word *arma*, fighting weapons, from *armus*, the arm, and *pugno pugnare*, to fight, from *pugnus*, the fist, because the first way of fighting was with the arms and fists: so in Irish the word *cōmbraje*, or *cōm-broje*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *broje* in common use to signify an effort or struggle, as, *tajm a broje lejr*, I am making efforts at it; and also, I am struggling with or against him.

Cōm-racajm, to battle, to encounter; *do cōmraje mē*, I fought.

Cōm-rād, a dialogue, conversation, pl. *cōm-rájdjb*, or *cōm-rájdtejb*.

Cōm-rájdjm, to talk together, to converse; *do cōm-rájd rē ne na deari-bráčajm*, he conversed with his brother.

Cōm-rájdteac and *cōm-rájdtejze*, conversable, a good companion.

Cōm-ranžac, wrinkled.

Cōm-ročdajm, to meet.

Cōm-rožajm, election, choice.

Cōm-rojčjm, to choose.

Cōm-rojnn, a share or portion; *lučd cōmrojnn*, partakers.

Cōm-rujđjm, to concur.

Cōm-rūnadjm, to impart or communicate as a secret.

Cōm-rūnūžad, a conspiracy; *lučd cōm-rūjn*, conspirators.

Cōm-rájžjd, peace among you, quiet, rest.

Cōm-ranađ, everlasting, perpetual.

Cōm-ranađ, rest, quietness, &c.

Cōm-γžolájme, a school-fellow.

Cōm-γmυžajm, to vomit.

Cōm-γnūad, a meeting or confluence of rivers or waters.

Cōm-γollur, a constellation.

Cōm-γrut, a confluence of rivers.

Cōm-γuanajd, he slept or reposed.

Cōm-γujnjžeac, a rival or competitor, a candidate.

Cōm-γpajm, a wrestling or contesting.

Cōmčta and *comčac*, a companion or comrade; *fean cōmčta Eabrac no bj azam, jrē do deari-γžnajdteac dom žac njd do řja-řmυjžjn de na bealra řejn*, a companion, who was a Hebrew, answered all my questions in his own tongue.

Cōmčta, a fidelity.

Cōmčac, a comrade, or close companion: derived perhaps from *cōm* and *teac*, a house, from cohabiting together in one house.

Cōmčajte, a compact.

Cōm-čaruzčta, contracted.

Cōm-čac, a commissure, joint, or closure.

Cōm-čáčajm, to join together.

Cōm-čáčujze, a mutual old acquaintance.

Cōm-čjonál, congregation.

Cōm-čonžjm, to agree with one, to consent to.

Cōmčmarj, a sweet scent.

Cōm-ērom, just, equal ; also equity, justice ; also ballast, or counterpoising ; ex. ceap̃t ʒr coērom ; also ñl ʒē coērom, &c.

Cōm-ēromājǵm, to balance, weigh, or poise.

Cōm-ēruāʒde, compassion.

Cōm-ēuʒa, when first, as soon as.

Cōmua, a cousin-german ; ua is a son, or a son's son, or daughter ; and cōm-ua means two sons or daughters in the same second degree.

Cōm-ujb̃nēojr, a pot-companion.

Cōmuj̃d, a present.

Cōm̃majm, a wife.

Commaj̃ce, a riding together.

Cōm̃maj̃ceap̃, a neighbourhood.

Com̃mead, free quarters ; com̃mead
ō ʒam̃ujn zo bēʒltʒne, free quarters from All Saints till May.

Common, the nose.

Comon, but.

Comōriad, an assembly, congregation, &c.

Comōriad and comōriajm, to gather together, to assemble ; do comōriad na plãta, the chiefs were assembled.

Comp̃anãc, a companion, a comrade.

Comp̃antaʒ, fellowship, society.

Comp̃ay, a compass, a ring, or circle.

Comp̃rĩaj̃d, a comparison.

Comp̃rĩaj̃geap̃, a form or fashion.

Com̃yuanad, rest.

Comtãc, a companion.

Comuʒʒm, to mingle ; do comuʒʒmē, I mixed.

Cōm-uyra, abusively written cōm-ayra, genit. cōm-uyran, a neighbour ; uyra, genit. uyran, signifies the jamb or side-post of a door : so that the compound word cōmuyra, pl. cōmuyrana, metaphorically signifies persons living in close connexion, and supporting each other as mutually as the two jambs of one

and the same door ; a very natural emblem and representation of the reciprocal duties of neighbours towards each other.

Con, sense or meaning.

Con-ablãc, a carcass ; Lat. *cada-ver*.

Conãc, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conãc, prosperity, affluence, worldly blessings : written also conā-ǵãc, and conā̃d, the same ; a conãc ʒʒn oʒt, may you benefit by it.

Conãc, a shirt, a smock.

Conãclonn, an equal, a comrade, a mate, a fellow.

Conãclonn, a kind of versification common among the Irish, according to the strict rules of which, the last word of a verse is the first of the next, pursuing the same order to the end, the last word of the whole poem being like unto the first. This is vulgarly called ʒadaʒʒn, or Slãb̃riad.

Conãd, prosperity, *potius* conā̃ǵ.

Conãd, a greedy appetite ; also rage or fury ; hence madriad conãj̃d, a mad dog.

Conadaʒne, therefore ; ex. ʒon aʒne ʒʒn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish. I.

Conal Cēap̃nãc, a prince of the Royal Ruderician race of Ulster, was a celebrated warrior about the time of the birth of Christ, according to our annals ; he was cotemporary and cousin of the same blood with the famous champion Cūc̃ulaʒnn. From this Conal the large territory of ʒb̃ Conaʒl Muʒ̃temne, otherwise called Mãcaʒne Chonaʒl, now a

part of the County of Louth, had its name. His chief descendants are the Magenís's, ancient lords of ÍB-Éatac, or Iveach, a large territory now comprehending the two baronies of upper and lower Iveach, and other tracts in the County of Down; and the O'Mora's, or O'Mores, princes or lords of Laighiseacha, now called Leix, comprehending the two large modern baronies of Mary-burrough and Cuilleanagh, with other parts, reduced into a county, called the Queen's County, in Philip and Mary's reign. Mr. O'More of Ballyna is now the chief of this noble family.

II. Conal Zolban, one of the sons of Njal-Naojǵjallać, king of Meath, and supreme lord of Ulster and Connaught towards the end of the fourth century. From this Conal Zolban, the country of Cjnéal Conaĵl, or Tirconell, now the County of Donegal, which was the ancient estate of the O'Donels, derives its name; and of which large territory this princely family have been sovereign lords from the fourth century to the time of King James I. of England. The great general O'Donel, field marshal, chief general of cavalry, governor-general of Transylvania and grand croix of the military order of St. Theresa, descended from a series of kings, princes, or counts, who have maintained their sovereign independancy, at least from the second century, down to the beginning of the sixteenth, in the reign of James I. of England, is now the chief of this princely family. III. Conal Zabaĵa, from whom the country of ÍB-Conaĵl Zabaĵa derives its name, was the ancestor and

stock of the O'Conels; widely spread throughout the Counties of Limerick, Kerry, and Cork; that country, now comprehending the baronies of Upper and Lower Conello, in the County of Limerick, was more anciently called Cĵĵ-bĵeapmoĵc, or otherwise Cĵĵ-apmoĵc. The O'Conels, it seems, were dispossessed of that territory long before the twelfth century; for we read in the Continuator of Tighernach's Annals at the year 1155, that O'Cinealy and O'Cuileain were then the two kings of ÍB Conaĵl Zabaĵa, and that they killed each other in a duel or rencounter on a day of battle.

Conaĵl, cĵom cōnaĵl, a plague in Ireland, an. 540; būĵde cōnaĵl, another plague which raged in Ireland, an. 1664.

Conaĵlĵe, love, friendship.

Conaĵlĵeac, upholding, assisting.

Conaĵĵ, a way, a road; and gen. cōnaĵĵe.

Conaĵĵde, as, or alike.

Conaĵĵc, cōnaĵĵc do cōĵn allta, a rout of wolves.

Conaĵĵleac, busily employed.

Conall, love, friendship; hence cōnaĵlĵe.

Conaĵ, a carcass, a dead body.

Conbāĵĵĵm, to stop, stay, or withhold.

Conbāĵĵcne, the dogberry-tree.

Conbūĵdean, a guard.

Conclĵud, a conclusion, ✕

Concūbaĵ, or concūmaĵ, (from cōn, a contracted writing of cū-oun, *vid.* ou and ouĵn, i. e. a river-hound, or an otter, and cūmaĵ, a lover of hounds or dogs, has been the name of several great personages of the old Irish: the family name O'Connor, whereof there are different septs descended from different stocks,

such as the great O'Connors of Connaught, who were the last kings of that province; O'Connor of Kerry, and O'Connor of Corcumroe, both descended from Fergus, son of *Norra Ruad*, of the Ruderician race, hereditary kings of Ulster; and O'Connor Cianachta, a descendant of *Cjan*, son of *Oljololum*, who was supreme king of *Leat-moŕ*, i. e. of Munster and Leinster in the third century. These different O'Connors, I say, were so called from one of their respective ancestors named *Concubair*; and yet the descendants of other great princes of the same name were not called by that of O'Connor, such as *Concubair Mac Neara*, king of Ulster, said to be a cotemporary of our Saviour, and *Concubair O'Brien*, surnamed *Na Cataraic*, the fourth descendant of the great Brien-Boirbhe, which *Concubair* died king of Munster and supreme king of Leinster, according to the Continuator of the Annals of Tighernach, an. 1142, wherein he is marked down as the eldest son of Dermot O'Brien, whom he had succeeded in the throne of Munster, an. 1120, as his younger brother, Turlogh, second son of Dermot, and ancestor of the O'Briens of Thomond, did likewise succeed this *Concubair* in the same throne, an. 1142. The Genealogical Records of the Mac Brodines, hereditary antiquaries of the house of Thomond, and likewise those of the Mulconneries, not less famous genealogists, after setting down *Concubair Na Cataraic* as the eldest son of Dermot, mention the O'Briens of Clangibbon, whose chiefs resided

at Balyshyhan, now in the County of Tipperary, and the O'Briens of Coismagh, in the County of Limerick, as his direct descendants, and consequently the direct descendants of Brien-Boirbhe; I mean of all those of his posterity that bear the name of O'Brien, for it is well known, and is candidly acknowledged by the now-mentioned genealogists, that the Mac Mahons of Thomond and the Mac Donals of Darach, in the same country, are the true direct heirs of Brien-Boirbhe, they being the descendants of Mortogh Mor O'Brien, king of all Ireland, and eldest brother of Dermot O'Brien above-mentioned; and accordingly the Mac Mahons have preserved, as their arms, the three lions simply, which were the royal ensign of Brien-Boirbhe in all his battles; in the same manner that they are preserved as arms by the O'Briens of the direct line of *Concubair Na Cataraic*. This King *Concubair* had his surname *Na Cataraic* from the great number of castles and churches which he built in Munster, besides two sumptuous monasteries he built and founded at Ratisbonne for Irish Benedictines, now possessed by the Scots.—*Vid. Cambrensis Evers.* pag. 163, 164. And yet neither of the two families, the O'Briens or the Mac Mahons, are the direct chiefs of the Royal Dalcassian race: the Mac Eneirys of Castletown Mac Eneiry, in the County of Limerick, who are dispossessed of their large estate since King James the Second's time, are before them both in the order of lineal descent, being descended from the eldest son

of Mahon, king of Munster in the tenth century, and elder brother of Brien-Boirbhe, who succeeded him in that throne, and afterwards became monarch of all Ireland. Such has been at all times the instability of human grandeur and pre-eminence.

Conda, until; Lat. *donec*; *conda tájnje an taprdal, donec venit apostolus.*

Condáigíj, a countess.

Condáracd, rage or fury.

Condeagad, a separation.

Conduála, embroidery, sculpture.

Confad na fájne, the roaring of the sea.

Confúadač, a vulture.

Conza, the antlers or branches of a buck's or stag's horns.

Conza, an abbey of canons regular in the County of Mayo.

Conza, cotemporary.

Conzantac, an assistant.

Conzayac, a kinsman; *rectius côm-fozuyac.*

Conzbájzjm, to keep, to hold; also to attend.

Conzbájzčear, abstinence, temperance.

Conzbájl, a habitation, a house; a village.

Conzbálay, a stay, or support.

Conzbujzjm a lájm, I restrain him.

Conzajj, conquest.

Conzájnead, to roar, to make a great noise.

Conzá, gallantry, bravery.

Conzmájł, to hold; *conzmájł a láma an cojzčul*, her hands hold the distaff; *do conzbájł řé*, he retained.

Conznajm, to help, assist, or succour.

Conznám, aid, assistance.

Conzna, a narrative, a relation.

Conznájde, a relater or rehearser.

Conznajm, cunning, craft, inge-

nuity.

Conznajm, apparel, clothing.

Conla, or *connla*, witty, sensible, prudent; also chaste.

Conlac, straw, stubble, hay.

Conlan, healthy.

Conlan, an assembly.

Conmajene, the old name of several districts in Connaught, so called, as our antiquaries assure us, from *Conmac*, one of the three sons whom *Maydm Čnuac-na*, the wife of *Ojłjoll*, king of Connaught, bore, as we are assured, in one birth, for *Pergus*, an exiled king of Ulster, before the Christian æra. Thus *Conmajene*, of *Moyrein*, divided into two parts, the one otherwise called *Angajle*, or *Ānájle*, as also *Mujnter Maolmōnada*, in the County of Longford, the estate of the O'Farells, and the other called *Mujnter Colujj*, in the Co. Leitrim, the ancient property of the Mac Ranells. In this partition I follow O'Dubhagain's Topographical Poem, with which Mr. Harris, Editor of Sir James Ware's works, agrees, in vol. 2. pag. 48; though the learned Mr. Flaherty (*Ogyg.* pag. 275.) assigns the part called *Mujnter Colujj* in the County of Leitrim, to the O'Farells, and that in the County of Longford to the Mac Ranells. *Conmacne of Dunmōn*, now the barony of Dunamore, in the County of Galway, was the ancient estate of O'Sjodłajn, according to O'Dubhagain. *Conmacne Čųle Tola*, now the barony of Kilmaine, in the County of Mayo, was the lordship of O'Talecapájł; and *Conmacne Mařa*, in the County of Galway, was the country of O'Čadla, Eng. *O'Kelly*. This *Conmacne* is now the barony of Ballyna-

hinsy.

Connaol, the proper name of some famous personages of the old Irish, particularly of the son of the great champion *Cúculainn*, and of whose tragical fate of being killed by his father in a duel, neither of the two being personally known to the other, the reader may see a very moving account in a dissertation published in the *Journal des Savans* of the year 1764, under the title of *Memoire de M. de C. au Sujet des Poems de M. Mac Pherson*; it is distributed in seven pieces, between the months of May, June, (which contains two pieces in two different volumes,) August, September, and December, vol. 2, wherein is recounted the tragical story of **Connaol**.

Conn, a meaning, sense, reason.

Connaċd, and gen. *connaċda*, the province of Connaught; a *connaċdajb*, in Connaught.

Connaċdaċ, a Conacian.

Connaċ, wood.

Connajll *lōctamaċ*, the lower barony of Connalla, in the County of Limerick, the ancient estate of the O'Cinealys, the O'Collins, and the O'Sheehans; but more anciently of the O'Conels.

Connajll *ŭāctamaċ*, the upper barony of Conalla, in the County of Limerick, the patrimony of the Mac Ennerys.

Connajl, *vid.* *congġajl*, to hold.

Connajl, prudent; *vid.* *conla*, *id.*

Connajl, a civil or polite farewell.

Connajrcjm, to see or behold; *do* *ċonnaajrc* *rē*, he saw; *do* *ċonnaajrcay* *mullajze na* *rlējbte*, the tops of the mountains were seen.

Connajrcle, i. e. *boz*, indulgent; *connaajrcle* *frġ* *fann*, i. e. *boz*

ne *dujne* *fann*, to be indulgent to an infirm or weak man.

Connalt, i. e. *teaċ* *ċūjnn*, or *tea-mōjn* *bneaz*, the royal seat of Conn of the hundred battles at *Teamōn*. N. B. *Tea-mōn*, or *Teaċmōn*, literally means a great house, or sumptuous building.

Connáoġ, a preserving; protecting, or building.

Connaġta, earnest.

Conncay, *do* *conncay* *dujt*, it pleased you, i. e. *visum est tibi*.

Connrġōjd, controversy, debate; *do* *bādaġn* *az* *connrġōjd* *ġjġ*, they were contesting with him.

Connrġōjdġe, a disputant, an argumentator.

Connrġōjdġeact, disputing, controverting.

Conntajġjme, a prince's court.

Conntojrġbjm, to allege, or maintain.

Conojdm, to heed or regard.

Conġa, an agreement or compact.

Conġa, a bier.

Conġadōjn and **conrġōjn**, a bearer, one that carries a corpse.

Conġajn, a consonant.

Conġal, a consul.

Conġábláġde, or *ġġot-ċomáġde*, constables.

Conġtal, counsel, advice.

Contabajrt, chance, peradventure, peril, danger; *ġan* *contabajrt*, doubtless, truly.

Contabajrteaċ, doubtful, dubious, dangerous, hazardous.

Contabajrtaċ, *idem*.

Contagġajm, to affirm, to allege.

Contaj, a doubt.

Contay, an account, a reckoning.

Contġajll, opposition, adversity.

Contġáġda, contrary.

Contġáġdaċt, contrariety, variety.

Contġuad, lean, poor.

Copaj, copper.

Copaj and **compġajd**, a comparison.

Copōz, and copōza, copōjz, in the genit. dockleaf; Lat. *lapathum*.

Copōz, any large leaf of an herb or vegetable.

Cori and curi, sent; ταν̄ ēj̄r a cori an a hajr, after she had been sent back.

Cori, a state, condition, or circumstance.

Cori, an cōri, so that, to the end that; cori zo mūnj̄de, that ye may teach; an cōri an bj̄t, an ēān cōri, at all, in the least; an zac ēān cōri, by all means.

+ Cori, music.

Cori, a twist or turn.

Cori, a throw or cast; also a round or circular motion.

Cori, surety.

Cori, odd, i. e. coriia; ex. ōj̄nean nō coriia, even or odd.

Cōria, rather, the comparative of cōj̄ri; ba cōria duj̄t, it was fitter for you; coria, a weir, or dam.

+ Coria, a choir: hence the Scottish word *coronach*, signifying the Irish cry; Lat. *chorus*.

Coria, Ceann Choria. in the County of Clare, near Killaloe, where the famous Brien-Boirbhe had his court.

Coriaad, neatness, trimness.

Cōriaj̄d, a pair, a couple; cōriaj̄d bo, two cows.

Coriaj̄d, cheese-runnet.

Cōriaj̄d, a champion, a hero; *vid. curiad*.

Coriaj̄deac̄d, a recognizance.

Coriaj̄z, although.

Coriaj̄re, a curtain.

Corianna, a territory anciently comprehending Galenga, (now the barony of Galen, in the County of Mayo,) Luj̄nja, or Luj̄jne, now the barony of Leny, in the County of Sligo; and Corianna, the barony of Corran, in the same county.

Coriajm, to turn.

Corib, a coach, a waggon.

Coriba, or curba, lewdness, incest: hence curba cujl, perhaps more properly than the usual expression ciorba cujl, to signify incest.

Coriia, or curba, lascivious, lewd, incestuous. In the Slavonian language *curba* is a whore or prostitute; and *kurva* the same in the Hungarian.

Corbad, a cast, throw, or fling.

Corbaj̄de, the cramp.

Corbaj̄re, a cartwright, or coach-maker.

Corboj̄re, a coachman; Lat. *rhedarius*.

Coric, a great round pot or chaldron; hence coricān, a small pot; and coricōz, a bee-hive.

Coric, children.

Coricac̄, a moor, or marsh; any sort of low and swampy ground; hence

Corica, the old Irish name of Cork, a large city built on a low marshy island, formed by the branches of the river Lee, a famous sea-port, and the greatest mart of trade, for import, of all Ireland. The County of Cork is the largest in the kingdom, comprehending nineteen large baronies and three bishopricks, Cloyne, Cork, and Ross.

Corica-baj̄zjn, a barony of the County of Clare, which anciently belonged to the O'Baiscins and O'Donals.

Corica-eaclan, a territory in the most northern part of the County of Roscommon, anciently belonging to the O'Hanlys and the O'Brenans.

Corica-eac̄riac̄, a territory about Cashel, comprehending the tracts now called Onac̄ and Cojll na Manac̄.

Corica-duj̄bne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failvies and the O'Sheas, as was also the barony of *Δοῖβ Νάταε* in said county.

Corcaluīde, now called *Cotlūīde*, a territory of Carbury in the County of Cork, of which enough has been said at the words *cairbhe* and *cōtāc*.

Corcamrūad, a barony of the County of Clare, formerly the estate of O'Connor *Corcamrūad* of the Ruderician race.—*Vid. the notes on the names Concūbari and Conal.*

X *Corcar*, red, purple; *corcna*, *id.* hence the epithets *γῆ ἀδῶδῆς*—*zeal com-corcna* spoken of one that has a charming white and red in his complexion; Gr. *πορφύρα*, Lat. *purpura*. Thus the Ierno-Celtic often changes the *p* of the Greeks and Latin into *c*; as *cōr* for *ποῦς* and *pes*, *cāyc* for *pasca*, &c. &c.

Corcan, a pot.

Corcānd, now the County of Longford, anciently the patrimony of the Mulfinnys, the Mac Corgavanes, the O'Dalys, the O'Slamenes, and the O'Skollys.

Corcōz, and genit. *corcōzge*, a bee-hive.

Corcāīde, a tract of the County of Meath, the ancient inheritance of the O'Higys.

+ *Corāda*, a cord or line; Gr. *χορδή*, and Lat. *chorda*.

Cormac, hath been the proper name of several great princes of the old Irish nation.

Cormac, surnamed *O'Casleanājn*, a prince of the Eugenic race, descended from Olljol-Olum, king of Munster, and supreme king of Leinster in the beginning of the third century, was proclaimed king of Cashel an. 902,

according to the Annals of Inisfallen, and at the same time exercised the functions of archbishop of that see. In the year 906 he was suddenly attacked by *Flann Mac Maolreaclajn*, king of Meath, and supreme king of Ulster and Connaught, and by *Cearūbal Mac Muirgājn*, king of Leinster, who jointly plundered his country from Cashel to Limerick. In 907 *Cormac*, at the head of the forces of Munster, returned their visit, met and defeated *Flann* and all his forces collected from the northern provinces, on the plains of Moylena in Meath; marched from thence to Ulster and Connaught, and returned home victorious, bringing hostages from the different powers he had attacked. But in the year 908 *Flann*, assisted by the kings of Connaught and Leinster with all their forces, attacked *Cormac* and the Momonians on the plain of Moyailbhe, where he was defeated and killed.

Cormac, surnamed *Cayr*, i. e. beloved, son of the above Olljol-Olum, was supreme king of Munster and Leinster in the third century; he is the stock of the Dalcassian race, from whom descended the O'Briens, the Mac Mahons of Thomond, the Macnamaras, the O'Kenedys, and several other noble families.

Cormac, surnamed *O'Cūjnn*, Son of Art, was king of Meath, and supreme king of the two northern provinces, after the middle of the third century. He was deposed by *Feingur*, king of Ulster, notwithstanding the efforts made in his favour by *Cjan* and *Coča Taobhrada*, two sons of Olljol-Olum, who fought two

battles against *Fenzur*, in the second of which they both lost their lives; but *Fenzur* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *Lūg-Lāga*, brother of *Olljol-Olum*, and his army all defeated and routed by the forces of *Taidg*, son of the now-mentioned *Cjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *Lūg Lāga*, that bloody battle was gained in favour of *Corumac*, who thereupon recovered his crown. The above *Cjan* is the ancestor and stock of the princely families of the O'Haras, of whom Charles O'Hara, of Nymph's Field, in the County of Sligo, is now the direct chief of the O'Garas, of the O'Connors of *Cjanacta*, of the O'Carols, of the O'Meachairs, &c.

Corncclán, a cupboard.

+*Coru*, a horn; Lat. *cornu*.

**Coru*, a drinking-cup, because anciently drinking-cups were of horn: hence the *cornucopiae* of the Latins; Wal. *corn*; hence the name of Cornwall, from *corn-aill*, which signifies a horny cliff, as it jets out into the sea with horny precipices. — *Vid. Cambden in Cornwall*.

Cōruab, a folding or rolling.

Cōruajm, to fold or plait.

Cōranta, folded or wrapped up.

Coriōg, a faggot, a bavin.

**Corōjn*, a crown; Gr. *κορωνη*, and Lat. *corona*; *corōjn γρjne*, *corona spinarum*.

Corōjn-majne, the rosary, a set of beads.

+*Corp*, the body, a corpse; Lat. *corpus*.

Complēn, a winding-sheet, i. e.

lēne corjp; Lat. *læna corporis*

vel cadaveris. Note.—Strabo observes that *læna* or *lena* is a Gallic or Celtic word. The Irish have no other word to express a shirt or inside garment but *len* or *lejne*.

Corporida, corporeal, of or belonging to the body.

Coru, a snout, a bill.

Coru, a corner; *o corrujib na tal-man*, from the ends of the earth; *an cōruajb na haltōra*, upon the horns of the altar.

Coru, any bird of the crane kind; *coru-ḡlajr*, a heron; *coru-mōna*, a crane; *coru-ḡrjan*, a bittern.

Coru, odd; *uḡmju corua*, the odd number.

Coru, a pit of water.

Corua-marzuib, the rabble.

Coruac, a fetter, a shackle.

Coruac, wavering or inconstant.

Coruac, a marshy or fenny piece of ground.

Coruafjn, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.

Corruājḡjl, gesture, stirring about.

Corruājḡjm, to move or stir; also to endeavour.

Corruán, a sickle; *corruán bēarta*, a pruning-hook.

Corruánac, hooked, having hooks.

Corruánta, crooked or hooked.

Corrubam, to carve or engrave. ✕

Corrucad, *deazla go corrucad*, lest he persuade, or move.

Corruca, weary, fatigued.

Corruḡad, a motion, also to move; *nḡ corruōca tū*, thou shalt not stir; *maḡ corruḡeay an tḡolaj rúay a nead*, as the eagle stirs up her nest; *do corruḡ an talaḡ*, the earth shook.

Corruḡe, *idem*.

Corruḡeac and *corruḡteac*, stirring, active, moving.

Corruḡeac, injury; also anger.

- + **Cortar**, debt.
Corta, of or belonging to sowing;
 rjōl-cōrta, sowing seed.
Cortujr, the border or fringe of a
 garment.
Cornūdan, coral.
Cornūžad, subst., an ornament; aȝ
 cōnūžad, mending or dressing;
 do cōnūžad, to dress out or
 adorn; cōnūž-cata, the dress or
 armour of a fighting man.
 41 **Cory**, the foot, the leg, is like the
 Gr. *πους* and the Lat. *pes*; the
 letters *c* and *p* being often com-
 mutable with respect to the
 Greek and Irish.
Cory, consideration.
Coraȝōjm, to teach, to instruct.
Coraȝnt, a reply, defence, &c.
Coraȝr, a feast, a banquet, or re-
 past.
Coraȝr, a bed.
 42 **Cōramajl**, alike; corruptly written
 cōrmujl, Lat. *consimilis*.
 43 **Cōramlaēd**, similitude, a parable,
 a comparison.
 44 **Cōran**, a path. *causway*
Cōranajm, to keep off, out, or
 away, to defend, to preserve, to
 vouch a thing, to maintain and
 stand to it.
Cōranta, kept off, defended, main-
 tained.
Cōranta, perplexed, entangled.
Cōrantaē and **cōrantōȝr**, the de-
 fendan in a process.
Cōraȝaēa, fetters.
Cōrbōȝr, an object.
Cōrc, a ceasing, failing, or giving
 over.
Cōrc, or **cōrȝ**, an impediment or
 hinderance.
Cōrcējm, a step, or pace; from
 cōr, the foot, and cējm, a de-
 gree.
 45 **Cōrday**, cost, expense.
Cōrdayaē, rich, costly, expensive.
Cōrȝad, a stopping or suppress-
 ing.

- Cōrȝar**, a slaughter, a havoc.
Cōrȝar, a triumph, a great re-
 joicing; ȝnȝom ȝa hārd cōrȝarȝr,
 Lat. *facinus magni triumphī*;
 and cōrȝarȝr ȝleacaē, victorious
 in fight.
Cōrȝaraē and **cōrȝraē**, victo-
 rious, triumphant.
Cōrȝraē, slaughter, massacre; also
 of or belonging to the same;
 lām cōrȝaraē, a slaughtering
 hand.
Cōr-lom, barefoot.
Cōr-luāt, swift-footed.
Cōrmujl, like, as.
Cōrmujleacēd, imitation, likeness,
 or similitude.
Cōrnaē, defence, preservation.
Cōrnam, to defend or maintain;
 noc do cōrnadaȝr, which they
 held; also to cost; do cōraȝn
 daȝm ōȝr, it cost me gold.
Cōrnaȝ, a defence, or protection;
 aȝ cōrnaȝ a cȝȝnt, defending
 his right.
Cōrnaȝ, swimming.
Cōrnaȝ, war, battle.
Cōrnaē, slaughter, massacre, &c.
Cōrtayaē, sumptuous, costly,
Cōruȝȝe, wild chervile; Latin,
chærefolium.
Cot, a part, a share, a portion, or
 division; a *quota*.
Cōta, a coat, an outside garment;
 cōta bān, a groat.
Cotaȝȝ, a good correspondence or
 harmony; ȝo mbeȝt aōnta aȝȝȝ
 cotaȝȝ ȝȝȝr a ȝclannaȝȝ ȝo
 bȝāē, insomuch that union and
 harmony will always subsist
 among their children.
Cotāȝȝȝm, to be afraid.
Cotēaȝȝ and **cotēanujȝ**, in parts
 or pieces; *vid. cuȝd* and *cot*.
Cot, meat, victuals; hence **cotū-**
ȝad.
Cotaēd, a support, a preserving, a
 protection.
Cotāȝȝȝm and **cotūȝad**, to feed, to

support, maintain, &c.; аз co-
tūgād a řeslbe, maintaining his
possession.

Cōtan, a cough.

Cōt-lōn, *viaticum*, or provision of
victuals for a journey.

Cōtūgād, (*vid.* cōtājgm,) a stay,
or support; a rampart; also food
or sustenance.

Cottud, a mountain.

Crābād, religion; an crābād Ca-
toļice, the Catholic religion;
also more properly devotion;
hence brēaz-crābād, false de-
votion or hypocrisy.

Crād, pain, anguish, torture, vexa-
tion.

Crādajm, to torment, to vex; do
crādadan, they vexed; crēd
řan crājō tū, why hast thou
afflicted? Gr. κρουω, to strike.

Crājbdjāz, mortification.

Crājbdjg, a religious order of peo-
ple, any persons that mortify the
passions.

Crājbteac, devout, pious.

Crājbteacō, devotion.

Crājōte, tormented, vexed, afflict-
ed.

Crājōteacō, misery, by famine,
hunger, &c.

Crājz, a rocky or craggy place;
Wel. *kraig*, a rock or stone.

Crājmoņ, gross, corpulent.

Crājmp-řarz, the torpedo or
crampfish.

Crājņ, a sow, the female of a
beast.

Crājņjm and cņejņjm, to gnaw.

Crājņtyeļe, tough phlegm.

Crājte, shrunk.

Crampa, a knot.

Cranaō, a choosing by lots.

Cranaļlac, a carpenter.

Cranaļde, a decrepid old man.

Crancan, a lot.

Crancuyt, the bark of a tree.

Crandolb, lottery.

Cranřarťjne, sorcery.

Crann, a tree; crann crjteac,
an aspen-tree; crann ola, an
olive-tree; crann-teannta, a
press.

Crann doņdajņ, a kind of music
made by putting the hand to the
mouth.

Crann zarl, lattices before the al-
tar, for separating the laity from
the clergy.

Crannđa, decrepid; řear crann-
đa, a decrepid, stooping man.

Crannlac, boughs or branches of
a tree; also stalks of roots or
plants; *corrupte* clānlac.

Crann-řaorņ, a carpenter. X

Crann-tarņajņz, a drawing by
lots.

Crann-cuņ, a casting lots; do řņņ-
nēadan cranncuņ ajņ, they cast
lots for it.

Crann zaffan, the herb henbane;
Lat. *hyoscyamus*.

Crāōb, a bush, a bough, or branch;
crāōb cojmneora řgēul, a pedi-
gree; also the sway or chief ho-
nour of an action; *rect.* crāōm;
quod vide ožam-crāōb, the an-
cient occult manner of writing of
the Irish Druids or Celts.

Crāōbajm, to sprout, or shoot
forth.

Crāōbaoņ, or crāōbjņ cņō, a clus-
ter or bunch of nuts.

Crāōb Rūād, in the County of Ar-
magh, remarkable for the resi-
dence of the famous Ruderician
champions Cuřājōde na Crāōjbe
Rūād.

Crāōb řzaojļjm, to disperse, to
propagate, to delineate, to ex-
plain, enlarge upon; also to set
down a genealogical table of li-
neal descent; crāōbřzaojļe an
ťrojbřgēļ, the preaching of the
gospel.

Crāōbjņ, a bush; diminutive of
crāōjōb.

Crājōte, shod; *potius* crājōte;

vid. cṛūd.

Cráoyŕjn, a glutton.

Cráom, a branch; Lat. *ramus*; either the Latins threw off the c, or the Celts prefixed it.

Cráoy, excess, gluttony, revelling; Gr. *ακρασία, intemperantia.*

Cráoyac, a glutton, a debauchee, intemperant.

Cráoyán and cráoyánac, *idem.*

Cráoyfoṭarŕaj, a gargarism.

Cráoyŕlanab, gargling, or gargarising.

Cráoyoyne, a riotous spendthrift.

Cráoyól, drunkenness, or excessive drinking.

Crapað, a contraction; also to shrink, to contract; also to crush.

Craplúŕŕjm, to fetter, to bind.

Crarṑa, wrapped, contracted.

Craruyŕŕajl, the twilight; Lat. *crepusculum.*

Crar, the body; diminut. crarán and crarŕjn.

Crarŕab, a box, or small coffer; *vid. cṛúrŕab.*

Crarab, shaking.

Crarab, to shake; also to sprinkle.

Crararac, a plashy bog, scarce passable.

Crúrŕa, a pitcher, earthen pot, &c.; crúrŕa beðnarac, a pitcher of beer.

Crē, the Creed.

Crē, dust, earth, clay; crē na talman, the clay or dust of the earth.

Crē, the keel of a ship.

Crēab mace ŕjad, hart's-tongue; *adiantum nigrum.*

Crēacar, a vestry.

Crēac, a prey, booty, spoil; gen. crēŕc and crēŕce.

Crēac, an army, host, &c.; *potius crēac-ŕlúa.*

Crēac, a wave, a billow.

Crēac, blind.

Crēac, woe, ruin; mo crēac, my ruin.

Crēacab, a preying or plundering, a ruining.

Crēacabðjn, a robber, a plunderer, crēacðjn, *idem.*

Crēacð, a wound, a sore, a stripe; crēacða mŕc ðē, the wounds of the Son of God.

Crēacðarŕdeac, full of scars.

Crēacðlorŕac, full of scars or sores on the legs.

Crēacŕajm, to mark or stigmatize, to burn with a searing iron.

Crēad, or crēd, i. e. cá-ŕed, from cá, i. e. what, and ŕed, i. e. thing, Lat. *res*, what, why, wherefore, for what reason; like the Latin *quare*, and more literally like the Latin *qua re de*, or *de qua re*; Ir. *ca ŕed*; in the Wel. it is *pa reid*, which is of the same root, *p* and *c* being commutable with each other; *vid. coŕ supra.*

Crēada, clerkship, clergy.

Crēadaç, wounded.

Crēadal, religious, worshipping.

Crēadla, clergy.

Crēadmaŕl, faith.

Crēadnað, a chariot.

Crēarŕōŕ, powder, dust, earth.

Crēarŕac, rocky; also a cliff or crag, ar crēarŕac na haŕlle, upon the crag of the rock; crēarŕman, rocky.

Crēarŕnaŕŕjm, to tremble.

Crēarŕman, craggy, rocky, full of rocks or cliffs.

Crēarŕbteac, sacred, devout.

Crēam-nuaŕl, the noise of people carousing.

Crēan, a buying, or purchasing.

Crēan-ŕŕt, a market-place.

Crēanam, to consume.

Crēaoŕam, to wound or hurt.

Crēapað, contraction.

Crēapal, entangling; *vid. craplúŕŕjm.*

Crēaplaŕjm, to stop or stay, to hinder.

Crēanāð, a bending or crooken-
ing.

Crēanā, a retaining or withhold-
ing.

Crēar, or crjor, a girdle; *vid.*
crjor; Wel. *guregis*, and Cor.
grigis.

Crēar, to set or lay.

Crēar, narrow, strait; crēar-
cār, a narrow house; crēar-
mujr, an arm of the sea.

Crēar, a shrine.

Crēaram, to tire, to fatigue.

Crēarūgāð, a girding.

Crēat, the form or figure of a per-
son's complexion, or state of
body.

Crēat, a science; also knowledge,
judgment.

Crēata, earthen.

Crēatac, an hurdle of rods wat-
tled together.

Crētar, faithful, religious, holy,
consecrated.

Crēatar, a sanctuary, or shrine;
Wel. *krair*, a relic.

Crēatar, Creator.

Crēatarājt, a sanctuary.

Crēat, a swan.

Crēatað, a trembling.

Crēatar, to make one tremble,
to tremble.

Crēatān, a shaking, or quivering.

Crēatnājgjm, *idem quod* crēat-
nūgāð.

Crēatnūgāð, to make one tremble.

Crēatnac, a wilderness.

Crēatur, a creature.

Crēcðac, sinful.

Crēð, wherefore; crēð le, where-
with; *vid.* crēað.

Crēð, the ore of any metal; ex.
crēð-ūma, the ore of brass.

Crēð-ūma, the ore of brass.

Crējdeam, or crējdjom, faith, be-
lief; ann-γo Chņejdjom Catoj-
lyce ūbytalda, in the Catholic
and Apostolic faith.

Crējdjm, to believe, give credit to;

Lat. *credo*.

Crējdmeac, or crējdmeac, faith-
ful, believing; plur. crējdmejg
and crējdmeacajb.

Crējdte, believed.

Crējdteðjm, a creditor.

Crējd, a disease.

Crējdmeac, full of sores.

Crējdjm and crējnjm, to gnaw
or chew; crējdmejð crām, pick-
ing of bones.

Crējgjoç and crēazac, rocky, full
of rocks: Wel. *kreigiog*.

Crējnm, to gnaw, to chew.

Crējrneam, a scar.

Crējrm, a cup, madder, or pitcher.

Crējrmjñ, a little sieve.

Crēnnajgte, terrified.

Crēoðar, a rail, or sieve.

Crēoðarm, to seduce.

Crēřan, a girdle.

Crēřean, religious, pious.

Crēřeān, old earth, or clay.

Crēuðřa, *vid.* crēað, why, where-
fore.

Crj, the heart; *rectius* crjojð; Lat.
cor, cordis; *vid.* crjojð.

Crjac, *pro* crjteac, trembling;
crann crjac, or crjteac, the
aspen-tree.

Crjad, earth, clay; crjad lojre,
a potsherd; řojteac crjad,
earthen vessels.

Crjāð, earthen, made of clay. ✕

Crjad-luç, a mole.—*Pl.*

Crjadumje, a husbandman, a tiller.

Crjapac, rough.

Crjatar, a sieve; crjatar meala,
a honeycomb; Lat. *cribrum*.

Crjatanac, a wilderness.

Crjatanad, a sifting; Lat. *cribro*
-are.

Crjb, swiftness, haste, speed; řor
crjb, speedily; *vid. in voce* cejn-
nje *supra*.

Crjc, a land or country; *vid.*
crjoc.

Crjlyð, a buying, or purchasing.

Crjlyñ, a box, or small coffer.

Cr̃m̃t̃ẽnt̃, second milking.
Cr̃j̃ne and cr̃j̃neac̃d, rottenness or withering.

Cr̃j̃neam̃, clõc̃ na cr̃j̃neam̃na, corruptly for clõc̃ na cr̃j̃neam̃na, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the Iſa ſaſl. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.

Cr̃j̃neam̃, to fall.

Cr̃j̃nl̃j̃n, a writing-desk.

Cr̃j̃nm̃j̃ol, a wood-louse, a wall-louse.

Cr̃j̃nm̃, to bite.

Cr̃j̃r̃teac̃, fretting.

Cr̃j̃ob̃, a jest, a trifle.

Cr̃j̃oc̃, preferment; dō cūaj̃d̃ r̃ē a cr̃j̃c̃, he was preferred.

Cr̃j̃oc̃, an end or conclusion, a period; t̃j̃geac̃ cūm cr̃j̃c̃e, let it come to pass.

Cr̃j̃oc̃, a region, territory, or kingdom; for example,

Cr̃j̃oc̃ C̃aj̃ne, an ancient name of the baronies of Burren and Corcamruadh in the County of Clare, where Corc of the Ruderician race had been king before the birth of Christ, as we are assured by our genealogists.

Cr̃j̃oc̃ ō ſej̃dl̃j̃me, a territory in the County of Wexford, the estate of the O'Murphys.

Cr̃j̃oc̃ Cualan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.

Cr̃j̃oc̃ ſlaj̃nn, an ancient name of the province of South Munster, so called from ſlann C̃ãr̃nac̃, an ancient king of the same.

Cr̃j̃oc̃ na C̃ceadac̃, a territory in Meath, the ancient property of O'ſallam̃aj̃n, Eng. O'Fallon.

Cr̃j̃oc̃ C̃nōb̃ãd̃, also in Meath, the ancient lordship of O'Dũb̃aj̃n.

Cr̃j̃oc̃ ō Maj̃ng̃, a district in the Queen's County, the estate of the O'Coeluj̃r̃, i. e. the O'Keylys.

Cr̃j̃oc̃ ō M̃baj̃nce, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.

Cr̃j̃oc̃ ō M̃uj̃ze, a district in the Queen's County, the estate of the O'Coeluj̃r̃.

Cr̃j̃oc̃-caj̃nr̃b̃ne, otherwise called S̃j̃ol M̃uj̃nj̃eac̃, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.

Cr̃j̃oca R̃ōj̃r̃teac̃, the barony of Roch's Country, or Fermoy, so called in late ages; its former name being M̃ãz̃f̃ẽj̃ne.

Cr̃j̃oc̃ñaj̃z̃j̃m̃, to end, to finish, or accomplish; dō cr̃j̃oc̃ñaj̃d̃ r̃ē, he finished.

Cr̃j̃oc̃ñaj̃z̃te, finished, concluded.

Cr̃j̃odãr̃, a leech; *sanguisuga*; also a woodcock; *potius* cr̃ea-b̃ar̃.

Cr̃j̃ol, a chest or coffer. ✕

Cr̃j̃om̃t̃an, a fox.

Cr̃j̃om̃t̃ãñ, the name of several kings in Ireland.

Cr̃j̃ona, old, ancient; also prudent, sage; Gr. *κοινω*, *judico*, seems to bear an affinity to this word; cr̃j̃on laoc̃, corruptly said cr̃ann-laoc̃, an ancient or old man.

Cr̃j̃on, withered, dry, rotten; con-nad cr̃j̃on, rotten wood.

Cr̃j̃onaj̃m̃, to wither, or fade, to decay, also to be extinct; ex. nō cr̃j̃oñr̃ad̃ ũj̃le ac̃t̃ baj̃n-r̃lj̃oc̃d̃, cejn mōta Oōm̃nall, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); ñj̃ cr̃j̃oñr̃aj̃d̃ a d̃aj̃lle, its leaf will not fade.

Cr̃j̃oncan, a strife, a tumult.

Հիօնեանայմ, to strive or contend ;
a նսնայի ձօ հիօնեանաձարի յիօմ,
when they contended with me.

Հիօնմոն, a collection.

Հիօնոնա, wise, prudent, sage.

Հիօնոնած, wisdom, wit.

Հիօնոնլաճ, touchwood.

Հիօյ, a girdle, cingle, belt, or
girding-string ; Armor. *guris* ;
vid. քեայ, idem.

Հիօյրաճ, tight.

Հիօյրաճ and քիօյրայծ, written
sometimes for շիօյրաճ, embers.

Հիօյրծ, Christ, the Messiah, and
Saviour of mankind.

Հիօյրծ, swift, quick, nimble.

Հիօյրծ-աձարի, a godfather.

Հիօյրլաճ, a limit or border.

Հիօյրլաճ, a girding of the loins.

Հիօյրլայջիմ, to gird, to limit, or
determine ; ձօ հիօյրլայջի ըհ, he
girded.

Հիօյրլայջի՛ւ, girded.

Հիօյրտ, Christ, our Creator.

Հիօյրտալ, crystal ; Arm. *kristal*,
Gr. *χρυσταλλος*, Lat. *chrysal-*
lus.

Հիօյրտալամայլ, transparent.

Հիօյրտա, girded.

Հիօյրտամայլ, christian-like, hu-
mane.

Հիօյրտամլաճիւ, Christianity.

Հիօյրտուճ and քիօյրտայծ, a Chris-
tian ; քիօյրտայջի, *idem.*

Հիօյրտամայլ, earthen, made of clay.

Հիօյրտանաճ, trembling.

Հիօյրտոմածօյի, a potter.

Հիօյրտնսնաճ, fear, dread, horror.

Հիօյրտնսնաճիմ, to tremble.

Հիօյրտոմածայի, a potter.

Հիօյր-սեանալ, a swaddling band.

Հիօյրլոն, sinews.

Հիօյր, the back.

Հիյր, *aliter*, քիյօճ, a region or
country ; hence քիյրեաճ, is a
countryman ; and քօյջ-քիյրեաճ,
corrupted into քօյջիյաճ, is a
stranger, i. e. a province-man, or
one of another province.

Հիյր, or քիյօճ, a trembling, or
shaking ; քիյր-տալման, an earth-
quake.

Հիյր, and genit. քիյրեաճ, a fit of an
ague, the ague, a trembling ;
Welsh *kryd*, and Greek *κρα-*
δω.

Հիյր-ձեալծօյի, a potter.

Հիյրեաճ, shaking ; քիան քի-
յրեաճ, an aspen-tree.

Հիյր-եաղալ and քիյրեաղա, terror,
astonishment ; աջ քիյր-եաղա,
trembling.

Հիյր-եաղաճ, astonished, timorous.

Հիյր-ջալարի, the palsy ; յօ ըլանսյ-
ջեաձ ի յօյրա ձօյլլ ազար բա-
ւայս, քիյրի յի լուճ քիյր յա-
լարի ազար լայի, յի լուճ յաճա
տեյմե էյլ, &c., Jesus healed
the blind and lame, the deaf and
the paralytic, the lepers, and
those who were afflicted with all
sorts of disorders and sickness.

—Լեաթարի քիյրեաճ.

Հիյրիճ, cause of fear and horror.

Հիյրիճ, terrible, horrible.

Հիյրի, a drinking-cup.

Հիյրնեալ, a shower.

Հիյրի, sparkles of fire arising
from the clashing of weapons.

Հիյրալմանաճ, the hiccup.

Հիյրս, a wolf.

Հիօ, a hut or hovel ; քիօ շեաճ, a
goose-pen ; քիօ մու, a hog-sty ;
Wel. *kran-moc*, and Cor. *krou-*
moch ; also a fortress, or fortified
place.

Հիօ, death ; քիօ, an iron bar.

Հիօ, children.

Հիօ, the eye of a needle ; Gr. *κναι*,
the eye of a needle.

Հիօ, strait or narrow.

Հիօան, correction.

Հիօբ, a hand, a fist, a paw ; ձ քիօբ
ան մաջջամայն, out of the paw
of the bear ; pl. քիօբանա and
քիօբանայծ.

Հիօբ-քիյրաճայն, the herb crane's-
bill ; Lat. *geranium*.

Cnóbal, genital.
 Cnóbungajb, clusters.
 Cnocán, a remarkable hill of the country called Aojb fajlze, in the County of Kildare.
 Cnoc, saffron; Lat. *crocus*.
 Cnoc, red; Brit. *coch*.
 Cnoc, the gallows, or a cross to hang malefactors.
 Cnocad, grief, vexation.
 Cnocad, a hanging.
 Cnocajm, to hang, to crucify.
 Cnocar, a body.
 Cnocarib and cnócaribád, a bier; commonly called cnócar.
 Cnocdójr, a hangman.
 Cnocnúajb, the name of an idol amongst the old Irish.
 Cnoð, cattle, cows.
 Cnoð, a dowry, a wife's portion; hence colpa cnoð, a woman's portion in cattle.
 Cnoða, a slipper.
 Cnoða and cnoðacda, valiant, brave; also smart, terrible; as cat cnoða: it is pronounced cnóga.
 Cnoðact, valour, bravery.
 Cnoðajde, an heir.
 Cnoð-bojnn, a bunch of berries.
 Cnoðžuta, the hand-gout; *chiragra*.
 Cnoðmajn, the wrist.
 Cnožall, the crocodile.
 Cnožan, i. e. Rát Cnúacajn, called also Rejlž na Rjož, one of the regal houses of Connaught in the County of Roscommon.
 Cnožbeal, coral.
 Cnožde, hanged; cnočda, *idem*.
 Cnojcjon, a skin, a hide, or pelt; Arm. *crochen*; genit. cnojcene, and plur. cnojcejnn.
 Cnojde, the heart; do lažad a cnojde, his heart fainted; do bj a cnojde až luč, his bowels did yearn; Gr. *kardia*, and Metathesi, *cradia*; Lat. *corde*, abl. a *cor*, *cordis*.

Cnoždeact, a portion, or dowry; *vid.* cnoð; sometimes written cnóajdeact.
 Cnoždeamajl, hearty, generous.
 Cnoždean, a gallant, a lover, a sweetheart.
 Cnožde bñud, contrition.
 Cnoždeož, a mistress or sweetheart.
 Cnožljže an bájr, the extreme agonies of this life; also cnožljž, infirmity, and cnožljžceac, infirm.
 Cnojm, genit. of cnom, crooked.
 Cnojmγžjač, or cuajm-γžjač, a crooked target.
 Cnojnyc, a chronicle, an annal.
 Cnojnycjm, to colour, to paint; Gr. *χρῶνω*, *coloro*; cnoñajm, *idem*, from cnoñ, *qd. vide*.
 Cnojnycjm, to correct.
 Cnojy, a cross; also cnojye.
 Cnojyřžžjl, a cross-prayer, i. e. with hands stretched across.
 Cnojyljne, a diameter.
 Cnojy-řljže, a by-way, or road.
 Cnojte, shook; do cnojte mē, I shook; do cnojteadañ, they trembled.
 Cnojtte, waved, tossed; also sprinkled.
 Cno-loc, a place where malefactors are executed.
 Cnołojtm, to give a mortal wound.
 Cnołojtjžte, dangerously wounded.
 Cnom conajl, a plague; *vid.* conajl.
 Cnom, and genit. cnojm, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.
 Cnomad and cnomajm, to bow down, to bend; do cnom řjoj don jōdal, he bowed down to the idol; až cnomad, bowing or bending.
 Cnomán, a kite.
 Cnomán, the hip, or hip-bone.
 Cnomčnuac, a famous Irish idol.

✠ *Crom-leac*, an altar for heathenish worship, on which the Pagans offered sacrifices.

Cromuoz, *pro zom-uoz*, grey-eyed.

Crōn, a sign or mark.

Crōn, brown, dun-coloured, red; also swarthy.

✠ *Crōn*, time; *δρόνον*, want of time; Gr. *χρονος*, *tempus*.

Crōnaim and *crōnājīm*, to bewitch; also to blush for shame; *annyn nō crōnājī* *Deadan*, hereupon Peter blushed for shame.—*Leaban breac*.

Crōnān, the base in music; *crōnān lācāncān*, *cantus-basus*.

Crōnān, any dull note; also the buzzing of a fly or other insect.

Crōnnōz, a kind of basket, or hamper.

Crōnōz, a roundle or circle, and figuratively a castle, fortress, &c.

Crōntājīm, to loathe, to abhor, to detest.

✠ *Crōz*, a cross; also a let or hindrance.

Crōzac, streaked.

Crōzad and *crōzaim*, to cross, to hinder or debar a person from an action: *crōzaim ozt*, I forbid you.

Crōzad, a crossing, a stopping, or hindering.

Crōzanac, perverseness, peevishness.

Crōzanac, a kind of versification.

Crōzānta, froward, perverse.

Crōzōz, a small cross.

Crōzra, i. e. *crōz-rjan*, a cross-road, or a cross formed by the intersection of two roads.

Crōzta, prohibited.

✠ *Crōtac*, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

Crōtac, of the branch of Connor O'Brien, son of Mahon Maonmhuigh O'Brien, princes of Thomond in the fourteenth century. This descent of the O'Crottys is mentioned by Hugh Mac Curtain in his genealogical manuscript, wherein I perused it a few years since.

Crōtac and *crōtac-mara*, a curlew.

Crōtal, a cymbal.

Crōtal, the rind of a kernel.

Crōtall, a kernel.

Crōt, a form or shape; *cujr tū fejn an aiteanac crōta*, disguise thyself; its genit. is sometimes *crōjt* or *crujt*, as well as *crōta*.

Crōta, a cymbal.

Crōtad, a sprinkling; *do crōjt jē*, he sprinkled.

Crōtan, a bier; *vid. crōcārb*; also any vehicle.

Crū, blood, gore; Wel. *kray*.

Crūacān, a little town of Carbury in the west of Ireland, which hath a remarkable harbour or haven called Crook-haven.

Crūac, a rick, as of corn, hay, turf, &c.

Crūacān, a heaping.

Crūacān, as *Rat Crūacna*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.

Crūac-pādnaiz, the herb plantain; Lat. *plantago latifolia*.

Crūad, a stone.

Crūadajl, covetousness.

Crūad, hard, difficult, firm; hence signifies steel; *crūājō*, *idem*.

Crūadac, of or belonging to steel.

Crūadājł, hardship, distress, difficulty, stinginess.

Crūadālac, hard; also stingy, poor, also puzzling.

Crūad-cujnz, rigour, slavery.

Crūad-cujreac, difficult.

- Cnūāð-majnŕleac, stiff-necked, obstinate.
 Cnūāð-narŕta, entangled.
 Cnūāðōŕac, strict; ŕo cnūāðōŕac, strictly.
 Cnūāðōŕe, distress.
 Cnūaŕŕad, a strengthening.
 Cnūaŕŕd, steel.
 Cnūaŕŕdeað, hardening.
 Cnūaŕŕð-ceanŕal and cnūaŕŕðcean-ŕlajm, to tie fast, to bind.
 Cnūaŕŕŕe, hardened; aŕbaŕ cnūaŕŕŕe, hardened or kiln-dried corn.
 Cnūan, red.
 + Cnūar, hardness, rigour.
 Cnūb, a horse's hoof, or any cloven foot, as of a cow, sheep, &c.
 Cnūbað, to bend or make crooked.
 Cnūbān, a crab-fish.
 Cnūbŕojn, a flood-gate.
 Cnūb, *idem quod* cnūb, a horse's hoof; pl. cnūba.
 Cnūbaŕc, of a crimson colour.
 Cnūbŕjn na ŕaona, dwarf-mountain bramble.
 Cnūboŕ, a thrum, or thread in weaving.
 + Cnūca, a hook, or crook; cnūca ŕŕeāduŕŕe, a shepherd's crook.
 Cnūcac, a heap.
 Cnūð, a milking; aŕ cnūð na mbō, milking the kine.
 Cnūðajm, to milk.
 Cnūðat, a belt, or sword-girdle.
 Cnūŕeācta, or cnūŕdeācta, a crow.
 Cnūŕŕalac, hard or difficult.
 Cnūŕdeata, hard.
 Cnūŕdearŕ, of a scarlet colour.
 Cnūŕŕjn, a king's fisher.
 Cnūŕŕneacð, or cnūŕŕneacð, wheat.
 Cnūŕm, thunder.
 Cnūŕm ēadanac, whole, entire; also a down-looking person.
 Cnūŕmj, to thunder.
 Cnūŕmŕlŕnnēan, a bunch or gibbus on the back.
 Cnūŕmŕeap, a priest.

- Cnūjn, or cnūjnn, round, circular; Wel. *krum*.
 Cnūjnearad, a dizziness or giddiness.
 Cnūjnn, the globe of the earth, the world; *orbis terrarum*.
 Cnūjnnŕuŕad, an assembly, a congregation.
 Cnūjnnŕuŕad and cnūjnnŕŕŕm, to collect, to assemble, to gather together.
 Cnūjnnŕm, to wrangle.
 Cnūjnnŕoc, dew, mist, fog.
 Cnūjŕŕjn, a small pot or pitcher; as cnūjŕŕjn ola, a pitcher of oil.
 Cnūjŕŕe, music.
 Cnūjŕŕjn, a lamp.
 Cnūŕe, a harp, a crowd, or violin.
 Cnūŕe, a bunch on the back.
 Cnūŕeðŕ, a woman-crowder, or that plays on the violin.
 Cnūŕe, ingenuous, lively.
 Cnūŕe and -acð, prudence.
 Cnūŕeðcam, I shall mention or prove.
 Cnūŕejn ŕūajŕe, the old Irish name of the country of the Picts.
 Cnūŕŕneac; a Pict; corrupted from bŕŕŕneac, derived from bŕŕŕ; Lat. *pictus*, *variegatus*.—Vid. *Lhuyd. Archæol.* tit. 1. pag. 20. col. 3.
 Cnūŕŕneacð, wheat; Lat. *triticum*.
 Cnūŕŕnŕŕ, the Picts.
 Cnūŕŕjn, crook-backed.
 Cnūŕŕŕneac, crump-shouldered.
 Cnūŕŕŕe, a crowder, a harper.
 Cnūm, bowed, crooked; *vul.* cnom.
 Cnūma, half a quarter of a yard.
 Cnūmajm, to bow or bend, to worship.
 Cnūmān, the hip-bone.
 Cnūmān, a sort of hooked instrument used by surgeons.
 Cnūmānāŕŕe, a turner.
 Cnūm, a worm, a maggot.
 Cnūmāŕ, bloody, full of blood.
 Cnūm-ŕūŕleacð, sourness of look.

Cnūoz, need, necessity.
 Cnūpōtōz, a blood-pudding.
 Cnū-γζaojlead, the bloody flux.
 Cnutajne, a musician, harper, &c.
 Cnut, curds; Lat. *coagulum*.
 Cnut, a form or shape; also the countenance; η bur meaya a cēnut, worse in appearance; a cēnut colujm, in the form of a dove.
 Cnutājzjm, to prove, to aver, assert, or maintain; do cmutēz ajn ē, he proved the charge upon him; also to create; do cmutēz an Cjarna ne na bñja-
 tar amājn neam azur talam, the Lord by his word alone created heaven and earth.
 Cmutajzē, created; also proved or experienced.
 Cmutājzēōjn, the Creator.
 Cmutūzad, a proof; also the creation.
 Cnutlaed, a belt, a sword-girdle.
 Cū, anciently signified any dog; cū allajd, a wild dog, a wolf; cū mjl, or mjl cū, a greyhound; cū fjonna, a fur-dog, i. e. a moth or insect that gnaws clothes; commonly called léoman; but now the word cū is used to mean a greyhound only. Cū is like the Gr. κυων, *canis*, any dog; and in the pl. cujn, like the Gr. κυνες, Lat. *canes*. The Irish word cujnñ; a rabbit, is the diminutive of this word cu, Lat. *cuniculus*. Cu in the genit. makes con or cun. N. B. Plato in his Cratylus observes, that this Greek word κυνες, plur. and many others, such as πυρ, *fire*, Ir. ur, and ὕδωρ, *water*, Ir. dūr, were derived from the Phrygians, of whom Strabo, lib. 7, p. 540, says they were originally Thracians, and these were anciently of the Celtic nations.
 Cua, flesh, meat; cuamajzad, the

flesh-market or shambles.
 Cūa, a remarkable mountain in the barony of Burren and County of Clare.
 Cūabacán, a flesh-hook.
 Cuabmud, itch, leachery.
 Cuac, narrow.
 Cuacca and coca, empty.
 Cūac, the cuckoo.
 Cūac and cūacán, a bowl, a cup.
 Cūacac, curled or frizzled.
 Cūacajm, to fold or plait.
 Cuacán and cuácōz, a plait or fold.
 Cuac-γmann, a vehement snoring or snorting.
 Cuad, to tell or relate; cuad do báot, to tell a story to an insipid person.
 Cuázán, the hinder part of the head.
 Cuázján a bñeojl, a kernel in the flesh.
 Cuájō, do cuájō ye, he went; do cuáman, a γεac, we entered; do cuájō ye ar, he escaped.
 Cuájzne, a remarkable mountain in the County of Down; also a territory in the County of Louth, made famous by the romantic account of a general prey of cattle brought away from thence by Fergus, son of Royra Ruad, king of Ulster, aided by Mejdō Cmuacna, queen of Connaught, in spite of all the valour of Cūcullajn and the rest of the famed champions of the red branch.
 Cuajll and cuajlle, a stake or pole, cuájlleada cáoptujn, stakes of quick-beam.
 Cuajnd, a travelling or sojourning.
 Cuajnd, a visit; mōn cūajnd, the visitation of a prince or bishop.
 Cūajmzgead, a volume.
 Cūajmzgean, that wherein a thing is wrapped.
 Cūajmzjm, to roll, to wreath, to twist, or fold; also to wrap up.

Cūajyrzē, wreathed, wrapped up.
Cūajr, a circulation, also any circle; *ḡaorcuajr na fola*, the free circulation of the blood; *fa cuajr*, round about.

Cūajr, the country.

Cūal, a faggot.

Cūala, *do cūala mē*, I heard; *cja cūala*, who hath heard.

Cūalann, a territory now comprehended in the County of Wicklow; *vid. cμjoc cualan supra*.

Cūaljn, a bundle, a small faggot.

Cūallačd, followers or dependants, also a colony.

Cuallačda, a district in the County of Clare, the ancient patrimony of O'Dubzjn.

Cūallađe, a companion.

Cūallađeacđ, society.

Cuallay, an assembly.

Cūaman, fat, gross.

Cūamanzad, the flesh-market or shambles.

Cūan, a bay, a harbour, a haven; plur. *cūanta*; *cūan loca Zayman*, Wexford.

Cūan, *loc Cūan*, the ancient name of Strangford Bay, in the County of Anamagh in Ulster.

Cūanna, a hill.

Cūanna, handsome, neat, fine, elegant, or artful.

Cūan, crooked, perverse; Wel. *guyr*.

Cūan-cumajrz, a circular round, or tour.

Cūapan, a sock.

Cūapōga, brogues made of untanned leather.

Cūar, *vid. cūajrd*.

Cūarťajzjm, to seek out or search; *do cūarťajz tū mē*, thou hast searched me; *do cūarťajzēadaj na háonajdeada*, the shepherds sought out; also to surround, to encompass.

Cūarťuzad, a diligent search or inquiry.

Cūar, a cave, the hollow of a tree, a hollow place in the ground, a cavity in a rock or in any other thing.

Cūar, *ad cūar*, it was told.

Cūarac, hollow, full of holes or pits.

Cūaracđac, or *cuyacđac*, a coughing, cough.

Cūarān, a hole, or cavity; dim. of *cūar*.

Cūaujrne, worm-eaten nuts.

Cubet, joking, sporting, or ridiculing.

Cubacajl, a bed-chamber; Lat. *cu-biculum*.

Cubad and cubat, a cubit. X

Cubajd, decent, becoming; *đaj mo cubajd*, upon my honour.

Cubajr, an oath; *ťuz a cubajr je na cōmal*, he took his oath he would perform it. *Vid. Tighern. Annal*.

Cubal, apparel, raiment, vesture; particularly a religious habit.

Cūbar, froth, foam; *man an cūbar an an uyrze*, like the foam on the water.

Cūbar, a tree.

Cuca, to them: pronounced *cūzta*.

Cucaman, a cucumber.

Cucclajde, a narrow way.

Cučt, a colour, a kind, an image, or sort.

Cučťajd, a maker, former, &c.

Cučťajr, a kitchen.

Cuclajde, a residence, habitation, &c.

Cucullajn, the proper name of a famous hero of the Royal Ruderician race of Ulster, whose death is referred to the second year of the Christian era in the Annals of Clonmacnois, called Chronicon Scotorum; he was captain of the renowned band of champions styled *Cupajde na Cpaojbe Ruad*, i. e. the heroes of the red branch.—*Vid. conmaol and cu-*

ajlžne supra.

Cudaſm, or cađam, to fall; Lat. *cado.*

Cudaſmeařađ, the falling sickness.

Cudał, bad, wicked, naughty.

Cudał, cudał an *tylějbe*, an eruption on the side of a mountain; also a fault in hair, when split and withered.

Cudamać, frail, corruptible.

Cudařman, the common people; hence

Cudařmanta, or codařmanta; as *dujne codařmanta*, a rustic, or unpolished man.

Cudařun, a sort of cap or hood.

Cuđ, or cuť, a head.

Cuđnođ, haste, speed, expedition.

Cuđoż, or cođoż, the fish called haddock.

Cuđnama, complete, regular, even, just.

Cuđ-řaotě, an apoplexy.

Cuřař, a cypress-tree.

Cuřnoż, the same.

Cuřađřa, or cūřađřa, to you, unto you.

Cuřađća, or cūca, unto them; and *cuzujn*, unto us.

+Cujb, a cup.

*Cujb, a greyhound; Angl. *cub.*

Cujbeřř, so much.

Cujbet, fraud or cheat.

Cujbneac and *cujbřijže*, bonds; *cujbřijže būř ccujnže*, the bonds of your yoke.

Cujbřijžjm, to fetter, or put in irons.

Cujbřijžće, bound, fettered.

Cujce, until; *cujce řo*, i. e. *řo nujže řo*, till the present time.

Cujđ, a part, share, or portion; a *řě řjn ár ccujđne*, this is our share; an *cujđ řořjn*, the east part; gen. *coda*, plur. *cotćana*.

Cujđ, a supper.

Cujdařun, a cowl or hood.

Cujdeaćđ and *cujdeaćda*, or *cujdeaććajn*, a company, troop, so-

ciety, &c.

Cujdeaćđajžjm, to accompany, to attend.

Cujdeađ, help, aid, assistance, succour: sometimes written *cujdea-žāđ*; gen. *cujđđ*.

Cujdeamařl, *dujne cujdeamařl*, an intruder.

Cujdeamařl, meet, decent, proper.

Cujđamałacđ, decency, meetness.

Cujđbeacđ, decency.

Cujđbeacđac, parted, severed.

Cujđijž, bean *cujđijže*, a midwife; *vid. cujdeađ*.

Cujđijžjm, to help, to succour, to aid, or assist.

Cujđijžćeac, an assistant or helper.

Cujđmeađ, a scoff, a jeer, or flout; also a scorning, ridicule, or derision.

Cūjž, five.

Cūjžeacđ, the fifth. *

Cūjže, or cōjže, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called *cūjž cōjže*, or *cūjže na hějřjon*.

Cujže, or cūjže, therefore; *cūjže řo*, for this purpose; *cūjže* and *uajđ*, to and fro; *cujže řjon*, unto him.

Cujžéal, a distaff.

Cujł, a fly.

Cujł, a couch, a corner, a closet; also any private place; a *ccujł*, in a private place or closet; *Cujł Raćan*, Coleraine, a town in the County of Antrim, i. e. Ferny Corner.

Cujł, bad, wicked, prohibited; *cujłba cujł*, prohibited incest; *vid. col.*

Cujłc, a reed.

Cujłće, any clothes.

Cujłćeac, a cloth, veil, or hood.

Cujłćeac, a steeple; *cujłćeac clūana-ūma*, Cloyne steeple.—

This word is a corruption of *cloz-teac*.

Cūlceann, the noddle.

Cūlbuð, a beetle.

Cūleac, party-coloured.

Cūleán, a whelp, a kitling.

Cūleann, the holly-tree; Wel. *kehyn*.

Cūleayz, a jade.

Cūleayz, a horse.

Cūleat, *vid.* *cujreat*.

Cūleoz, a gnat, a little insect.

Cūljreál, vile, little worth.

Cūlléar, a quarry.

Cūlle, a quill.

Cūlle, black cloth.

Cūlleayza or *cūljayza*, *fleayza* *cūll*, hazel rods or twigs.

Cūlmjonnūzad, abjuration.

Cūlrean, the quilt or tick of a bed.

Cūljreōmra, a bed-chamber.

Cūljrnnteay, delay, negligence.

Cūlt, a bed-tick; also a bed; Lat. *culcita*. This word being found in Clery's vocabulary of old Irish words, shows it to be Celtic, and the origin of the Anglo-Saxon word *quilt*.

Cūlteac, a bake-house.

Cūjm, entertainment; *cujm*, from *com*, *ra na cūjm*, under his cover.

Cujme, hardness.

Cujmzead, a narrative, a relation, or story.

Cūjmne, memory, remembrance.

Cūjmne, a memorial, a record.

Cūjmneac, mindful.

Cūjmnjzjm, to remember.

Cūjmnjzteoju, a recorder, a chronicler, or remembrancer.

Cūjmnjužad, a memorial.

Cūjmnean, a share or portion; *reaēt nacra mo cūjmnean ro*, seven acres are my proportion.

Cūjmnean, a messing or eating together; *a tā rē am cūjmnean*, he messes with me.

Cūjmjn, a little coffer or chest.

Cūjmjn, cummin seed.

Cūjmjn, and plur. *cūjmjnjze*, a commonage, or tract of ground, the property of which belongs to no one in particular, but to an entire village or town in general. In France it is called *les communes*.

Cūjmlead, to intermeddle, or tamper with; *an te cūjmljoz*, he that intermeddles.

Cūjmne, protection.

Cujn, when.

Cujnad, mourning; *vid.* *caojne*.

Cūmanz, strait, close, narrow.

Cūneay, *rectius* *cūjneay*, rest, silence, quietness, a calm.

Cūjneōcrao, ye shall keep.

Cūjneoz, or *cujnnēoz*, a churn, also a can; Wel. *kynnog*.

Cujnz, a yoke, a band, a duty, or an obligation; *a cūjnz pōrda*, his bands of matrimony, *a cūjnz cūābad*, his religious vows.

Cujnz, a yoke; *cujnz pōrda*, the yoke of marriage.

Cujnze, a solicitation, an entreaty; hence *aēcujnze*, a repeated entreaty or request.

Cujnzjm, to desire, solicit, require, or demand; *njz lejte-Cujnn do cūjnzeay*, Cain, the king of *leat-Cujnn*, demands his tribute.

Cūjnz-ceanzal, *subjugium*.

Cujnzōjz, they used to keep or retain.

Cujnzjz, a request or petition.

Cujnzju, a yoke of cattle; as *cujnzju dam*, a yoke of oxen; *cujnzjueac*, *idem*.

Cujnzju, a pair or couple; *cujnzju capal*, a couple of horses.

Cujnzjueac, a cart or waggon of two or more beasts yoked together; as *cujnzjueac dam*, *cujnzjueac capul*.

Cujnjcēar, a coney-burrow.

Cujnjǵjm, to assuage, to mitigate.

+ Cujnjn, a coney, a rabbit; *vid. cū.*

Cujnn, the genit. of conn, the name of a king in Ireland; *Lat. quintus.*

+ Cujnne, a corner, an angle; *Lat. cuneus, Gall. coin, and Gr. γο-via*; hence the English word *coins* or *quines* in architecture; *cujnne* is also a border, and so is *coin* in French and English; hence the English word *coin*, mint-money, because it is marked or inscribed on its borders.

Cujnʒeal, a face or countenance.

Cujntoncujð ʒē, he will render, return, or recompense.

Cujp, foam, froth.

Cujnbeac̃ta, birds'-claws.

Cujnc, a knife.

Cujnc, from conc, a whittle, or swathe.

Cujncne, or Mãcaʒne Cujncne, a territory in Westmeath, now the barony of Kilkenny-west, was anciently the lordship of O'Tol-lanʒ.

Cujnd, or cūjnt, a court.

Cujnd, a trade; *vid. ceand.*

Cujne, a chaldron.

Cujne, a throng or multitude, a troop or company; *bað cuʒne deánma deʒnjm*, a troop that achieved good actions.

Cujneat, the knave in cards; *cujneat aʒur cʒonáʒ ʒpējnjot, tʒjoc, muʒlljot, aʒur haʒta, na mǵa aʒ fēaʒn fan jmjnt, id est*, the knave and five of spades, of clubs, of diamonds, and of hearts, are the best trumps in the game of cards.

Cujnjʒjm, to tire, to fatigue.

Cujnjm, to put or set, to sow or plant, to send, to invite; *lũcð cuʒnjǵ, guests; ná cuʒnead an nʒð ʒʒo onʒt*, let not this thing displease thee; *cujnjm aʒ ec̃ul*, to cancel or annul; *cujnjm mo*

leába aʒ ʒnám, I make my bed to swim; *cujnjm ʒǵlʒte beac̃ta*, no ʒlǵante, to greet or salute; *jnpjðe*, to beseech; *d̃ũalãc̃*, to impose; *aʒ t̃ũaʒaʒdal*, to hire; *cujn onʒ do b̃neac̃áʒn*, put on your plaid.

Cujnjn, a small chaldron, a pot, a can, &c.; *dim. of cuʒne.*

Cujnm, a kind of beer or ale amongst the old Irish; in the vulgar Greek *κορυμ* signified a kind of beer or ale; and *curmi* in Latin is ale or beer, as is also the Welsh *kuru*; hence *cujnm* signifies a feast, banquet, or drinking-bout; *ʒãcað d̃ol mo c̃uʒjme*, I will go to drink.

Cujnpe, wicked, impious, corrupt; *duʒne cuʒnpe, homo corruptus*; *cujnpẽeac, idem.*

Cujnpeac̃t, wickedness, corruption; *clann na cuʒnpeac̃ta, filii corruptionis.*

Cujnt and cuʒnteōʒ, an apple-tree, a wilding.

Cūjnt, a court or palace.

Cūjnteamaʒl, complaisant, courteous.

Cujnteō̃cað, c̃nēð ʒá cuʒnteō̃cað, why should he reward?

Cujnteōʒ, a kind of cup.

Cujuteōʒ, *vid. cujnt.*

Cujntʒn, an eunuch.

Cūʒʒ, a matter, a thing, a cause, a motive.

Cujʒcle, a private or secret affair.

Cujʒean, a crime.

Cujʒle, corrupted from *cujʒle*; *Lat. pulsus*, a vein, also the pulse; *cujʒle abeac̃*, liverwort; plur. *cujʒleana* and *cujʒlʒb̃.*

Cujʒleac̃ and cuʒʒleac̃, full of veins.

Cujʒleaz, a lancet.

Cujʒleán, or rather cuʒʒleán, a castle; is more properly written *caʒʒjolán*, an augmentative of *caʒʒjol*, a word compounded of

caŕ, a house in old Irish; Lat., Ital., and Hispan., *casa*, and *jol*, or *aojl*, lime; so that caŕjŕol signifies a building of stone and lime-mortar, whence the house or court of the kings of Cashel was called Caŕjŕol, at least as early as St. Patrick's time, as we see in the acts of his life; a fact which, besides many others, proves that the old Irish knew and practised the art of building with stone and lime-mortar long before they were visited by the English adventurers, contrary to the erroneous assertion of some English and Anglo-Hibernian writers. The old and strong castle of Castlelyons, in the County of Cork, was built with most excellent cement of lime-mortar by Cuslean O'Uačáŕn, A. D. 1010, as appeared by an inscription on a marble chimney-piece, when the Earl of Barrymore was repairing it about the year 1722. In my old copy of the Annals of Tighernach and his Continuator, I find mention of several castles in different parts of Ireland long before the arrival of the English, who adventured with the king of Leinster; and of several other different castles in my copy of the Annals of Innisfallen; wherein, at the year 1124, I find mention of three castles built by the people of Connaught, one at Galway, another at Dunleodh, and a third at Cuilmaol. At the year 1137 it is mentioned in Tighernach's Continuator, that the people of Teabčŕa, or Tefŕia, in Westmeath, plundered the castles of Loch-cairigin, which had been built a long time before; and that in the year 1155 Roderick O'Connor, king of

Connaught, destroyed an old and strong castle at a place called Cuŕl-čŕáč, which cost him the lives of a great number of his men; a clear proof that the castle was ancient and strong, from its cement having had time enough to consolidate with the stone: and finally, that in the year 1164 the same Roderick O'Connor built a large and strong castle at Tuam dá čŕá-laŕn, i. e. the city of Tuam. But from the description Giraldus Cambrensis (*Itiner. Camb.* l. 1. c. 12.) gives of the castle of Pembroke, built, as he says, with rods or twigs lined about with sods of earth, "*ex virgis et cespite tenui*," by Arnulphus de Montgomery, son of the great Earl of Shropshire, and son-in-law to Mortoghmore O'Brien, king of Ireland, as appears by his letter to St. Anselm of Canterbury, (*vid. Syllog. Epist. Hiber.* p. 93,) by this description, I say, it would seem to appear that the English themselves knew nothing of the art of building with stone and mortar, since so great and opulent a man as Arnulphus did not put it in practice with regard to his castle of Pembroke, which was the more necessary, as he designed it for the preservation of the conquest he had made of the County of Pembroke; an event not long preceding the time of the expedition of the English adventurers into Ireland, since Gerald, surnamed Windsor, who was the father of Maurice Fitzgerald, one of the earliest of those adventurers, was the person whom this Arnulphus of Montgomery first appointed as keeper of his new-built castle of Pembroke.

And as to the old Britons, so far were they ignorant of the art of building stone-work that when Ninian, who converted the southern Picts, built his church of stone and lime-mortar, they called it *Candida Casa*, or white house, being the first structure of the kind, as Beda observes, that was seen in Britain.

Cujrleanac, i. e. *ƿeadanac*, a piper.

Cujrne, ice, frost.

Cujrneamajl, frosty.

Cujrnjgjm, to freeze, to congeal.

Cujrnjgte, congealed, frozen.

Cujron, wise, prudent.

Cujrte, a couch.

Cujt, the head.

Cujte, sound, healthy, well.

Cujteac, recompensing, or requiring a good or bad office as it deserves; *tajm cujteac lejɣ*, I am up with him.

Cujteac, a denial.

Cujteocad, a requital; and *cujteam*, the same.

Cujt-bejɣt, or rather *cajt-bejɣt*, an helmet, or head-piece; also a hat or bonnet.

Cujte, a trench; a *lan cujte*, in the midst of a pit; *cujte caɣlee*, a lime-stone pit, a chalk-pit; also any deep moist place.

Cujteac, foam, froth; also rage, fury; *lan do cujtjg*, full of rage and fury; *cutac*, *idem*; *amajl do ɣaɔɣad Dōmnall O'Chujte na ɣeōgan*, as Daniel was delivered from the fury of lions.—*L. B.*

Cujtjgjm, to requite, to recompense; *cujtlocajd ɣē ɣjn*, he shall requite us.

Cūl, custody; also a guard, protection, defence.

* *Cūl*, the back part of any thing; *cūl-donay*, a back-door; *cūl-ɣgejne*, the back of a knife; *an ccūl*, off, back, away; *ɣā cūl*,

backwards.

Cūl, a chariot, a coach, or waggon; *do tneɣɣ a cūla*, his coach failed.

Culajd, or *cūl-ēadaç*, apparel, a suit of clothes, habit, &c.; *ɣeom-na culajd*, the vestry.

Culam, to thrust or push back.

Culantay, bashfulness.

Culamajɣ, cucumbers.

Culb, an artist.

Cūlboc and *bocɣabari*, a wether-goat, a buck.

Cūlcajɣm, to slander, or backbite.

Cūlcajɣt calumny, backbiting.

Cūlcajɣteōjɣ, a backbiter, a slanderer.

Cūl-çojmējɣ, a guard.

Cūlɣajɣm, to recall.

Culla, a hood, a cowl.

Cullaç, a boar; *ɣjad-cullaç*, a wild boar.

Culljɣ, holly; *vid. cujleann*; *culljɣ-tɣajɣ*, eringo, or sea-holly, a plant.

Cullōjd and *cullojde*, a great noise, or rattling.

Cullōjdeac, noisy, brawling, quarrelsome.

Culmajɣe, a wheelwright.

Cūlōɣ, one that rides behind another.

Cūlpoc, a he-goat, a buck.

Cūlɣadaɣcaç, circumspect.

Cūltajdeac, preposterous.

Cūltajɣnɣjm, to retract.

Culūjɣeac, apparel.

Cūm, the middle or waist; the body or trunk of an animal; *vid. com.*

Cum, a fight, a combat, a duel, or battle.

Cum, answers to the English particles *to* and *for*; as *cum ɣlējbe*, to a mountain; *cum bejɣt*, to be; *cum būɣ mbeata*, for your sustenance; *da cum*, in order to; *do cum caɣa*, in order to fight.

Cuma, *aɣ cuma ljom*, it is indiffe-

rent to me, I care not.

Cuma, a model, form, or pattern.

Cumac, a breach or derout; cumac cojtéjonn, a general derout.

Cumačda, a command.

Cumač, or cammač, crookedness.

Cumačam, a fashioner, framer, a statuary; also a liar.

Cumajl, do cumajl ré le jmeal a éudaǵǵe, he touched the border or hem of his garment.

Cumajlm, to touch; also to rub off, or wipe.

Cumajlt, wiping; az cumajlt a deōna, wiping his tears.

Cumajneac, or cumaōjneac, communion.

+Cumajrc, a mixture.

-Cumajrcjm, to mix, blend, or mingle.

Cumajrcē, mingled, compounded.

Crmal, a forfeit consisting of three cows; *vid. O'Flahert.* p. 296; it may signify the price of three cows, as tuǵ mé tǵj cumajl aǵj, it cost me nine cows.

Cumajm, to shape, to form; do cūm ré, he shaped; cumajǵ do tēanga cealz, thy tongue frameth deceit.

Cumann, do cumann ré, he dealt.

-Cumann, common; also mutual friendship.

Cumaōjn fellowship, communion; also an obligation.

Cumari, a valley; also the bed of large rivers, or of a narrow sea; whence the sea between Ireland and the Pictish country in North Britain was called Vallis Scythica; hence

Cumari, na tǵj nuǵǵe, is the Irish name of the valley wherein the three rivers, Suir, Nore, and Barow, or rather Mearow, meet below Waterford, and form the harbour of that city.

Cū-maria, literally signifies a sea-hound. This word has been the

proper name of several great men of the old Irish nation; it makes Con-maria in the genitive case, as Mac con-maria, the son of Cūmaria. The family name of the princely tribe of Dalcassians, called Mac na maria, is but an abusive pronunciation of the words Mac con-maria, i. e. the son of Cūmaria, one of their ancestors, descended from Conal Eac-luač, the fifth direct descendant from Cormac Caſſ, (from whom the Dalcassian race,) king of Munster and Leinster in the third century. The present chiefs of this noble family are John Macnamara, Esq. and Daniel Macnamara, Esq., both of the County of Clare. Counsellor Macnamara of London, a lawyer of particular distinction, is the eldest son of the now-mentioned Daniel Macnamara, Esq. The brave Admiral Macnamara, who died at Rochfort soon after the beginning of the last war, belonged to one of the chief branches of this ancient family. The chiefs of the Macnamaras were hereditary lords marshal of the kings of Thomond of the O'Brien race, and were charged with the function of proclaiming every new king on the day of his inauguration. — *Vid. Caſſnejm.* Their ancient estate was the large territory called Tǵuā cēad Ib Caſſjn, now one of the baronies of the County of Clare.

Cumariajcc, derived from cumari, a valley; are a people living in a country full of valleys and hills. Thus the O'Briens of Cumariac, in the County of Waterford, were called Cumariajcc, as they inhabited the valleys between Dungarvin and the river Suir. N. B. Hence also the old Bri-

tons of Cumberland, whose language Mr. Lhuyd (Archæol. p. 226) remarks to have carried the closest affinity with the Irish of all the other British dialects, called themselves *Cumbri*, i. e. *Cumeri*, as Camden observes in his *Cumberland*, doubtless because their country consisted all of valleys and hills; and for the same reason the Britons of Wales were called by that name, whose original meaning and derivation they have utterly forgot, as they did that of several other words still in use amongst them, whose signification, as Mr. Lhuyd remarks in the Welsh preface to his *Archæologia*, is to be found in the Irish language alone: the deriving of the appellation of *Cumbri*, or *Cambri*, from the Gomarians, or from the Cimbri, seems to be but a modern and chimerical notion.

Cumayḡajm, to mix, to mingle or join, to incorporate.

Cumay, strength, power; *ḡeay cumay*, a strong man; also a wealthy, powerful man.

Cumāyāc, strong, powerful.

✱ *Cumayḡ*, a mixture, *id est cōm-meayḡ*; hence *cumayḡajm*, to mingle or mix together.

Cūma, mourning, sorrow, grief, lamentation.

Cūma, a bribe, a reward, or condition.

Cūmac, strait, narrow.

✱ *Cumācḡ*, power, strength, ability.

Cumācḡac, mighty, powerful, puissant; compar. *cumācḡājḡe*.

Cūmadac, sorrowful, sad.

Cūmajḡ and *cūmajḡ*, narrow; Wel. *cyring*.

Cūmajḡe, narrowness.

✱ *Cūmajḡjm*, to straiten, to make narrow.

Cūmaj, a selvaḡe; *vid. cūmaj*.

Cūmal, a handmaid, a bond-woman.

Cūmal, obedience, subjection, &c. ✱

Cūmalḡa, of or belonging to a servant.

Cūmajḡ, power, strength.

Cūmdac, defence, protection.

Cūmdac, a veil or covering; *cūmdac leapḡa*, bed-clothes; *cūmdac oḡr*, a golden cover.

Cūmdac, the cover of a book; as appears by the following inscription on a silver cross upon the cover of a very old manuscript of the four Gospels in Latin, written in Irish characters by St. Columb Cille, an. 500; the inscription runs thus: *ḡayt acay bendact Cholujmb Chjlle do fland Mac Mael-ḡecnaḡl do ḡyḡ Eḡenn lay andeḡnad a Cūmdac ḡo*; i. e. *Oratio et benedictio S. Columbæ Cille sit Hanno filio Malachiæ Regi Hiberniæ qui hoc operimentum fieri fecit*. Concerning this inscription Mr. O'Flaherty made the following note, which I have seen in his own hand-writing, on page 434 of that inestimable manuscript: "Flannus hic Rex Hiberniæ decessit 8vo. kalendas Maii die Sabati, ut in MS. Codice Hibernico, quod Chronicon Scotorum dicitur, adnotatur anno Æræ Christianæ vulgaris 916, liber autem hic scriptus est manu ipsius S. Columbæ Kille per spatium dierum duodecim anno Domini 500, et postea subjungitur, hanc inscriptionem interpretatus est Rod. O'Flaherty 19^o. Junii, 1677."

Cūmdacḡa, fenced, guarded; *do cūmdajḡ ḡe na caḡnaḡa uḡle*, he fenced or protected the cities.

Cūmdajḡjm, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.

Cūmgač, straitness, distress; cūm-
anžnač, *idem*.

Cūmlajm, to rub or scrape, to wear.

Cūmna, fragrant, sweet; bola cūm-
na, a sweet smell.

Cūmnož, a sweet apple-tree.

Cūmyžal, a stirring about, or mov-
ing.

Cūmyžata, moved, stirred, pro-
voked.

Cūmyžūgač, marching or journey-
ing.

Cūmtač, bribery.

Cūmul, or cūmal, a handmaid.

Cūmta, shaped or formed; deaž
cūmta, well-shaped; also a man-
ner or fashion.

Cumay, power, ability.

Cumayac, able, capable, active,
strong.

✕ Cummyž, a mixture or compound
in physic; Lat. *commixtio*; it is
the opposite of eānda, a simple.

Cun, a body.

Cunablač, a filthy carcass, i. e.
ablač cun, a carrion left to dogs.

Cunabajneay, slothfulness.

Cūnganta, lučd cūnganta, helpers,
assistants.

Cunžay and cunžay, a co-opera-
ting.

Cūnžnam, help, succour, aid.

Cunžjn, a couple; *vid. cunjžjn*.

Cunna, friendship.

Cunnajne, do cunnajne mē, I saw.

Cunnantac, betrothed; from cun-
na, a pact or agreement.

Cunnla, modest.

Cūnnab, a covenant.

Cūnnatač, agreed upon.

Cūntabajnt, doubt, danger; žan
cūntabajnt, without question.

✕ Cūntay, account; njl cūntay ažam
ažn, I have no account of it, I
know nothing of the matter, also
an account in dealing.

✕ Cupa and cupan, a cup.

Cupan, conception.

Cūpla, a pair or couple, twins. ✕

Cuŋ, weariness, fatigue, also care; ✕
Lat. *cura*; hence cuŋta, tired,
weary.

Cuŋ, difficult.

Cuŋac, a bog or marsh; cuŋac
mōna, a turf-bog.

Cuŋac, a body.

Cuŋac, a coracle, a kind of small
boat.

Cuŋačān, a skiff, a small boat.

Cuŋab, an obstacle; nā cuŋn cu-
nad an xpxonad Oe, oppose no
obstacle to the spirit of God.

Cuŋab, a champion, a warrior;
plur. cuŋajde and cuŋajdb.

Cuŋajde na cŋaojbe nūab, i. e.
the heroes of the red branch,
were a band of brave warriors in
the service of Concūban Mac
Neayra, king of Ulster, said to
have reigned before and after
the birth of Christ; *vid. Cūcu-
lajn, supra*.

Cuŋajžean, a can, a mug, a tan-
kard; *vid. cuŋjn*.

Cuŋajžean, cheese-runnet.

Cuŋam, a charge or command, care;
bjōd a cūnam opt, let the charge
of it be on you; ŋeay cūnajm,
a man of charge.

Cūnamac, careful, solicitous, busy.

Cūnamay, care, diligence.

Cuŋata, courageous.

Cuŋbjreac, an addition.

Cuŋcaj, flags, or bulrush.

Cuŋcaj, hair.

Cūmmac, or Coŋmac, surnamed
Muŋž-teamna, ancestor of the
Mac Carthys, was king of Des-
mond from the year 1124, after
the death of his uncle Thady,
(elder brother of his father, from
whom the Mac Auliffes,) to the
year 1138, when he was treache-
rously killed, according to the
Annals of Innisfallen, by Der-
mod Sugoch O'Connor Kerry, at
the instigation of Tuŋlož O'ŋj-

en, younger brother of Concubair O'bhren na Catanaic, who was supreme king of all Munster and Leinster at the same time. In an old valuable manuscript of the four Gospels in Latin, written in Irish characters, first belonging to the king's library at Paris, (where Pere Simon ignorantly judged it written in the Saxon character,) but now to be seen in the British Museum at London, the following marginal remark in old Irish is found at the end of the Gospel of St. Matthew, p. 60: *yr mōr in znm Cormac Mac Cártaig do marbad O'Thondealbaic O'bhrajn, i. e. "the killing of Cormac Mac Carthy by Turlogh O'Brien is a very surprising act."* At the end of the book appears the following Irish Note: "*O'Ráid do Mael-brígte O'Mael-uainz qui scripsit hunc librum in Anomac yr an bjaín no marbad Cormac Mac Cártaig Rí-Éarcor Muman. A ráid reo ríor na Ríogha an Éneann ran aymyn ro; i. e. Muir ceartaic Mac Néil an Uluc; Cu-ullad Mac Concubair nī Ullad; Munca ua Maeléacluinnd nī Mjde; Ojarmajd Mac Munca nī Lajzean; Concubair O'bhrajn nīz Muman; Tordealbaic O'Concubair nīz Conact; Zjolla Mac Ljag Mac Rúgnjz a ccomorbur Patraiz; i. e. Pray for Mael-brígte ua Mael-uainz, who wrote this book at Armagh in the year that Cormac Mac Carty, the Royal Bishop of Munster, hath been killed. The following personages are kings in Ireland at this same time, i. e. Morrož Mac Néil, king of Uluc, or Ulidia; cū Ullad Mac Concubair, king of Ulster; Morrož*

ua Maeléaclajm, king of Meath; Ojarmajd Mac Munca, king of Leinster; Concubair O'bhren, king of Munster; Torloz O'Concubair, king of Connaught; and Zjolla Mac Ljag Mac Rúgnjz, successor of St. Patrick at Armagh." It is to be noted, that this writer had no other foundation for styling Cormac *Royal Bishop of Munster* than because he had repaired the cathedral church of Cashel and two churches at Lismore, and was otherwise reputed a man of a pious and holy life, which is the character St. Bernard gives of him in his book *De Vita S. Malachiae*, according to Malachy's reports to him concerning Cormac, to whom he was doctor and director during his retreat at Lismore, after his dethronement by the faction of his brother Donogh. By virtue of these marginal remarks of the writer of that inestimable manuscript I have been enabled to furnish the keepers and overseers of the British Museum with a note, whereby the antiquity of that manuscript is ascertained, and fixed at the year 1138. This Cormac Mac Cártaig was deposed by his younger brother Donož, assisted by Turlogh O'Connor, king of Connaught, an. 1127, and shut up in a monastery at Lismore; but before the end of the same year he was restored to the crown of Desmond by Concubair O'bhren, and Donož was exiled to Connaught.—*Vid. Annal. Innisfallen, ad an. 1127.* This fact of Cormac being restored by Concubair O'bhren is mentioned by St. Bernard in *Vita Malachiae*, chap. 3. But the particular reason of the surprise of

Maelbríjgē at the act of Turloḡ O'bhryen towards Cormac Carty, was because he was Cormac's son-in-law and his gossip, besides his having been bred up from his earliest days at Cormac's court, according to the friendly custom of the Irish princes, who often educated each other's children for riveting mutual confidence and good harmony. The fact of these several ties of friendship between Turloḡ and Cormac, is attested in the Annals of Innisfallen at the year 1138, where it is said that Turloḡ was Clámajr, Caim-djor-Chryort, and Altrom of Cormac Mac Carty, i. e. his son-in-law, his gossip, and his foster-child. The Chronicon Scotorum and the Continuator of Tighernach attribute the fact to Turloḡ alone, without any mention of O'Connor Kerry; but the authors of the Annals of Innisfallen are more to be credited as they wrote in the very centre of Kerry.

Cupr, a cup; *vid.* corpr.

+ Cupr, a corner, an end; *zup* an ccupr eisle don talam, unto the other end of the earth; also a site or situation.

Cupr, a pit.

— Cuprac, a bog or fen; *mōjn* is drier ground than what they call cuprac.

Cuprel, plain, manifest.

Cuprḡalan, a bucket.

Cuprta, weary, tired, fatigued.

+ Cupra, a course or manner, a row, rank, or order; *ceḡre* cūpra, four courses.

Cupracad, a curse or malediction;

do maḡ cupracad forrta, he cursed them.

Cupron, a learned man.

Cuprtaba, a bucket.

Cuprūjr, a courier or messenger; also an attendant; *Lat. cursor*; *jnnjrjn* nō fordeaytar pslajt cuprūjr, i. e. ḡolla tannyrre for ceann loya zon Jalilee; then Pilate sent a messenger along with Jesus to Galilee.

Curad, a bending or inclining.

Cural, courage.

Curbōjr, an object, a mark to shoot at.

Curmarc, diversity.

Cuprōracd, an objection, or argumentation; from *cuprōjr*, any object that may be disputed on.

Cuprōrajde, an opponent.

Cuprōjrūjdjm, to object.

Curt, skin.

Curtajre, a tanner.

Curtujm, ceremonies, customs.

Cutač, bob-tailed.

Cūtal and cūtal, bashful; *cujl*, *idem*.

Cutallajde, a companion, comrade, or partner.

Cuṡ, a head.

Cuṡa, rage, fury, fierceness, &c.; *cuṡač*, *idem*.

Cuṡač, furious, raging mad; *leōn* cuṡač, a raging lion.

Cuṡajleacd, bashfulness.

Cuṡaplān, an onion, an earth-nut, or pig-nut.

Cuṡ-bajr, a helmet; *vid.* *cujt-bejrt*.

Cuṡ-bajr, the Irish name of St. Cuthbert; it is rather Cūbeartac.—*Vid. Chronic. Scot. and Tighernac. Annal.*

Cuṡdapūn, a sort of Montero or Monmouth cap.

REMARKS ON THE LETTER ð.

THE letter ð, or Ðʹʹʹ, which is so called from Ðʹʹʹ, *the oak-tree*, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the Ðʹʹʹ-Ðʹʹʹʹ, or hard consonants; but by adding an *h*, or fixing a full-point above it, falls under the denomination of light consonants, called in Irish Ðʹʹʹʹ Ðʹʹʹ-Ðʹʹʹʹ. In our old manuscripts ð and Ðʹʹ are written indifferently, as Ðʹʹʹ, or Ðʹʹʹ, *a friend*; Ðʹʹ, or Ðʹʹ, *them*, &c.; and this indifférence is common also to the Greeks and Latins, as Gr. Ðʹʹ and Ðʹʹ, *neque*, &c., and Lat. *haud* and *haut*, *reliquit* and *reliquid*, *quodannis* and *quotannis*, &c. In the Greek language the third rank of the mute consonants is Ðʹ, Ðʹ, and Ðʹ, the middle consonant Ðʹ, respectively corresponding to Ðʹ and Ðʹ. Now it is to be observed that in the Irish language any word beginning with Ðʹ, will in its variations admit both ð and Ðʹ, as Ðʹʹʹ, *a lord*, Lat. *tyrannus*, and Gr. Ðʹʹʹ, *a Ðʹʹʹ*, *their lord*, Ðʹ Ðʹʹʹ, *my lord*, and so on with every word whose initial letter is Ðʹ. The Irish ð corresponds with the Gr. Ðʹ and the Lat. *d*, as Ir. Ðʹʹ, *God*, Gr. accusat. Ðʹʹ and Ðʹʹ, Lat. *Deus*: Ir. Ðʹʹʹ, *to see*, from Ðʹʹʹ, *the eye*; Gr. Ðʹʹʹ, *to see*; Ir. Ðʹ, *two*; Gr. and Lat. Ðʹʹ; Ir. Ðʹʹ, *two persons*; Gr. Ðʹʹ, Lat. *bis*, twice; Ir. Ðʹʹ, or Ðʹʹʹ, and Ðʹʹ, *ten*; Gr. Ðʹʹʹ, and Lat. *decem*. The Irish ð also agrees with the Gr. Ðʹ, or theta: as, Ir. Ðʹʹʹ, Angl.-Sax., *door*, Gr. Ðʹʹʹ, accusat. plur. This Irish letter agrees in like manner with the Hebrew Ðʹ, or *dh*, which by putting a full-point over it becomes a Ðʹ, (*vid. the general remarks on the letter b*,) Ir. Ðʹʹʹ or Ðʹʹʹ, Lat. *dirigo*, to direct; Heb. Ðʹʹ, *via*, *iter*, and Ðʹʹ, *direxit viam*, *tedendit*; Ir. Ðʹʹʹ and Ðʹʹʹʹ, *the page of a book*; Heb. Ðʹʹ, *folium*, *paginae libri*. The Irish language is industriously censured by some critics for admitting a superfluous ð or Ðʹ in the latter end of several words; but these censurers should consider that this redundancy of the letter ð was formerly observed in the Latin, of which we have a remarkable instance left us in Fabr. Iss. Antiq. Expl. p. 427: “Neve in publicod neve in privatod nevextrad Urbem de Senatuos Sententiad, &c.” And we find a near coincidence of that redundancy in the Hebrew language; for as in the infinitive mood of several Irish verbs, such as Ðʹʹʹ, *to deceive*, Lat. *fallere*, Ðʹʹʹ, *to see*, Gr. Ðʹʹʹ, ð and its aspirate Ðʹ are not pronounced; thus in the Hebrew רʹʹʹ, *to see*, לʹʹ, *to toil or labour*. &c., the final letter Ðʹ, or *h*, is not pronounced, but like the Irish ð, becomes a mute or quiescent letter. Many other examples of redundancies, both of consonants and vowels, as also of barbarous forms of words in the old Latin tongue, may be produced from Signor Febretti’s collections of ancient Roman Inscriptions, and other writings; and this barbarity of the Latin we may trace down to the time of the first Latin poets, such as Ennius and Nævius; nay even as far as Plautus, in whose time the Romans did not think themselves entitled to be excluded out of the number of the barbarian nations, since this poet not only calls Nævius *Poeta Barbarus*, but also says of himself, on occasion of his version of a piece of Greek into Latin, M. Atticus (for that was his name, Plautus being only a nick-name,) *vertit barbare*; whence it appears that Festus Pompeius

was well-founded in saying, that anciently all nations, excepting the Grecians, were called Barbarians. But the proud Greeks should in gratitude have excepted the Phœnicians, from whom they had received the knowledge of letters, and the Egyptians, to whom they owed their theology and mythology. And indeed the Latin may justly be looked upon as a mere Barbarian language, when it was written in such a style as appears in the following lines: “Quom ea res consoleretur, iovsissent censuere homines Pius V. oinversei virei, atque mulieres sacra nequisquam fecisse velet, neve inter ibei virei Plous duobus, mulieribus Plous tribus adesse velent, nisi de P. R. Urbani, Senatuosque Sententiad uti supra scriptum est Haice utei in conventionid ex deicatis ne minus trinum noundinum Senatuosque, &c.”—*Fabr. ibid.* p. 427. These two samples of the old Latin are enough to demonstrate that the language of the primitive Romans, much-famed as they have been, was at least as much charged with redundant consonants at the end of words as the Irish is thought to be: and if those who censure it for such redundancies of consonants did but look back and consider the kind of jargon their ancestors spoke and wrote about four or five hundred years since, and even to the end of Queen Elizabeth’s reign, they could not but acknowledge it to be a much more uncouth and rude language than the Irish ever hath been. It is a well-known fact that the sons or grandsons of the chiefs and leaders of those English who adventured into Ireland on the expedition in favour of the king of Leinster, and made settlements there under the protection of that prince, became so disgusted with their own native language, that they utterly abandoned and forgot it, and spoke no other than the Irish; insomuch that the English government judged it necessary to order an act of Parliament, whereby the English who settled in Ireland were strictly forbidden the use of the Irish language under certain penalties. To all which I shall add, that those censurers of the Irish language for a pretended redundancy of consonants, betray their want of knowledge concerning the true marks of the perfection and antiquity of languages, of which marks the most essential is *the preservation of radical letters*, which are properly the consonants. And in this very point the learned Mr. Lhuyd gives the Irish the preference of perfection before all the other dialects of the Celtic tongue, as may be seen in his *Archæologia*, pag. 23. col. 1. But it is moreover to be observed, that in reality there are no redundant or superfluous consonants in the words of the Irish language, though there are some that are not properly radicals, originally belonging to the frame of the words they are found in: of these non-radicals there are two sorts; the one consisting of consonants that are merely adventitious, of which there has been a good deal said in the remarks on the letter *U*; I mean those consonants that are thrown in between two vowels belonging to two different syllables. But as those adventitious consonants have the sanction not only of antiquity, but also of examples in Greek and Latin, and, I dare say, in most other ancient languages, they are not to be counted superfluous; especially as they are of particular use in easing the voice by preventing a disagreeable hiatus. Another kind of adventitious consonants is frequently found at the beginning of words, particularly when those words have a reference to per-

sons or things; as in the words *a n'ðōjune, their fists*, *á n'ðōcay, our hope*, *a ȝ'cynn, their heads*, where the consonants *n* and *ȝ* are naturally foreign to the words they are prefixed to, though the nature of the language absolutely requires their being prefixed in such circumstances; but the other sort of consonants, which are not properly radicals, are yet neither adventitious nor foreign to the nature of the words, but do rather necessarily arise from the inflections of nouns and verbs, and therefore cannot be redundant. Nor do those non-radical consonants clog the language, or render it disagreeable in its use; inasmuch as they are either mollified, or rendered entirely mute or quiescent by the aspirate *h*, excepting only the consonant brought in as an initial, which is always pronounced; but then it eclipses the radical consonant, to which it is prefixed, so that the word is pronounced as if that radical had no existence, though all radical initials are religiously preserved in the writing, for the sake of preserving the original structure and propriety of the language: a method which that candid and learned Welshman, Mr. Lhuyd, highly commends, and shows the abuses which the non-observance of it by the Welsh writers has occasioned in their language.—*Vid. Archæol.* p. 23. col. 1.

- ðá, unto her or his, unto their; ex. *tuz ȝj dá ȝear ē*, she gave it unto her husband; *dá cāna ȝejn*, to his own friend; *dá najmðjð*, to their foes: where note that *dá* is a contraction of *do a*, as *dá ȝear* is properly *do a ȝear*, *dá cāna* is *do a cāna*, *dá najmðjð* is *do a najmðjð*, *vid. a*, his, her, their.
- ðá, of or from his, hers, or their; *dá cōjȝ*, from off his foot; properly *do a cōjȝ*, *de pede*, *dá cnejðeamujn*, of her reputation, &c.
- + ðá, or *dō*, two; *dá bljāȝajn dēaz*, twelve years.
- ðá, if; *da ndāomujð á n ccoȝūr ȝjnn*, if our conscience condemns us.
- ðá, is sometimes a sign of a participle, as *dá jānāð*, asking, beseeching.
- ðá, as *dá cōjȝ*, (going) on foot.
- ðá, good: sometimes written *daȝ* and *deaz*, (*vid. ðja*, God,) *da-bá n*, a good or hopeful son.

- ðābāc, a tub or large vessel, a vat, particularly used in brewing; pronounced *douch*, for *ab* and *ob*, and very often *oȝ*, are pronounced like *ow* in English in the beginning and middle of words.
- ðāban and *doban-rojðeac*, a bucket, a picher.
- ðādað, a jot, a whit, a trifle, somewhat; *njl a daðad*, not a jot: it is pronounced *daðam*.
- ðāe, a man, a person.
- ðāe, or *dūa*, a high ditch or wall.
- ðāe, a house; *njōȝ-dāe*, a palace.
- ðāe, a hand; *nō ȝjn a dāe*, he stretched forth his hand.
- ðā-ȝōȝan, i. e. two vowels joined in one syllable, a diphthong; plur. *dá ȝōȝamujȝ* and *dá-ȝōȝa-nača*.
- ðāȝ, good; *dá* and *deāȝ*, *idem*.
- ðāȝan, wind.
- ðāȝbnat, the ancient name of the place now called *Arðȝjnán*, situate on the banks of the river

Suir.

Ḑajl̃l̃jag, *potius* ḑajm-l̃jag, a church; *fñj* *hujll̃n* an ḑajm-l̃jag, on the pinnacles of the church.

Ḑajce, of or belonging to a tribe, &c.

Ḑajd, a father; *mō* ḑajd, my father, Wel. *dad*, hence the English *dada*; its diminutive is ḑajd̃j̃n; Arm. *tat*, Cor. *tad* and *taz*, Rhæt. *bab*, and Turc. *baba*.

Ḑajd̃b̃j̃n, poor, or more properly, not rich; its opposite is *rajd̃b̃j̃n*, rich, abounding; *rajd̃b̃j̃n acuf* ḑajd̃b̃j̃n *don c̃nē*, rich and poor belong to the earth, i. e. by death. This word ḑajd̃b̃j̃n is but the negative of *rajd̃b̃j̃n*, and is formed by a violent contraction of *do-rajd̃b̃j̃n* or *dj-rajd̃b̃j̃n*, compounded of *do* or *dj*, signifying *not* or *un*, and *rajd̃b̃j̃n*, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are *neam̃*, *an*, *am̃*, *ead̃*, *eaḑ*, *ear*, *dj*, *do*, *j̃n* or *j̃nḑ*, *m̃j*; all these negatives enter as *prefixes* into compound words, wherein they frequently occasion a suppression of the initial radicals of the words they are prefixed to, as it happens in many of the words subjoined to the preposition *com̃*.

Ḑajf, drink; *nō* *ōl* a ḑajf, he quaffed his drink.

Ḑajḑ and *dojḑe*, hope, confidence; ex. *bjod̃ dō* ḑajḑ *ujle ran* *t̃jaṇna*, let all your hope be in the Lord.

Ḑajḑ, fire.

Ḑajḑbj̃onayḑ, fuel.

Ḑajḑc̃j̃nm̃j̃ol, enamelling.

Ḑajḑeād, a giving or delivering.

+ Ḑajḑjm, to give; Lat. *do*, *dare*.

Ḑajḑeād, *quasi* ḑajḑ-eād, or *aḑa*, a good time or opportunity; also

great odds.

Ḑajḑj̃j̃jm, to establish.

Ḑajl, a decree, an ordinance.

Ḑajl, delay, respite.

Ḑajl, a share or portion; *d̃ajl* also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Ḑajl a particular or separate tribe; as, *Ḑal-caj̃*, the race of *Comac* *caj̃*, *Ḑal-aj̃naḑe*, *Ḑal-f̃jatac*, &c.

Ḑajl, desire, willingness.

Ḑajl, a meeting; *mōn-ḑajl*, an assembly or convention; *ḑajl c̃ata*, a pitched battle.

Ḑajleād, tradition.

Ḑajlej̃n, a scoff.

Ḑajlj̃m, to give, to deliver; hence *ataj̃n ḑala*, he that gives in marriage; also to afford, to render, &c.; *ataj̃n ḑala*, the bridegroom's man.

Ḑajl̃ce, dealt, parted, or divided.

Ḑajl̃ej̃n, the diminutive of *dal̃ta*, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Ḑajl̃ej̃neay, or *ḑajl̃ej̃neac̃t*, scurrility, impertinence.

Ḑajm̃, kindred, consanguinity; also a gang or company.

Ḑajm̃, *rectius* *dom̃*, a house; Lat. *domus*; hence *ḑajm̃lj̃ag*, any church made of stone-work.

Ḑajm̃, assent, free-will; *dom̃* ḑajm̃, with my assent, voluntarily.

Ḑajm̃, a poet, a learned writer; Gr. *ḑañuon*, a learned or knowing man, coming from *ḑauw*, *scio*, which as well as the Heb. *דעך*, *scientia*, seems to correspond with the Irish adjective *ḑeaḑ*, good; as *ḑeaḑ-ḑajne*, a good man; plur. *dāma* and *ḑajme*, poets.

Ḑajmeac̃, a companion, or associate.

Ḑajm̃-ēadan, a frontispiece.

Ḑajm̃-f̃eōjl, beef; literally the flesh of oxen.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Dál-riada, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rheudins, as Bede calls them, of Albany or Scotland, were only a detachment or party, which settled amongst the Picts of Albania, or North Britain, under the conduct of Fergus, a young prince of the Irish Dalriadian family in the year 503, according to the Annals of Tighernach.—*Vid. Memoire de M. de C. Journal des Savans*, an. 1764.

Dála, a relation, or historical fact; *réancay dála*, genealogical relations.

Dála, news; also meetings, conventions, assemblies.

Dála, as to, as for; *dála na Muírneac*, as to the Momonians; *dála an cáta*, concerning or as to what regards the battle; also like unto; *do ríjñne ré dála các*, he acted like the rest.

Dála, an oath.

Dála, *Slyže Dála*, a place near Boiris of Ossery in the Queen's County; *Cnoc na Dála*, a hill in Kintire, where meetings were anciently held.

Dála, O'Dála, a family name very respectable in Ireland; whereof there are several septs descended from different stocks, viz. the O'Dalys of Munster, who sprung from the third son of Ængus, king of Cashel, who was baptized by St. Patrick; the O'Dalys of Ulster, of whose branch there were several kings of Meath, and who are of the same stock

with the O'Donels of Tyrconnell: of these O'Dalys of Ulster the O'Dalys of Connaught are a branch, who, according to Mr. Harris, (vol. 2. p. 50,) were co-partners with the O'Kellys in the large district of Hy-Maine. The late and present O'Dalys, celebrated oracles of the Irish and English laws, are the chiefs of this Conacian branch of the great O'Dalys of Ulster, the direct posterity of Conal Tóiban, son of Níjal Naoríjalac, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of Níjal Naoríjalac, by his son Máine.—*Vid. Ogyg.* p. 401.

Dálajm, to assign or appoint.

Dalán dé, a butterfly.

Dalán, a great bulk.

Dallán cloíce, any great or large stone, whereof many were erected by the old Irish throughout all Ireland as monuments of some remarkable achievements, with inscriptions on the same to explain the facts; all written mostly in their oghams, or occult manner of writing, not unlike the Egyptian hieroglyphics, which were in like manner inscribed on large stones, on obelisks or pyramids, and which could be explained by none but their priests, as the Irish oghams were by none but sworn antiquaries, or perhaps their Druidish priests.

Dalb, a lie, an untruth, or falsehood.

Dalbda, sorcery.

Dall, blind, puzzled.

Dallað and **dallajm**, to blind, to blindfold, or puzzle.

Dall-jntjñneac, dull-witted, foolish, heavy.

Dallōg, a leech.

Dalta and **daltán**, a foster-child,

a disciple.

Ðáltac, betrothed.

+ Ðamáyrte, damage, detriment, harm.

Ðamanta, condemned, damned.

+ Ðam, an ox; Lat. *dama*, a buck; *dam allta*, a wild bull, a buffalo; *ƿjad-ðam*, a buck, or stag.

Ðam, the dative case, unto me, i. e. do am.

Ðamað, permission, liberty.

Ðamað and *ðamajm*, to permit, suffer, or allow.

Ðamán, an ox or bull.

Ðamán alla, a spider; *potius du-bán alla*.

Ðamay, dancing.

Ðamðatar, i. e. do *ƿjulnɣeadau*, they forbear.

Ðamlán, an ox-stall, or a place for oxen to stand in.

Ðamna, the matter out of which any thing is or may be formed: when spoken of a prince, as *ƿjoð-ðamna*, it signified a fit successor or presumptive heir of the crown among the Irish; which generally was the right of the Thanist, or eldest prince of the family. A modern able writer thinks *ƿjoð-ðamna* means *king-elect*; in which he mistakes the sense of his author, O'Flaherty, who positively affirms that the presumptive successor was the Thanaiste, and that every one of the rest of the family that may be fit candidates for the succession were called *ƿjoð-ðamna*, which he explains by *regia materies apta ad recipiendam regiam formam suæ familiæ*.—Ogyg. p. 58. The Thanist, i. e. the next in age and merit to the reigning prince, being one of his nearest kinsmen of the same name and blood, was generally looked upon as the future successor, agreeably

to the Tanistic custom; but as to a formal election in favour of any prince before the demise of the actual sovereign, not one instance of such a measure appears throughout the whole course of our old Annals.

Ðamnad, a band, or tie.

Ðam-nantayðe, a bullock.

Ðám-ojde, a doctor or teacher.

Ðampupa, a school-master.

Ðamya, dancing; *ƿe ðamyaɣjɣb*, with dances.

Ðamyaɣjɣm, to dance.

Ðamyojn, a dancer.

Ðamta and *dámamajl*, a student.

Ðamnujɣm and *ðamujnt*, to damn, to condemn; *noð ðamnujɣeay*, who condemnest; *ðajmneðocujð ɣjad*, they shall condemn.

Ðan, work.

Ðán, fate, destiny; do *bɣ ɣé a n'dán ðam*, it was my fate, &c.

Ðán, a poem, &c.; *an ðányo*, this song.

Ðána, bold, impetuous; hence the old Celtic name of the Danube, which is *Ðán-ou*, the bold impetuous river; *oða*, or *oðujn*, pronounced *oua* and *oujn* in the Irish Celtic, signifies a river; *amujn* is another Irish Celtic word for a river; Lat. *amnis*.

Ðána, impudent, presumptuous.

Ðan-aɣjð, money-worth, goods.

Ðánaloɣnɣjoɣ, a fleet or squadron.

Ðánað, boldness, presumption; also confidence; a *tá ðánað*, or *ðanaɣjeað aɣam aɣu*, I can make free with him.

Ðanaɣjɣm, to dare, to adventure.

Ðanaɣu, a stranger, a foreigner; properly a Dane; *Ðanɣju*, Danes.

Ðanat, a nurse.

Ðánða, fatal.

Ðant, a morsal, portion, or share.

Ðaoð and *ðacôɣ*, a periwinkle, or sea-snail.

Ðaðcall, a bit or morsal.
 Ðað, a man.
 Ðaðl, a leech.
 Ðaðne, men, mankind; the plur. of *ðuþne*; *ðaðne* *zaoþl*, relations; *ðaðne**ceap*, relations, those of the same stock.
 Ðaðn-*ejne*al, of one and the same family.
 Ðaðneac, populous.
 Ðaðn-*ejne*, a subjected people, subjects.
 Ðaðn-*ejolla*, a slave.
 Ðaðn-*meayda*, lucð *ðaðnmeayda*, task-masters.
 Ðaðnre and *ðaðnreacð*, dearth, scarcity.
 Ðaðnre, captivity; a *n'ðaðnre*, in bondage.
 Ðaðnrjn, captivity, bondage.
 Ðaðl, a bug, a chafer.
 Ðaðmaþjm, to ruin or demolish.
 Ðaðn, to raise up; also to ascend.
 Ðaðna, human; an *ejne* *ðaðna*, mankind; *ðaðnda*, *idem*.
 Ðaðnacð, civility, hospitality; also humanity; *ðjadaet azur* *ðaðnacð*, divinity and humanity.
 Ðaðncon, the moral of a fable.
 Ðaðnþjyl, kin, allied, related.
 Ðaðnþaðþjle, moral philosophy.
 Ðaðnnacð, *vid.* *ðaðnacð*.
 Ðaðnnacðac, civil, liberal, humane.
 Ðaðntonmaþjþeay, of the same birth.
 Ðaðn, guilty, condemned, captive.
 Ðaðn, dear, precious, costly.
 Ðaðmaþjm, to condemn, to convict.
 Ðaðmaþna, a slave.
 Ðaðn-*amna*, dear goods, dear ware.
 Ðaðn-*bodaç*, a slave.
 Ðaðnþðlac, a slave.
 Ðaðnþa, condemned, convicted.
 Ðaðnþamþluaz, the lowest rank of men, the plebeians.
 Ðaðþajm, a sufficiency; *ðuazj þe* a *ðaðþajm*, he eat a sufficiency.

Ðam, by, or through, upon; *ðam anum* *Þhámaoh*, by the life of Pharaoh; *Lat. per*.
 Ðam, whose, whereof; *neac* *ðam þajm* *Eðgan*, a certain man whose name was Owen, i. e. *neac* *dō* *am buð ajm*, &c.
 Ðam, unto our; *ðam* *ccloþnn* *þejn*, i. e. *do* *am* *ccloþnn* *þejn*, to our own children.
 Ðam, *ðam* *lþom*, I think, in my opinion; *ðam* *leð*, in their opinion.
 Ðama, the second; an *ðama* *lá*, the second day; *ðama*, the same, vulgarly said.
 Ðamab, whose, *vid.* *ðam*.
 Ðamabal, an oak-apple, galls.
 Ðamaç *þerz* and *ðamðz*, an oak; *Wel. deru*, *Arm. dero*, *genit. deroþz*.
 Ðamaþnþeþeacð, thought.
 Ðamaþnþeþjm, to think.
 Ðamay, a home, a dwelling; *vid.* *amay*.
 Ðamþ, a worm, a reptile.
 Ðamþ, a coach or chariot.
 Ðameajm, a mast or acorn; *az* *ðameanacð*, gathering acorns.
 Ðameuþe, (*Mac-Þameuþe*), a family-name in Connaught of the same stock with the O'Connors and O'Rourks, and whose ancient estate was the large territory called *Cjneal* *Luacajm*, in the County of Leitrim. N. B. This Irish name *Þameuþe* is pronounced *Durchuy*, almost the same in sound as *Darcy*.
 Ðamdal, bad weather, severe time. *Pl. ex. F.*
 Ðamn, a school.—*Pl.*
 Ðamþjoþa, above or beyond kings.
 Ðamþ, to bull a cow; *þam* *þamþ boþn*, that the cow was bulled.
 Ðamþan, a herd or drove; *Lat. armentum*; *ðamþan* *bo*, a herd of kine.
 Ðamþamþe, in the County of Roscommon, the country of the

- O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.
 Óyacað, fierceness, boldness.
 Óyacaðac, compar. óyacaðajze, presumptuous, assuming, impatient.
 Óata, pleasant, handsome, agreeable.
 Óatan, a foster-father.
 Óat, colour; óat brejze, a disguise, a false show, a bastard die; óata eazraíla, various colours.
 Óatað, dying, a tincture.
 Óatað, a present, or favour.
 Óataðojn, a dyer.
 Óatajm, to dye, to colour.
 Óataílað, honour, respect, decency; also comeliness.
 Óatamaj, decent.
 Óatamajl, pleasant.
 Óat-clóðac, party-coloured.
 Óatnajd, a foster-mother.
 Óatúžad, a dying, or colouring.
 Óatúžad and óatajm, to dye or colour; an na óatúžad déanj, dyed red.
 *Óe, whence, from whence; also thereof, i. e. do ē, of it.
 *Óē, the genitive case of Ójá, God, *vid.* Ójá.
 *Óē, the genitive of ója, a day, *vid.* ója.
 Óeabað, haste, speed; déjn deaba, make haste.
 Óeabað, deabajð, and dejbéað, a skirmish, a battle, or encounter; pl. deabčajð, and dejbčte, Angl. Saxon. *debate*.
 Óeabajm, to hasten; also to battle, encounter, or skirmish.
 Óeablaç and deabčac, contentious, litigious.
 Óeacajj, strange, wonderful.
 Óeacajj and deaclac, hard, difficult; deacajj lé déanam, hard to be done.
 Óeaccánaç, a Dane.
 Óeac, better; ba deac, i. e. ba

- reánn: this seems to be the comparative degree of the word da or daž, good.
 Óeacað, to go to, to reach; zo ndeacað me, that I may go.
 Óeacajj, dealúžad, a separating.
 Óeacajj, to follow.
 Óeacajj, brightness; also bright, glittering.
 Óeacdað, a law.
 Óeacmað, the tenth; also tithe.
 Óeacmúžad, a tithing.
 Óeacnamañ, a decade; also the number ten; dejcñjñ, *idem*.
 Óeacmorað, courtesy, affability.
 Óeacna, separated.
 Óeacnað, anger, indignation.
 Óeact, divinity, Godhead; nj čnejðread jn fjñ-déact na Tjñonojðe fjñe, *non credebant in veram Deitatem*, &c.
 Óeacta, dictates, doctrine, or instruction.
 Óeactajm, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.
 Óeactajžte, taught, instructed.
 Óeactōjn, a dictator, a teacher.
 Óeaclač, hard, difficult.
 Óeacmaje, difficult, hard.
 Óeacmajnž, strange, miraculous.
 Óeacna, more hard or difficult, the comparat. of deacajj.
 Óeacnaç, difficulty, hardship.
 Óeád, or déat, a tooth, sometimes put for the jaw; Lat. *dens, dentis*; sometimes it implies ivory; ex. žona bñanajð déad, with ivory men, speaking of chess-game.
 Óeád, meet, proper, decent, becoming; mañ ajr déad, as is meet; also kind for, or hereditary; buð déad dōjb atñac-tajr do deūnam, it was kind for them to do brave actions.
 Óeādaç, godliness, religion.
 Óeāðajl, a releasing.
 Óeāðbal, wretched, woful.

Deaðmann, a moth.

Deáðojl, or deážuyl, the separation of night and day, the dawn of day; deáðojl na majðne.

Deaðla, bold, confident.

Deaðlar, confidence.

Deafožarac, a diphthong.

Deažānac, a Dane; Lat. *decanus*.

Deáž, (O'Deaž,) the name of a family of the Dalcassian stock, whose ancient estate was the territory called Cjneál fearmaje, otherwise Cjjoča Uáctaraca, in Thomond.

Deaž, daž or da, in the beginning of compound words signifies well, good, fair, as deaž-ānar, a good house; deaž-labarta, well-spoken; deaž-cnejðmeac, faithful.

Deažajn, swift or nimble.

Deažaltajm, to recall.

Deažaryžar, a chronicler, antiquary.

Deažanac or dejžjnjoč, late, last; žo deažnac, lately; žan mbljažajn deažnac, in the last year.

Deažbēar, civility.

Deaž-blarta, toothsome, dainty, well-relished.

Deaž-bolac, sweet-scented.

Deaž-boltan, a sweet smell, fragrance, odour.

Deož-foclac, fair spoken.

Deažla, salutation.

Deaž-labarta, conversant, well-spoken, eloquent; deaž-labrac, *idem*.

Deaž-labartac, an orator.

Deaž-majreac, comely, handsome, beautiful.

Deaž-majrjžjm, to adorn.

Deaž-majrjužad, an ornament.

Deaž-mejrneac, confident, hearty, deaž-mejrneamujl, *idem*.

Deažnac, the last.

Deažnad, frost.

Deaž-ojdearac, discreet.

Deaž-ōrðjužte, prudent, provident, well ordered or regulated.

Deažnājðjm, to love sincerely.

Deaž-čojl, benevolence.

Deaž-čejrð, a good report, a fair character; also good news.

Deaž-čojleac, favourable, friendly, bearing good will.

Deaž-uajr, an opportunity; also an acceptable time, or favourable juncture.

Deažla žo, for fear that, lest that.

Deaž, wind.

Deažteac, windy.

Deala, kindred, friendship.

Deala, a refusing or denial.

Deala, a cow's udder.

Dealacð, a divorce, or separation.

Dealān, a coal.

Dealān dē, a butterfly.

Dealb and dejlb, the countenance, face, or figure of man or beast; Wel. *delu* and *deluad*.

Dealb, poor, miserable; ðujne dealb, an indigent man.

Dealb, an image, a statue; dealbmujne, the image of the blessed Virgin Mary; dealb an bājyr, the image or picture of death.

Dealbac, resembling; hence Top-dealbac, the proper name of several great personages of the old Irish, signifying a person who resembles *Thor*, the German name of Jupiter.

Dealba, a framing or fashioning.

Dealbadān, a mould.

Dealbna, the name of several territories of Ireland, in different provinces, so called from Łujž-Dealbāod, a prince of the Dalcassian race in the fourth century, whose posterity settled in them territories: they were seven in number, according to our topographers: Dealbna-mōn, the lordship of O'fjnallan, dispossessed by Hugo de Lacy towards the end of the twelfth century,

who granted the same to Gilbert de Nugent, whose posterity became Barons of Dealbna, Eng. *Delvin*, and afterwards Earls of Westmeath. 2. Dealbna-bez, situate also in Westmeath, the estate of O'Mael-callaigh. 3. Dealbna-eatna, now in the King's County, the estate of the O'Coglans. 4. Dealbna-tean Mo, somewhere in Meath, otherwise called Dealbna-jáirtan, the estate of O'Scoluigh. 5. Dealbna-nuadat, now of the County of Roscommon, of whose proprietors I find no mention. 6. Dealbna-cúilfeabair, and 7. Dealbna-lead, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtac, pleasant.

Dealbtóir, a statuary.

Dealbtóirneact, delineation, &c.

Dealbur, misery, poverty; níl aco act an dealbur, they have nothing but misery.

Dealz, a thorn, a skewer, a bodkin.

Dealzac, sharp-pointed, prickly, stinging.

Dealzamlá, scorpions.—2 Chron. 10. 14.

Dealznayde, unjust, unlawful; also a rebel or outlaw.

Dealnað, brightness, splendour.

Dealnadac, bright, shining; also likely, like to.

Dealnaðdm, to shine, to grow bright.

Dealujdm, to part, to separate; also to depart, to quit, or go away; do dealujg ré nju, he departed from them; dealóca mé jád, I will separate or divorce them. This verb hath both an active and passive signification; the old Greek verb

διελειν is of the same origin, which signifies *dividere, separare*.

Dealuighe, divorced, parted, separated; bjlle dealuighe, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or deamon, an evil spirit; Gr. *δαμων*, and Lat. *dæmon*.

Deam, want, lack.

Deamairiun, a mystery.

Deamra, *vid.* djomair.

Dean, or deann, colour.

Deanaðdac, vehement, grievous; zo deanaðdac, bitterly.

Deanað and deanam, an action or deed; doð deánamro, of thy making.

Deanam, to do, to act, to work, to make.

Deanam, come away, go on; *agedum*; teanam, *idem*.

Deanar, a space, a while.

Deancóirre, a chaldron.

Deancloðac, of changeable colours.

Deánma, luð deánma majt, doers of good.

Deánmad, an effect.

Deánmar, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Ócántúr, and genit. deántúire, rhyming, poetry; luð deántúire, rhymers, poetasters.

Deair, a daughter.

Deair, a denial, a refusal, &c.

Deair, great, large, prodigious.

Deár, or deúr, or deór, drops or tears; tobair deár, a fountain of tears. This word is written indifferently with a, o, and u, shows that these three vowels were written indifferently for each other.

Deara, remark or notice. This word seems to be an auxiliary, and is so added to several verbs, as, tabair fá deara, remark or

take notice; *tug rē fá dearia* oríta, he commanded or obliged them; *do beáin fá dearia*, I will cause, or bring to pass; also I shall take notice.

Deárad rē, he would say; *vid. deijnm*.

Deariaojnteac, despairing.

Dearbajnde, signs or tokens; *táiniz trāt dearbajnde oile cūca*, *azur nīn čnejd řjad*, the time of signs appeared to them, yet they believed not.

Dearb, sure, certain, true; *go dearb*, truly, indeed.

Dearb, peculiar, particular.

Dearb, i. e. *cujnnēoz*, or ballán, a churn, a madder or milking-pail; *mōra ne hō na deirbe*: *Ir o ná deirbe nyr an řijnan*, i. e. *mo clúar ne clúar na cujn-nēojze*: *řr clúar na cujn-nēojze nyr an řijnan*; *vid. agallam na nojnbydead*.

Dearbād and *dearbācō*, experience, trial.

Dearbād and *dearbajm*, to try or experience, to prove; *do dearb řē řad*, he proved them; also to avouch, to aver, or assert.

Dearbajrc, a proverb.

Dearbajt, a touchstone.

Dearbann, a maxim, an axiom.

Dearbńatajin, a brother; *dearbńatajin atajin*, an uncle; *dearbńatajin mātajin*, *avunculus*, the former being *patruus*.

Dearbńajtneacō, a fraternity, society; *dearbńatandacō*, the same.

Dearb-řjūri, a sister.

Dearbta, sure, certain, experienced, tried; *řeari dearbta*, a man of experience.

Dearbtacō, experiment.

Dearbūřad, alleging, protesting, or affirming; also an oath or swearing.

Dearbūřad, to swear; *vid. deari-*

bađ.

Deari, the eye.

Deari, a grave, a cave, or grotto.

Dearicaball, an oak-apple, or galls.

Dearicajm and *dearicad*, to see; to behold; Gr. *δερkw*, *video*.

Dearicnac, goodly, likely, handsome.

Deariř and *deariřán*, crimson, red; *řeōjl deariř*, raw meat or flesh.

Deariř, *Loc-deariř*, a large lake to the north of Enniskillen in the County of Fermanagh in Ulster.

Deariřajm, to make red, to paint a crimson or purple colour, to blush; also to kindle or burn; *do deariřad na řmeánojze nyr*, coals were kindled therewith.

Deariřajm, to make or prepare; ex. *do deariřad a jomđa*, his bed was prepared.

Deariřán, the fish called breame.

Deariřán, a flea.

Deariřán, purple or crimson.

Deariř-larad, red hot, flaming.

Deariřmad and *deariřmadajře*, forgetfulness.

Deariřmadac and *deariřmadamajl*, forgetful.

Deariřmajl, huge, very great.

Deárimajin, is an adjective, which implies very great, excessive, extraordinary, violent, vehement; *řriád deárimajin*, passionate love; *řō řab lonnay azur řearř deárimajin ē*, he fell into a terrible passion and anger.—*Vid. Agall. na Nojnbydead*. *řroc deárimajin*, intense frost, *Annal. Tigh.*; as also, ex. *dořnean mōri azur řalc deárimajin řan řejm-řejd řō*, heavy rain and intense frost in this winter.—*Vid. Annal. Tighernachi ad an. 1406*.

Deárimajia, a wonder.

Deárima, the palm of the hand.

Deápnad and deápnajm, to do, or act; *n̄* deápnā mē foy, I did not yet: the same as deá-nad.

Deápnad, a flea: as also deap-zán and dneancad.

Deápnadōjneacō, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deápnajte, the same.

Deapōjl, poor, wretched, miserable; hence dneólán or dneōjljn, a wren.

Deaprajō, to awake.

Deaprajteacō, vigilancy, watchfulness.

Deaprajōjm, to watch.

Deápnzajm and deápnenajm, to polish, to file, or burnish; ex. do deapznajō *re* an tōr, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deápnzujte and deápnzujte, complete, finished, polite, bright, of good parts.

Deápnūzāō, a making polite, complete, &c.

Deápnzujteacō, or deápnzujteacō, politeness, excellence, elegance.

Deápn-teac, a certain apartment in a monastery calculated for prayers and other penitential acts; deap-dūn and dūn-teac, *idem*; —*vid. Annal. Tighernachi et Chronic Scotorum passim*; ex. deap-teac cjlledajra, aīdamāca, clūana mac nōjr, &c.

X Deay, the right hand; Lat. *dexter, dextra manus*. It is remarkable how exactly the Irish agrees with the old Hebraic style and scriptural manner of expressing the four cardinal points. 1^o. The Hebrew word ימין properly signifies the right

hand, Jerem. 22. 24; and is also used to denote the south, Job 23, 9, Psal. 89, 13, Jos. 15, 1, because the Hebrews in their prayers to God always faced the east, and therefore being considered in that position, their right hand was next to the south.—*Vid. Dav. Lex. Brit. Lat. Jammin*, says he, *est mundi plaga Australis, ut quæ orientem aspicientibus orantium modo dextra est*. This form is also peculiar to the Irish nation and language, for the word deay, which properly means the right hand, Lat. *dextra*, as, na *ruide* ar deay lājn, no ar deyr De, sitting at the right hand of God, is the only word we have to express the south; ex. Deay-Mūman, South-Munster, or Desmond; deyrerjt, or deyrjōl Eyrjonn, the south part of Ireland. 2^o. The Heb. word שמאל, which properly signifies the left hand, *sinister, sinistra manus*; as in Gen. 24, 49, and Gen. 48, 14, is used for the same reason to imply the north, *vid. Job. 23, 9*, which is the same with the Irish, for tūajō, properly the left hand, as tūat and tūatallac, signifying a left-handed or undexterous man, is the only Irish word to point out the north; as Tūad-mūman, North-Munster, or Thomond; Tūajerjt Eyrjonn, the north of Ireland, or Ulster. 3^o. The Heb. word אחר, which properly signifies after or behind, *post, posterior pars*, as in 2 Samuel 10, 9, and Genesis 9, 28, is commonly used to imply the west, *vid. Job. 23, 8*; and the Irish word jar properly signifying after, behind, hinder, as jar bajrde, after baptism; jaréá, behind all; jar-

ball, the hind part or tail of a thing or beast; it is the only Irish word to express the west, as *Íar-Mhúman*, West-Munster, *Íar-tan Eiríonn*, the west of Ireland. 4°. The Heb. word *אֲחֵר*, which naturally means before, the fore part, *ante*, *anterior* *pars*, as in *Ps. 55, 20*, is used to signify the east, *vid.* *Num. 23, 7*, *Isa. 11, 14*, respectively to the above described position of the Hebrews in their devotion and prayers to God; or else according to the following explication of *Henricus Opitius* in his *Lexicon Hebræo-Chaldæo-Biblicum* in this last word *cedem*, where he says, *Cedem, ante, anterior; item oriens, plaga orientalis, quasi anterior pars respectu Adami creati versus solem orientem, juxta Rabbi Bechai ad Deuter. 33, 15*. In the same manner the Irish words *oir* and *oir-tan*, like the Latin *oriens* and *ortus*, are the only words in our language for signifying the east or eastern point, or the rising of the sun; and this word *oir-tan*, Lat. *ortus*, also signifies the beginning or fore part, as *íar-tan* also means the end or hindmost part of any thing; ex. *O oir-tan go h-íar-tan a aoire*, from the beginning to the end of his age.

Deay, neat, fair, elegant, handsome.

Deay, order; *mar buí deay*, as is proper, *uti decet*.

Deay-aígm, to dress, to adorn; also to mend or correct, to chastise; *do deayuiḡ ḡe ē*, he fitted it; *deayuiḡ do cláideam*, gird thy sword, or arm thyself.

Deayam, to stay or remain.

Deaycað, the last.

Deaycað and *deaycact*, lees,

dregs; *deaygað fiona*, the lees of wine, vinegar; *deaygað na ndaoine*, the mob or lowest class of men, the rascality, or rabble.

Deaylabna, elocution.

Deayúgað, a mending; also an adorning.

Deatac, smoke, vapours, fumes.

Deataígm, to smoke; *aḡ deatúgað*, smoking.

Deatamajl, full of smoke, smoky;

lín deatamajl, smoky flax; *de-atca*, the same.

Deacaya, lo there, see, behold.

Decealt, cloth.

Deceðrajd, war, battle.

Deðbel, poor, miserable, unhappy.

Deðel, a calf.

Deðla, bold, impudent, presumptuous.

Deðonðal, error.

Deḡmejrneac, courage; *deḡ mejr-nḡtcaamajl*, courageous.

Dejade, care, diligence, circumspection.

Dejbeað, a debate, a skirmish or battle.

Dejbeað, haste, speed, expedition.

Dejbḡde, the first sort of *dándj-neac*, a kind of verse which requires that the first quartan shall end with a minor termination, and the second with a major termination, with several other rules to be observed.

Dejc, ten; Lat. *decem*.

Dejc-bḡíḡe, the decalogue, or ten commandments.

Dejc-mḡ, the tenth month, December.

Dejc-ḡḡe, *decurio*, a serjeant or corporal.

Dejcyrn, to see or behold.

Dejde, obedience, submission.

Dejdeað, the toothach; *vid.* *déað*.

Déjde, two things, a double portion, &c.

Dejfrn, haste, speed, expedition.

Dejfrneac, hasty, in haste.

ðeɣɣeað, a difference;
 ðeɣɣɣjǵjm, to hasten, to make haste.
 ðeɣǵ, fire, a flame.
 ðeɣǵ, *vid.* ðeaǵ, good, well, &c. in compounds.
 ðeɣǵ-jomcaɣɣ, well-behaved.
 ðeɣǵjonac, the last, the hindmost, the hindmost; ɣna lætɣb ðeɣǵjonac, in the last days, also late; ex. ʒo ðeɣǵjonac ɣan lá, late or far advanced in the day.
 ðeɣǵlēan, a quire of paper.
 ðeɣǵ-ɣjodlaɣte, goods.
 ðeɣl, a turner's lathe.
 ðeɣl, a rod, a twig, &c.
 ðeɣlb, the figure, or face of a person or thing.
 ðeɣlb, an adjective, signifying fine, fair, brave, sightly; formed from ðealb, whose genit. is ðeɣlb and ðeɣlbe.
 ðeɣl-bealtac, the meeting of two ways; *Lat. bivium*.
 ðeɣlbjɣn and ðeɣlbōǵ, a little image or statue.
 ðeɣlceað, ill, bad, sad.
 ðeɣlceannaç, having two heads, *biceps*.
 ðeɣleáðanaç, double-faced.
 ðeɣleadoɣɣ, a turner.
 ðeɣleala, the space of two days.
 ðeɣleang, a two year old pig.
 ðeɣleay, grudging through covetousness.
 ðeɣl-oɣðce, the space of two nights.
 ðeɣletoɣɣ, a hog of two years.
 ðeɣlɣ, a dolphin.
 ðeɣlɣjonnað, waste or havoc.
 ðeɣlɣjonnaɣm, to lay waste.
 ðeɣlɣne, thorns, prickles.
 ðeɣlɣneac, thorny, full of thorns.
 ðeɣlɣm, to turn with a lathe.
 ðeɣlɣn, the dim. of ðeɣl.
 ðeɣlljōɣm aɣ, to lean upon; also to follow, to adhere, to stick to.
 ðeɣlljō, ðeɣlljō ɣɣɣ, they part or separate from him.

ðeɣllɣm, to part or separate; hence ðeɣlt, separation.
 ðeɣlm, a sound, a noise, or trembling.
 ðeɣlmɣm, to make a noise.
 ðeɣlmuc, a pig of two years old.
 ðeɣlt, a separation, or setting a part.
 ðe-ɣltɣne, Druid idols.
 ðeɣm, lack, want; *Lat. demo*.
 ðeɣmeay, a pair of sheers; pronounced ðjōɣ.
 ðeɣme, darkness; ðeɣme nu ndūl, the obscurity of the firmament.
 ðeɣme, protection.
 ðeɣmjɣn, true, certain, sure; ʒo ðeɣmjɣn, surely; ðeɣmjɣn-ɣɣeul, a true account.
 ðeɣmjne, the assurance or certainty; ðeɣmjne do laoɣ, *veritas poematis*.
 ðeɣmjɣjǵjm, to ascertain, to assure, to affirm; neɣte ðeɣmjɣjǵjm, things I affirm.
 ðeɣn, ɣa ðeɣn, even as.
 ðeɣn, clean, neat.
 ðeɣne, ardour, vehemence; also the comparat. of the word ðjān, *quod vid.*
 ðeɣne, neatness, cleanliness.
 ðeɣneacðac, rude, vehement, earnest, urgent.
 ðeɣneay, violence, fierceness.
 ðeɣneayac, fierce or cruel.
 ðeɣneayac, quick, nimble, brisk.
 ðeɣneayajɣe, lightning.
 ðeɣnmeay, vanity.
 ðeɣnmeac, void.
 ðeɣnmeac, vain or frivolous.
 ðeɣnmeaca, toys, trifles.
 ðeɣnmeacōɣɣ, a pedlar that sells small ware.
 ðeɣnmjǵjm, to vanish.
 ðeɣnmjɣn, a vain fellow, a trifler.
 ðeɣnmne, swift, quick, active, supple.
 ðeɣɣ, says; aɣeɣɣ ɣe, he says; *vid.* ðeɣɣm.
 ðeɣɣ, i. e. ɣeɣne ɣjāɣð, St. An-

thony's fire, the shingles.
 ðeɲb and ðeɲbe, gen. of ðeapb, churn.
 ðeɲb-ðljamuɲ, a son-in-law.
 ðeɲb-ðnjoɲ, an axiom, or maxim.
 ðeɲb-ljag, a touchstone.
 ðeɲe, the deep or abyss.
 ðeɲe, alms; ag ɲaɲaɲð ðeɲe, or ðeapcað, asking alms or begging.
 ðeɲðɲ, they used to say; *vid.* ðeɲɲ.
 ðeɲe, the end; ɲa ðeɲe, at last; ɲo ðeɲe, to the end; an ðeɲe, the rere; ð ðeɲeað, out of the stern.
 ðeɲeandac, late, also the last, *idem quod*, ðeɲɲonað.
 ðeɲge, a red colour; ex. ðeɲge a lɲ, the ruddiness of his visage; ɲne ðeɲge, a red appearance.
 ðeɲgeapɲ, a lake near Lower Ormond and Killaloe, formed by the river Shannon.
 ðeɲgeɲe, he made.
 ðeɲɲɲneleað, i. e. ɲneal ðeapɲ, red cattle, red cows.
 ðeɲɲlɲ, a buying or purchasing.
 ðeɲɲ-ljag, a surgeon.
 ðeɲɲð, a secret, or mystery; ðeɲɲɲð, *idem*.
 ðeɲɲð, the last or hindmost.
 ðeɲɲ, to speak, to say, to tell, or relate.
 ðeɲɲ, i. e. ðjalɲað, to dismiss.
 ðeɲɲonnað, the last; also late, latter, &c.
 ðeɲɲlɲ, a present, a reward.
 ðeɲɲɲðe, i. e. ðɲe-ɲɲɲðɲ, dishonour.
 ðeɲɲð, a secret, a mystery.
 ðeɲɲðeac, secret, hid, private.
 ðeɲ, after; ðeɲ a ɲaotajɲ, after his pains.
 *ðeɲ, the right hand; *vid.* ðeap; ðeɲe and ðeɲ are its genit.
 ðeɲe, more handsome, more neat; also neatness, elegance; also dexterousness.

ðeɲceapɲ, the southern point, the south quarter; ðeɲceapɲ na hEɲɲonn, the south of Ireland.
 ðeɲceapɲ-mbneagɲ, a territory of Meath, the estate of the Mac-Giolla-Seachlins.
 ðeɲceapɲ ɲagɲean, the County of Wexford.
 ðeɲceɲobal, a disciple or scholar.
 ðeɲceɲeɲðe, discretion.
 ðeɲceɲeɲðeac, discreet, prudent, grave, sober.
 ðeɲe, a suit of clothes; ɲag ɲan a apɲ ɲa ðeɲe ðamɲa, Cian gave me his arms and clothes.
 ðeɲe and ðeɲeacɲ, elegance, handsomeness, beauty.
 ðeɲeacɲ, or ɲo ðeɲreal, towards the right, southward,
 ðeɲeacð, a dress, an ornament; *vid.* ðeɲe.
 ðeɲɲb, i. e. ɲeapɲanaɲb, lands; the plur. of ðeɲ, land.
 ðeɲɲð, he sat, or rested; also he stayed, or remained.
 ðeɲɲðɲ, to stay or remain; also to mend.
 ðeɲɲb ɲuájɲeɲɲ, the North Decies in the County of Tipperary, the estate of the O'Felanes.
 ðeɲɲb ðeɲceapɲ, the South Decies in the County of Waterford, the estate of the O'Brics; but when the O'Felans were routed by the Eugenians, they banished the O'Brics, and maintained the ðeɲɲb ðeɲceapɲ.
 ðeɲɲðocca, they agreed to, it was consented to.
 ðeɲleann, a beam or ray of light, proceeding from some luminous body, as from the sun, &c.; ɲon ðeɲleann ɲneɲe, upon a sun-beam.—*Vid.* Brogan. in Vita S. Brigid.
 ðeɲɲɲɲɲ, to dress or adorn.
 ðeɲɲɲneacɲ, curious; ðeɲɲɲɲ, *idem*.
 ðeɲɲɲneacɲ, a proof, a quotation,

also a quibble, also a cunning way of talking, also curiosity, superstition.

Dejrtēan, disgust, disrelish, abhorrence, disdain, loathsomeness, nauseousness, or squeamishness.

Dejrtēanajm, to hate, to abhor, or detest.

Dejrtjon, a numbness; ex. duá-dan na hajtne cáona yeapba, azur do cujnēad dejrtjon ajn fjáclajb na clojgne, the fathers have eaten sour grapes, and the children's teeth were numbed, *et dentes filiorum obstupuerunt*.

Dejtōjn, legal.

Dejtōjneazāb, haste, a making speed.

Dejtōjnǵjm, to hasten, or make speed.

Dejtōjde, separation.

Dejtōjde, care, diligence.

Dejtneamaj, a decade, also ten persons.

Dejtneay, haste, speed.

Dejtneayac, hasty, making haste or speed.

Deneayǵjm, to make haste.

Deennad, variation.

Deōbnonnta, consecrated.

Deō, zo deō, for ever, always.

Deoc, drink; tabajm dam deoc, give me a drink; dǵje in the genit.; ǵlojne dǵje, a glass of drink; plur. deocana and deoca.

Deocad and deocajm, to embrace tenderly, to cherish.

Deocajm, a difference or distinction.

Deodam, God willing.

Deodand, a deodand, or atonement to God for a violent death given a person, by disposing of the instrument of the person's accidental death to charitable uses.

Deōǵbajne, i. e. ǵjolla-cōpn, a cup-bearer, a butler.

Deōǵ, therefore.

Deōǵ, fá deōǵ, at length, at last, finally.

Deōǵ and deǵ, for the sake of, because.

Deōjn, dom deōjn, of my own accord; do deōjn De, God willing.

Deōjnyeac, a slave, a porter.

Deōjnyeōjn, *idem*.

Deōjnyeōjneact, going about from door to door.

Deōlajb, aid, help, succour; also a portion or dowry.

Deōlca, sotting, drinking copiously.

Deōlcajm, a present.

Deōnac, or deōnajǵteac, agreeable; má deōnac leat, if you please or vouchsafe.

Deōnacb, *pudendum*.

Deōnajǵjm and deōnūǵac, to allow or grant, to approve, to like; zo ndeonujb Ojá, God grant; deōnajb dam tú molað o Oǵ Naomta, *dignare me laudare te Virgo Sacrata*; deōnajb tǵō-cajme do, grant him mercy.

Deōntac, voluntary.

Deōntay, willingness; deōntacb, *idem*.

Deōnnǵteac, willing.

Deōn, a drop or tear. X

Deōnajb, strong, stout, able-bodied.

Deōnajb, a surety that withdraws himself.

Deōnajb, disobedience.

Deōnajbde, a stranger, a guest, a banished man; also an outlaw, a vagabond; deōnūjde and deōnūǵteac, *idem*.

Deōnajbdeact, banishment.

Deōnajbǵjm, to banish or expel.

Deōnanta, strange; also expelled, cashiered; ájnējy deōnanta, strayed cattle.

Deōnūjde, *vid.* deōnajbde.

Dejn, a buffet, or box.

Ḍēr, land; pl. Ḍērrjḏ.

Ḍēr, a spot or speckle.

Ḍere, a number or multitude, a troop, &c.

Ḍet, tōmaltar, no bjad, victuals, food; Angl.-Saxon, *diet*.

Ḍeuzajḏe, zo deuzajḏe Ḍjá, I wish, I would to God.

Ḍēunam, let us make.

Ḍēur, Ḍēar, an ear of corn; Ḍēura, Ḍjara, or Ḍēuraca, ears of corn.

Ḍj, in the beginning of a compound is a negative.

Ḍj, unto her, unto it, from her, i. e. ḏj.

Ḍj, little; ḏja am, a little while; ḏjambōj ann, for ḏj am bōj ann, was a little while there; ḏjambōj rē ann zo ecūalajḏ an zuč, he was but a short while there when he heard the voice.

X Ḍja, written also Ḍje, and Ḍē in the genitive, is the sacred name of God in the Irish language. It has a plain affinity with the Gr. θεος, which makes *dia* in the accusative, as well as θεον; and with the Latin *deus* or *dius*, which was the ancient writing, the θ in the Greek being naturally commutable with δ, makes no difference with regard to the affinity, no more than the terminations *oc* and *us*, which are merely adventitious to the radicals *θε* and *de*, the same as the Irish ḏje or ḏē, Hispan. *dios*, Ital. *dio*, Gall. *dieu*, Wel. *dyu*, Arm. *due*, Corn. *deu*. The Greek and Latin grammarians have been trifling about different derivations of θεος or *deus*, according to their different fancies. Some would have it derived from τιθημι, *pono*; *quia Deus omnia ponit ordine*. Others from θεωμαι, *video*; *quia Deus videt omnia*. Some again from

θεω, *curro*, or from δεος, *timor*, *quia primus in orbe Deus fecit timorem*; or lastly, from the Heb. word ית, *sufficiens*, *satis*; *quasi qui sufficiens in se, vel a se sufficientiam et abundantiam omnino habet*.—Vid. Hen. Opit. Lexic. Heb.-Chald.-Biblic. in voce *Dai*. But might not another, with less grammatical erudition, be free to think it an absurdity to derive the word which in any particular language is the name of the supreme Being, from any word of the same language, or even of any other different language, of which it has been originally independent? In the Adamic language it is natural to think that no word was earlier in use than that which signified the great Creator of the universe, which consequently was not derived from any other word of that first language. When the Adamic tongue, which was preserved by Noah and his children, happened to be corrupted and diversified by the order of God, for the wise ends of dispersing the tribes and peopling the different regions of the habitable world, every particular tribe or nation had its peculiar dialect, new-fashioned as it was by order of Providence, with which the whole body of the people of which such a tribe consisted, proceeded on their progress towards the particular region designed them by the supreme Master of the universe. And as the knowledge of the true Deity was as yet generally preserved among the people of each tribe, at least until their general dispersion, and for some time after, it necessarily follows that one of the *principal* and

consequently *underived* words in every new dialect was the sacred name of God; it being both natural and necessary that every language should have a peculiar word to signify every particular object that is generally known among the people that speak it. It might, indeed, very naturally have happened that in some languages the name of the supreme Being may bear a close affinity, or even an identity as to radical structure, with the name of one of his attributes; which, though essential to him alone, may be applicable by way of an epithet to a created being in a limited sense. Thus in the old Spanish or Cantabrian language the name of God is *Joincoa*, and *unqui* is the word which in the same dialect signifies *good*, Lat. *bonus*, an attribute which is essential to the Deity, but applied as an epithet to any created being, is a derivative of a very limited sense, and consequently a very absurd origin to derive the name of God from. Thus also in the language I am writing these lines in, the word *God*, which in English, as in most of the German and Scytho-German, or Scandinavian dialects, is the sacred name of the Deity, bears a plain affinity with the Anglo-Saxon word *good*, Lat. *bonus*; and in the Irish language we have in compounds the word *dea* or *da*, and *de*, frequently written *deağ*, *dağ*, and *değ*, by our modern grammarians, all signifying *good*, Lat. *bonus*. It is also natural that a word which in any particular language signifies a created being that may be esteemed a just emblem of the Creator, should carry a near

affinity, if not an identity with that which is used as the name of the Creator in that same language. Thus, in the Latin tongue, the word *dies*, the day, bears so plain an affinity with the word *deus*, that Varro, who by ancient writers was styled *Doctissimus Romanorum*, doubtless thought himself very wise in deriving the latter from the former; thus preposterously borrowing the name of the prototype from that of the emblem, which should naturally be regarded as the derivative. In the Irish language there appears not only a strong affinity, but even a radical identity between the word which makes the name of the supreme Being and that which signifies *day*, or that part of the four and twenty hours in which we enjoy the light of the sun, as in the following words:

Διά, δέ, and δέ, all written indifferently to signify *day*, Lat. *dies*. It seems to appear from this identity between the sacred name of God and that of the day, in the Ibero-Celtic dialect, that the Celts, of whom the first Celtic colony that went to Ireland were a detachment, had but one and the same word to signify both God and the day; what, indeed, may carry the greater propriety, as the day is the most natural emblem of God that falls within the sphere of the senses. In the Irish language this word *δία* or *δέ* is prefixed before the proper names of the week-days, agreeably to the manner of the Latins, and contrary to that of the French, Germans, and English, who subjoin their common name for a *day* after the proper names of the week-days. Thus,

as the Latins said *dies solis*, *dies lunæ*, *dies martis*, &c., so did the Irish say *ḍjá rŭl*, *ḍjá luajn*, *ḍjá májnt*, &c. Of those proper names of week-days in the Irish language, five are of the Gaulish-Celtic, (upon which the Latin names have been formed,) and two of the German. *Ḍjá-Sŭl* was the Irish name of *Dies Solis*, or Sunday, before it was changed into *Ḍjá-Doimna*, according to the Christian style. *Ḍjá-Luajn*, Lat. *Dies Lunæ*, is still the Irish name of the second day of the week. *Ḍjá-Májnt* is the same as *Dies Martis*, by the Anglo-Saxons called *Theuts-day*, (Tuesday in modern English, from *Theut*, the German name of Mars, whence the national name *Theutones*. *Ḍjá-bejne*, Friday, pronounced *Diaveine*, (vid. *ben* and *bejne supra*), corrupted first into *Ujne* and after into *Ůojne*, Lat. *Dies Veneris*, English *Friday*, from *Friga*, the German name of Venus; whence *frau*, the Dutch common name for woman or lady, as *bean* or *ben* is in the Irish language, and in the Latin *Venus*, (formed upon the Celtic *ben*), signifying woman *per excellentiam*; and the last of the Irish names of the week-days derived from the Gaulish Celtic is *Ḍjá-Satrujn*, Lat. *Dies Saturni*, Eng. *Saturday*; but the Irish names of the two middle days of the week, Wednesday and Thursday, are of the German Celtic. *Ḍjá-Źeden*, or *Ḍjá-Ceden*, (corrupted first into *Ceadŭjn*, and after into *Cead-Ůojne*, English, *Wednesday*, is visibly derived from the German name of Mercury, which is Woden or Weden. The Irish having no *w* in their

alphabet, use either *g* or *c* instead of it, as the French do; and even some of the German tribes said *Goden* for *Woden*, whence *God*, the sacred name of the Creator, is most generally used, with little variation of writings, amongst the German nations. Lastly, *Ḍjá-Thorndajn*, pronounced *Ḍjá-Orndajn* and *Ḍjá-Ůndajn*, (corrupted into *Ḍjandŭajn* and *Ḍandŭajn*), is the Irish name of Thursday, literally derived from *Thor* or *Tor*, the German name of Jupiter, and which in some German dialects is written *Thordan*, *Thoran*, and *Tonar*, (vid. Cluver. German. Antiq. p. 196.) From this German name of Jupiter, the Irish words *toran*, a great noise, and *tōjrneac*, thunder, are visibly derived. All nations attributed the thunder to the supreme power, whence the epithet *Tonans* is applied to Jupiter by the Latins, who very probably derived their *Tonitru* and *Tonare* from either the *Tonar* of the Germans or Thracians, or the *Taran* or *Taranis* of the Gauls, (vid. Lucan. lib. 1.) The Welsh and Cornish word *taran*, thunder, is visibly derived from *Taran* or *Taranis*, the Gaulish name of Jupiter; and so may *Ḍjá-Thandajn*, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our *Ḍjá-Ceden*, i. e. Wednesday, would be the only week-day-name the Irish had derived from the German Celts, from whom we see the Latins must have derived, in all likelihood, their *tonitru*, and *tono*, *tanare*. *Ḍjabajl*, i. e. *ḍj aobjl*, without fire.

- 4 Օճաճալ, the devil ; Gr. *διαβολος*,
 and Lat. *diabolus*, Wel. *diavol*,
 It. *diavolo*, Hisp. *diavlo*, Gal.
diable ; vid. աթեյլ.
 Օճաճալծե or Օճաճալյծե, diabolical,
 devilish, wicked.
 Օճաճալծ, double, or twice as much.
 Օճաճալի, sorrow, grief, weeping ;
 Gr. *δακνω*, *fleo*.
 Օճաճալաճ, sorrowful.
 Օճաճա and Օճաճաճալ, godly.
 Օճաճաճծ, Godhead, also divinity.
 Օճաճաճաճ, the midriff ; Lat. *dia-*
fragma.
 Օճալճ, an end ; a յճալճ, after ;
 յճալճ յճն, afterwards ; աճալճ
 na neյթeann յո, after these
 things.
 Օճալ, a dial.
 Օճալ, quick, soon, immediately.
 Օճ-ալյմե, innumerable, infinite,
 that cannot be numbered.
 Օճալլ, submission.
 Օճալլ, a knapsack.
 Օճալլ, the arse or breech ; hence
 Օճալլ and Օճալլալծ, a saddle ;
 Wel. *dilhad*, apparel.
 Օճալլալթ, quasi Օճալլ-ալթ, a sad-
 dle.
 Օճալոն, a diary, or day-book.
 Օճաման, food, sustenance.
 Օճամայն, unspotted, untainted.
 Օճամայն, quasi մաճոյն-Օճաճա, the
 substance of a church.
 Օճամայն, vain, trifling ; *idem qd.*
 Օճմաճոյն, lazy.
 Օճամար, i. e. Օճ-մօր, huge, enor-
 mous.
 Օճամար, dark, occult, hid, secret ;
 յո Օճամար, secretly ; Օճամար
 na յոլլե, the thickets of the
 wood.
 Օճա-մարլաճ, or Օճա-մարլաճաճ,
 blasphemy, the reproaching or
 dishonouring God, the ridiculing
 of religion, or speaking evil of
 holy things.
 Օճա-մարլալճեօյն, a blasphemer.
 Օճամլաճ, a place of refuge.

- Օճամլաճաճ, to make dark, or co-
 loured.
 Օճան, vehement, violent ; also nim-
 ble, brisk ; comparat. Օճեյն.
 Օճանայն, a place of refuge or
 safety.
 Օճան-ճօմլա, an aidecamp, also an
 officer of the life-guard.
 Օճանաճ, daily.
 Օճանճայն, anger, also churlishness.
 Օճանճայն, Thursday ; *vid.* Օճա.
 Օճարմայն, the proper name of
 several great princes of the old
 Irish. This name is a compound
 of Օճա, God, and արմայն, the
 genit. plur. of the Irish word
 արմ, Lat. *arma*, *armorum* ; so
 that Օճա-արմայն literally signi-
 fies the same as *Deus Armorum*,
 the God of Arms. Such is the
 exalted origin of this Irish name,
 which does not screen it from
 being at times a subject of ridi-
 cule to some of our pretty gen-
 tlemen of the modern English
 taste.
 Օճարմայն, (Mac Օճարմայն,) a fa-
 mily name in Connaught, of the
 same stock with the great O'Con-
 nors, kings of that province, be-
 ing descended from Շալծճ an
 Շյեճլ, i. e. Teige of the White
 Steed, of whom Roderic O'Con-
 nor, who was styled king of Ire-
 land at the arrival of the English
 auxiliaries of the king of Leins-
 ter, was the sixth descendant.
 From the first and principal
 Mac Օճարմայն, English, Mac
 Dermot, descended another chief
 of the same name, called Mac
 Օճարմայն Ռաճ, or Mac Der-
 mot Roe ; as also the O'Crowlys
 of Munster. The estate of the
 principal Mac Diarmod in late
 ages was the country of Moy-
 lui, now the Barony of Boyle,
 in the County of Roscommon ;
 but more anciently the chief of

the Mac Dermots was supreme lord or prince of the following districts and tribes; viz. *Ṭṡn-ojlljolla*, *Ṭṡn-tuačajb*, *Coṡca-fṡṡṡṡṡ*, *Cluaṡne*, *Ṭṡn-neactajṡ*, and *Ṭṡn-néanda*. It is to be noted that the O'Connors and the Mac Dermots, as also the O'Rorks, the O'Reilys, and others, are descended from Brian or rather Briun, eldest son of *Eoca-Muṡṡ-Meadoṡṡn*, king of Meath, and supreme king of Connaught and Ulster in the fourth century. From the above Brian, or Briun, the territories of Hy-briuin, in Connaught, are so called, as being possessed by his posterity.

Ḍṡar, for *Ḍṡr*, two persons; *Ḍṡar mac*, two sons; *Ḍṡar ban*, two wives.

Ḍṡar, for *Ḍéur*, an ear of corn; pl. *Ḍṡaraca*.

Ḍṡar, or *dear*, the south; *Ḍṡar-Múman*, South-Munster, or Desmond; corruptly for *dear*.

Ḍṡatṡajṡ, desert, desolate.

Ḍṡeadac, negative.

Ḍṡbeall, old, ancient.

Ḍṡbéol, dumb, mute, tongue-tied, *quasi an Ḍṡc béol cum labajṡ*.

Ḍṡbearṡa, banished.

Ḍṡbearṡac, a fugitive; also an exile or banished man.

Ḍṡbjṡṡṡ, to rout, to banish, or send in exile.

Ḍṡbjṡṡ, a banishing, exile, or banishment.

Ḍṡb, from you, or of you, i. e. *do ṡb*, or *ṡṡb*.

Ḍṡbe, thirst, i. e. *Ḍṡc-ṡbe*, want of drink.

Ḍṡbe, refusing, separating.

Ḍṡ-bealajṡ, without way or passage.

Ḍṡbearṡac, a robber; *naōnbajṡ-Ḍṡbearṡac*, *novem latrones*; also vindictive.

Ḍṡbearṡajṡ, to comfort or console.

Ḍṡbejṡṡ, *vid. Ḍṡbjṡṡ*.

Ḍṡḡejṡṡe, wrath, indignation, also vengeance; as *Ḍṡḡejṡṡe Ḍé*, God's vengeance.

Ḍṡbjṡce, an endeavour.

Ḍṡbjṡceac, diligent; also fierce, violent, unruly.

Ḍṡblean, a part or division; *Ḍṡblean do ṡac ṡṡné*, a division or part of every kind of cattle, also a couple, two; *ṡṡn a ṡeṡam dun Ḍṡblṡṡṡ*, *amborum patrocinio innitimur*.

Ḍṡbjṡne and *ḌṡbjṡneacḌ*, extremity.

Ḍṡblṡṡ, vile, vulgar, of little worth.

Ḍṡblṡṡṡṡ, to become vile or cheap.

Ḍṡbjṡṡṡ, to banish, to exile, to rout, to expel, or drive away.

Ḍṡceal, forgetfulness.

Ḍṡceal, or *Ḍṡṡceal*, more commonly *Ḍṡṡcṡol*, attempts, endeavours; *Ḍéṡn do Ḍṡṡceal*, do your best, do your endeavour, a term of defiance.

Ḍṡcealtajṡ, the shaft of a spear.

Ḍṡcealtajṡ, a deer-park; an enclosed spacious field.

Ḍṡcean, a man beheaded.

Ḍṡceannad and *Ḍṡceannajṡ*, to behead; *noč do Ḍṡceannad*, that were beheaded.

Ḍṡceannad and *Ḍṡcnead*, decapitation.

Ḍṡceannta, beheaded, executed; *ṡṡn Ḍṡceannta*, executioners.

Ḍṡceṡṡṡ, to forget.

Ḍṡ-čṡeṡdeam, want of faith, disbelief, incredulity.

Ḍṡ-čṡeṡṡmeac, an unbeliever, an incredulous person, an infidel.

Ḍṡ-čṡeṡṡče, incredible, hard to be believed.

ḌṡḌ, a woman's pap, a diddy.

Ḍṡdean, and *ḌṡḌṡn*, or *Ḍṡon*, a fort, a sanctuary, protection, refuge; also a defence or preservation; *Ḍṡdean an čṡnoḌ ṡan ṡal ṡan*

aodajne, a protection to undefended cattle; mo cūldōdn, my protector.

Ōðeannaĵġm, to save or protect; do dōdn ƿē ē ƿējn, he saved himself.

Ōðljočdað, delight.

Ōðjl, great love or kindness.

Ōðjn, *vid.* dōdean.

Ōðjonoſjn, a protector or guardian.

Ōƿeadača, froward.

Ōƿƿjn, difference.

Ōĵe, the genit. of deoc, i. e. of drink.

Ōĵðe, a commendation, a blessing.

Ōĵðe, gratitude; eád-dĵðe, ingratitude; *vid.* caon-buðe, gratitude; so eád-buðe should be ingratitude, and eádbuðeac ungrateful.

Ōĵĵe, succour, also satisfaction.

Ōĵĵe, condign or adequate.

Ōĵġm, to come to, or arrive at a place, time, or thing; ƶo dĵĵð cum maĵĵðra, may they come to good; ƶo dĵĵjom cum baĵle, till we arrive home, &c.; *idem quod* tĵġm.

Ōĵġn, or dĵn, to suck; do dĵġn an tuán, the lamb sucked its dam; cĵðc na ƿcĵġne maĵnġ ƿoƿ dĵn, woe be to him that sucked the breast of the shrine.

Ōĵġona, morose.

Ōĵġeana, bald.

Ōĵġm, or dĵūgam, to cluck as a hen.

Ōĵc, sorrow, pain; Gr. *δικη*, *jus*, *pæna*.

✕ Ōĵle and dĵljon, a deluge or inundation; uĵƿge na dĵljonna, the waters of the flood.

✕ Ōĵlc, love, friendship, affection.

Ōĵleaġað, digestion; and dĵleaġajm, to digest food; dĵleaġča, digested.

Ōĵleaġlajm, to reverence or re-

vere.

Ōĵleamajm, love, kindness, affection.

Ōĵleay, or dĵljor, dear, beloved, faithful; ajnm dĵleay, dĵllƿe and dĵllƿeacġt, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys*.

Ōĵlġjonn, destruction, plundering, pillaging; ƶo ndearnaĵð Ōĵa dá lá don aon lá ƶo ttaĵnġ dĵlġean clajmne Canaan.—Leabaſ bƿeac; God made two days of one day for the destruction of the Canaanites.

Ōĵlġjon and dĵlġjonað, emptying.

Ōĵljaðað, boiling, concoction.

Ōĵlmajm, meet, proper, fit, becoming; nĵ dĵlmajm dom dol an ƿĵĵƿt, do ráð Maorġe, &c., a ƿearġa aġuƿ a ĵmteacġa an ƿeac tƿjočað bljaġan ƿjn nĵ dĵlmajm a cūn ƿð lámaĵð an daoƿƿar ƿluaġ an a naomġacġ: it doth not become me to go into Egypt, says Moses, &c., his miracles and the course of his actions for thirty years were not proper to be put into the hands of the people by reason of their sanctity.—*Vid.* Leabaſ bƿeac meƿe áððġajm.

Ōĵmcĵjn, to see, to behold.

Ōĵmeay, a bad name or reputation.

Ōĵmeayajm, to undervalue or despise.

Ōĵmeayġa, of bad repute, vile.

Ōĵmeayġacð, disrespect.

Ōĵme, protection.

Ōĵmĵccjn, contempt, reproach.

Ōĵmĵn, certain, sure, without doubt.

Ōĵmĵn and dĵmĵneacð, provision, caution, heed.

Ōĵmĵneacð, confidence.

Ōĵmĵnġġm, to affirm, to avouch, to assert.

Ōĵmĵðeac, sad or melancholy.

Ōĵn, pleasant, delightful, agree-

able.

Ōjne, like cjne, a generation; ō
djne zo djne, from generation
to generation; also an age.

Ōjne, a beginning, also the first.

Ōjneart, or dēneart, the power
of God.

Ōjneart, imbecility, weakness.

Ōjneartaĵĵm, to weaken.

Ōnĵ, a wedge.

Ōnĵm, to urge, also to thrust.

Ōnĵm, custody.

Ōnĵte, wedged in.

Ōnjač, a helmet.

Ōjnm, to drink, to imbibe, to
suck; *vid.* dĵĵn.

Ōjnnjač, idle.

Ōjnn, from, off us, i. e. do jnn, or
ĵjnn; leĵjom dĵnn, let us leave
off.

Ōjnn, a hill, a fortified hill or
mount; in the Welsh it is *din*
and *tin*, and has the same signi-
fication with the word *dun*; and
hence the Roman *dinum*, *di-
nium*, and *dunum*, frequent ter-
minations of the names of cities
in Gaul and Britain, as *Londi-
num*, *Uxellodunum*, *Augusto-
dunum*, &c., and the old English
tune, now changed into *don*, *ton*,
town; *prȳtcaſſ ƿrȳ dē ȳn dĵn-
nĵb*, *prædicabat de die in colli-
bus*.—Vit. S. Patric.

Ōjnnēn, a dinner.

Ōjnnjſ, contempt.

Ōjnnjſ, an oath.

Ōjoacđ, divinity.

Ōjobađ, to die without issue; djo-
bađ Ēđzan, Owen died without
issue.

Ōjobađ, an edge or point, a prick
or sting.

Ōjobanač, lawless.

Ōjobbaſ, disrespect, contempt.

Ōjōb, of them.

Ōjobađ, death.

Ōjobađ, a portion or dowry; also
any transitory or worldly inheri-

tance; *ƿeac nĵ ċjujſ, nĵ hoj
ƿeuna jnd noeđ djobađ beata
cē*, the saint did not affect or
regard the inheritance of the
world, or things transitory; *nĵ
mſ mac Ōē aſ djobađ*, *non
vendidit filium Dei pro transi-
toriis*.—Brogan. in Vit. S. Bri-
gid.

Ōjobađ, wicked, impious.

Ōjobađm, to consume or destroy,
djobaĵĵſſdear ĵađ, they will be
consumed.

Ōjobaĵl, damage, loss, defect.

Ōjoball, old, ancient.

Ōjobaſta, banished, exiled.

Ōjobnača, discovered.

Ōjobuđe and djo-buĵdeac, un-
grateful, unthankful.

Ōjobuđe and dĵjobuđeacſ, ingra-
titude.

Ōjo-čajſm, to peel off bark, to
decorticate.

Ōjočmajſc, theft.

Ōjočolna, without body.

Ōjo-čojmne, forgetfulness.

Ōjo-čonaſſe, without any way or
passage.

Ōjočna and djočuſ, diligence.

Ōjočmon, immediately, without
time.

Ōjočuđ, little, small.

Ōjocſa, high, mighty, lofty, state-
ly; *zejn ſhĵlĵb aſ djocſa*, the
descendant of Philip is most
noble.

Ōjočaĵlſn, an atom, a mite.

Ōjo-đaojnead, a depopulation.

Ōjo-đataſm, to discolour, tarnish,
or change the colour.

Ōjođma, a fort, a fortification.

Ōjō-đnađ, to satisfy.

Ōjō-đuĵlle, without leaves.

Ōjō-ſulaſ, intolerable.

Ōjō-ſlaſm, exanguious, pale.

Ōjō-ſōſčáſn, a mullet paid for not
marrying; *potius* djo-ſōſčáſn.

Ōjōĵ, a dike or pit; dĵĵ, *idem*,
and genit. dĵĵ.

Ծօջամ, to enclose or entrench.
 Ծօջան, spiteful, revengeful; ծէլծօջան, having revenge in his looks.
 Ծօջանտա, fierce or cruel, revengeful.
 Ծօջանտաճ, revenge; also cruelty, barbarous or savage fierceness.
 Ծօջաճայմ, to lessen or diminish, to lavish or squander; ծօջաճ աւանայմ, *nec diminuit ejus substantiam*, Brogan.; from ծյճ, want, and չաճայմ, *vid.*
 Ծօջաճ, mischief.
 Ծօջանն, plentiful; *quasi* ծյճայմնե or չանաճայմ, not scant.
 Ծօջայր, high, tall, stately.
 Ծօջալայմ, to revenge; ծօջալ բայ աւան քորա չան, he revenged upon them the death of his father.
 Ծօջալտ, revenge, vengeance; ծօջալտայ, *idem.*
 Ծօջալտա, revenged.
 Ծօջալտաճ, revengeful, vindictive.
 Ծօջալտօյմ, an avenger.
 Ծօջալտայ, revenge, vengeance.
 Ծօջալտայաճ, revengeful.
 Ծօջայնայմ, to behead.
 Ծօջալաւ, damage, destruction.
 Ծօջալաւաճ, hurtful, noxious, prejudicial.
 Ծօջոյնա, morose.
 Ծօջլա, revenge, also injustice; destruction; ex. օրծ աշտ տօրաճ նա ծօջլա, ամալ յոյնայր իօրէքս նա չտայմ լեաճայմ, i. e. չաւսլե էջոյն աշտ էաջոման աշտ ծյլա առ քօպլ Ռօմանայճ առ առ քօպալլ լսւայճեաճ, the order and beginning of the (divine) vengeance according as it is recorded by Josephus in his history, to wit, every rapine, oppression, and destruction of the Jews by the Romans. — *Vid.* լեաճայմ երեալ.
 Ծօջլայմ, gleanings, as աշ ծօջլայմ

առ առաջայմ, gleanings the corn.
 Ծօջոնա, contempt; also contemptuous.
 Ծօջոնայ, rare; ծօջոնայ լոճ, *rara virtus*. — Brogan.
 Ծօջոնաճ, morose, rude.
 Ծօջոնայր, constantly, frequently.
 Ծօջոնօջամ, to belch.
 Ծօջոյր, uprightness; ծօջոյր քոյճե, uprightness of heart; also zeal, or ardent desire.
 Ծօջոյն, forcing, compelling.
 Ծօջոնայր, diligence; also a secret.
 Ծօյրայր, a diocese.
 Ծօյլ, worthy.
 Ծօյլ and ծօյլաչաճ, sufficiency, satisfaction.
 Ծօյլ, an end.
 Ծօյլ, use.
 Ծօյլ, a selling; *vid.* ծօյլամ.
 Ծօյլաճ, blameless.
 Ծօյլաճ, or ծյլլեաճա, an orphan, i. e. *naօյլեանա ա տ ա առ ծյլլաճա.*
 Ծօյլաճեոմ, protection.
 Ծօյլաճեաճ, payment.
 Ծօյլայմ, gleanings, leasing; also to write.
 Ծօյլայմնայճեոյմ, a weeder.
 Ծօյլամ, to pay; լայն ծօյլ, to pay tribute; ծօյլա չե ա մօյճե, he will pay his vows; also to sell; as, *noճ ծօյլաճ մայր չեյնօյլաճ*, *Wo was sold as a servant.*
 Ծօյլամ, to renew or change.
 Ծօյլամնաճ, written by the translator of the Bible ծօյլմանաճ, and vulgarly pronounced ծօյլունաճ, i. e. any hireling: it is particularly used to imply a soldier, which is properly a hireling; *Lat. soldurii, qui salario conducuntur*; *vid.* Littleton's Diction.; hence it signifies any brave, lusty, stout man; also a generous man, one different from the plebeian or low class of men. The French call a soldier *soldat*,

from *solde*, hire, payment.
 Djolanlay, fornication.
 Djolarcojmead, patronage, protection.
 Djolarcōmajde, a guardian.
 Djolzað, forgiveness.
 Djolzajm, to dismiss.
 Djollajr, apparel, raiment; Wel. *dillat*.
 Djollmajn, faithful, true, sincere.
 Djol-manac, a hired soldier; from *djöl*, pay; and *manach*, man, in the German Celtic.
 Djölunta, valiant, stout, brave, lusty; also generous, hospitable; *vid.* *djöl amnac*.
 Djöluntar and djöluntað, hospitality.
 Djom, from me, of me; do *ðajn* *djom an tūallac*, he took from or off me the load, i. e. do *mē*.
 Djomað and djombuájð, anger, indignation, displeasure; *djomða*, is the same; do *ɣzari nju fa djomða mōri*, he parted them in great displeasure.
 Djombázg, grief, sorrow.
 Djombázac, sorrowful, mournful.
 Djombajl, waste.—*Luke*, 15. 13.
 Djo-mbuán, unlasting, transitory, fading; *beata djombuán*, transitory life; *éaðac djombuán*, fading or unlasting clothes, frail, perishable.
 Djomða, *vid.* *djomað*, anger, displeasure, &c.
 Djomðac, displeased.
 Djomálac, profuse, hurtful; *vid.* *djōžbálac*.
 Djomaltar, caution, notice.
 Djomaōjn and djomaōjneac, idle, lazy, vain, trifling, frivolous.
 Djomaōjnear, vanity, idleness; but more commonly pronounced *djomaōjn-tear*; *djomaōjnear* a *ɣraožall*, the vanity of the world.
 Djomajri, secret, private, dark, mystical.

Djō-mōzað, enfranchisement, freedom, liberty.
 Djō-mōzað and djōmōzajm, to make free, to set a slave at liberty.
 Djomōjleað, a demolishing.
 Djomriacð, obscurity, darkness.
 Djomriian, a mystery.
 Djomriian, a hermit's cell.
 Djomaltōjn, a glutton; *potius* *ɣjomaltōjn*.
 Djo-molað, dispraise.
 Djomolað and djo-molajm, to dispraise or find fault with.
 Djomolta, blamed, censured, dispraised.
 Djomoltōjn, a slanderer.
 Djomriac, a temple.
 Djomɣac, for *djomayac*, proud, haughty, arrogant.
 Djomur, pride, arrogance.
 Djon, a shelter or protection, a covert or fence from the weather; do *ɣmējz ɣe a djon*, he forsook his covert; *fa djon*, under protection; do *cajri djon ajri*, he covered it. *see Diction*
 Djōn, the second semimetre or leatmann of a verse consisting of two quartans: it is more commonly called *cōmad*.
 Djōnaryzað, a disjoining.
 Djōnaryzajm, to ungird, to undo.
 Djōnaryzta, dissolute.
 Djonzabájl and djonzbála, and commonly written *djonzámala*, worthy, meet, proper, suitable, fit to bear; ex. a *Chjajina dējn áriar durt fejn djom djonzbála dod cōmmōri daoðeað*, O Lord, make me a habitation for thyself, worthy so great a guest; *dá bɣajzeað fejri a djonzabájl*, if she got a suitable husband; also fixed, firm; *dōtčar djonzbála*, firm hopes.
 Djonzbálar, worthy.
 Djonzbálta or *djonzámálta*, firm, fast, fixed.

- Ժժոնն, a hill or hillock; *vid.*
 ժժոնն.
 Ժժոննան, a little hill.
 Ժժոննոյձիձ, even to.
 Ժժոննոյձի, unto, i. e. do ժոնն-
 ոյձի; յաւսր տւ ժոննոյձի
 ան Րիձ, thou shalt go to Caesar;
 ժոննոյձի նա Եամրաւ. to-
 wards Tara.
 Ժժոննա, turning about.
 Ժժոյ, meet, proper, decent.
 Ժժոյ, a law.
 Ժժոյաւ, or ժժոյաւ, just, right,
 equitable.
 Ժժոյաւաւ, lawless.
 Ժժոյաւ, a dropping.
 Ժժոյաւամ, to belch.
 Ժժոյաւամ, to annihilate.
 Ժժոյաւ, direction; ժժոյաւ,
idem.
 Ժժոյաւ, uprightness.
 Ժժոյա, a troop, company, crowd,
 or multitude; Wel. *tyrva*, Lat.
turba.
 Ժժոյաւ, *quasi* ժժ-աւոյաւ, nu-
 merous, infinite.
 Ժժոյա, quantity.
 Ժժոյան, bad news; its correlative
 word is յժոյան, good news.
 Ժժոյաւոյաւ, an atom, a mite.
 Ժժոյ or ժժոյ, barren; *bō* ժժոյ,
 a cow that hath no milk.
 Ժժոյան and յժոյան, a grinding
 or gnashing of the teeth; also a
 chewing of the cud.
 Ժժոյաւ and ժժոյաւ, a noise or
 sound.
 Ժժոյաւ and ժժոյաւ, to gnash
 the teeth; also ժժոյաւամ,
idem.
 Ժժոյաւ and ժժոյաւաւ, the
 vulgar, the mob or rabble rout.
 Ժժոյաւամ, to snuff a candle.
 Ժժոյաւ, smooth, without knots,
 even.
 Ժժոյոյոյաւ, or ժժոյոյաւ, an
 argumentation, pleading, &c.
 Ժժոյ, of thee, or from thee, i. e.
 Ժժոյ.

- Ժժոյ-աւոյաւ, to force away, to
 drive off, to expel; Ժժոյ-
 ան տէրն է, he banished him
 the country.
 Ժժոյ-աւոյաւ, consumption, de-
 struction.
 Ժժոյեամ, a wilderness, a desert;
 from ժժոյ and տէրն, a tribe.
 Ժժոյաւաւ, to unsheath.
 Ժժոյ, a tribute.
 Ժժոյաւ, straight, right; ժժոյաւ
 ուղի, straight, upright; ժան ժժ-
 ոյաւ, a verse or metre; also ge-
 nuine; Lat. *directus.*
 Ժժոյաւ, frugal.
 Ժժոյաւամ, uprightness.
 Ժժոյաւամ, to geld.
 Ժժոյաւ, a panegyric.
 Ժժոյաւ, direction.
 Ժժոյե, without way or passage,
 out of the way.
 Ժժոյե, bald.
 Ժժոյոյաւ, to straighten, to direct,
 or guide.
 Ժժոյաւ, numerous, plentiful, great;
 ոձ շաւոյաւ մաւր ժժոյաւ ան
 Բն տարաւ, յր եւրեան Բն
 յէր յրն տէրն ուղի, you will be
 plentifully rewarded; or lite-
 rally, you will reap plentiful ad-
 vantage from your journey hi-
 ther, and will be obeyed and
 served in this country.—*L. B.*
 Ժժոյ, two, both, a pair, a couple, a
 brace; ժա ժժոյ Եանթրաւաւ, to
 both his brethren; Gr. *δύς*, and
 Lat. *bis*, twice.
 Ժժոյ, poor, miserable.
 Ժժոյեաւամ, to condemn or de-
 spise; մա ժժոյեաւան յէ տւ, if
 he condemn you; also to pro-
 fane or violate, to unhallow.
 Ժժոյեաւ, twofold, double.
 Ժժոյեաւ, fierce, nimble, active,
 quick.
 Ժժոյեաւ and Եանթ, discretion.
 Ժժոյեաւ, discreet.
 Ժժոյեաւ յ Եանթ, a territory of
 the County of Clare, the ancient

estate of the O'Deas.
 Ǫʀʒʒʱ, sudden.
 Ǫʀʒʱeʃʀʒa, a disease.
 Ǫʀʒle, love, friendship, esteem, fidelity, loyalty; also subjection; Ǫʀʒleact, *idem*.
 Ǫʀʒle, property.
 Ǫʀʒle, a dye; aʒ ʱmʱʱt Ǫʀʒʒʒe, playing at dice.
 Ǫʀʒleān, a dice-box.
 Ǫʀʒʒʒeac, deviating, uncouth, straggling.
 Ǫʀʒʒʒad, to hide or conceal.
 Ǫʀʒneād, the aspergillum, used at Mass to sprinkle the holy water on the people.
 Ǫʒt, dō Ǫʒt, it remains.
 Ǫʒt, want or defect.
 Ǫʒt, to suck, to give milk.
 Ǫʒtʒʱ, difference.
 Ǫʒtceal, industry, endeavour; *vid.* Ǫʒtceʒol.
 Ǫʒtcealtan, a necromantic veil or cover, that makes things invisible, as is supposed.
 Ǫʒt-ceannajm, to behead; do Ǫʒt-ceannadan a ʱʒʒ Ǫʒleay, they beheaded their rightful king.
 Ǫʒtceʒoll, an attempt or endeavour, also industry.
 Ǫʒtceʒollac, careful, diligent.
 Ǫʒtceʒollajm, to endeavour, to do the utmost.
 Ǫʒteac, to refuse.
 Ǫʒt-lactac and Ǫʒt-lactaʒʒe, an orphan, or a motherless child, who consequently wants suck or milk; from Ǫʒt, want, and lact, milk; *vid.* lact.
 Ǫʒtʒʒe, dumb, speechless.
 Ǫʒtleac, forgetful.
 Ǫʒtneab, an hermitage or wilderness; Wel. *didreubar*; ʱō bāʒl ʱe mac Ǫē ē aʱʱʱʒad ōn Ǫʒabal ʱan Ǫʒtneab, the Son of God was pleased to be tempted by the devil in the wilderness.
 Ǫʒtneabac, a hermit or anchorite, more properly Ǫʒt-Ǫʒneabac, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* tneab and tneʒb.
 Ǫʒtneactac, lawless.
 Ǫʒu, a long time, long since; Lat. *diu*.
 Ǫʒubnacajm, to cast, to fling, to throw, to brandish, shake or quiver; aʒ Ǫʒubʱajc cloʒce, throwing a stone; from ʱʱajc, the arm.
 Ǫʒublaʒ, refuge; Ǫʒuc, the pip, a sickness of fowl.
 Ǫʒuca, to cry out, to exclaim; ōd cōʱajc an naom an ʱʒʒ zōna ʱlūaʒ, aʒ eācnaʒ Chʱʱʒt, aʒʱ aʒ adʱad deamajʱ, do ʱola ʱajam a ʱʱat de, aʒʱ ʱo Ǫʒucajʱ do ʒuʒ mōʱ a meōdajʱ an ʱopayʒl: when the saint saw the king and his army to deny Christ, and to adore devils, he rent his garment, and then cried out with a loud voice in the midst of the people.—*L. B.*
 Ǫʒuʒaʒʒʒl, a sobbing or sighing.
 Ǫʒuʒam, or Ǫʒʒʒm, to cluck or cackle.
 Ǫʒuʒam, to drink off.
 Ǫʒuʒeajʱ, the eyes.
 Ǫʒuʒd, tender-hearted, flexible.
 Ǫʒuʒdeac, the same; hence aʒʱ-Ǫʒuʒde, obduracy.
 Ǫʒulajm, to suck; lumān Ǫʒuʒl, a sucking lamb; ʱōc do Ǫʒuʒl cʒōca mo māʱajʱ, who sucked the breasts of my mother.
 Ǫʒultaʒ, a negative; naē Ǫʒultaʒ na ʒāedʒʒe, the nine negatives of the Irish tongue.
 Ǫʒultaʒ, a denial or refusal; ʱuāʱʱ ʱe Ǫʒulta, he got a refusal.
 Ǫʒultaʱm, to deny or refuse, to renounce, disown, cast off, &c.
 Ǫʒunac, *vid.* deōnac.
 Ǫʒuʱ, difficult, hard; Lat. *durus*; ʱʱ bu Ǫʒuʱ an ʒābaʒ, non dura fuit necessitas.

Ḍjūṃnam, to gulp or swallow ; to drink speedily.

Ḍjūr, protection.

ḏalajḡ, ḏalajḡeōḡ, and ḏlaōjḡ, a
lock of hair.

Olām, darkness.

Ῥαοῖς, Ῥαοῖς ῥῆαίγε, a lock of
hair.

Oleacō, law.

Ὀλγῆαδ, a separation.

Օլյճե, a law or ordinance; Lat. *lege*, a *lex*, *d* being only wanting in that Latin word; բար շաբառա Օլյճե, a lawgiver; բար Օլյճե, a lawyer; լսէ Օլյճե, lawyers.

Ḫlyȝeac and Ḫlyȝteac, lawful.

Օլջյծ, perfect, excellent,

Ḑljȝteac, lawful, just; ar Ḑljȝ-
teac a deūnam, it is lawful to
be done.

Ծլյճեամայլ, just, skilled in the law; Ժյոյնե Ծլյճեամայլ, a litigious man.

Óljteamnac and óljteanac, a
lawgiver.

Ὀλῖτεός, a lawyer.

Ὀλῆκτονοῖη, a magistrate or justice of the peace, whose care is to have the laws enforced.

Ὀλγίζω, to separate.

Dlyrteanaċ, or **dlyrteonaċ**, lawful; **nġl rē ceart nā dlyrteanaċ**, it is neither just nor lawful, also rightful, legitimate; as **mac dlyrdeanaċ**, a legitimate son; **neam-dlyrteanaċ**, unlawful, illegal, illegitimate.

Dločd and dločdán, a strainer, a
cullander.

Olom, to tell.

Olomaš, a denial or refusal.

Olomajm, to make plain or manifest.

Օլոմայրյո, destruction.

Ὁλὺδ, a retribution.

Olujje, a loosing, releasing.

Ὀλίγος, active, nimble; also prepared.

Olujm, a cloud, darkness; also a blaze of fire.

Ḫlūjējn, a little study or closet.

Ḍlūm, much, plenty: commonly
said ḍlūr.

ὄλῡτ, close, tight, confined; δλῡτ
 ῥτὸλ, a closestool; δλῡτ-αἵμ-
 ῃῥῶ, the defiles; δλῡτ-ὁῖον, a
 close guarding.

Olūt, an enclosure, a cloister.

Ḍlūtājṃ, to shut in, or enclose, to compress.

Olūtujge and olūtajgte, knit,
compacted.

Oo, before nouns sometimes agrees with the Latin *tuus*, -a, -um, as do leab̄ar, *tuus liber*, your book, &c.; it also sometimes corresponds exactly with the Latin preposition *de*, and signifies of, from, out of, at, concerning, &c., ex. do lō azyr do ojb̄ce, *de die et nocte*, i. e. by day, &c.; do lām, by the hand, or out of hand, *de manu*; do tpej̄b̄ lebj̄, *de tribu Levi*; lab̄ram do an b̄ay, *de morte loquamur*, i. e. concerning, or about; dayne dōn t̄ylūaž, *unus de exercitu*; dealb̄ dēanta do c̄loj̄c, *simulacrum de lapide factum*, &c.; it still answers in sense to the Latin preposition *de* when added to pronouns, and is generally contracted; as dam̄, i. e. do mo, dom̄ ōr, *de meo Auro*; dot, i. e. do tū, dōd ōr, *de tuo Auro*; da, i. e. do a, dā ōr, *de suo auro*, &c.; and this contraction is always observed when a vowel is the initial letter of the word; dōr acyr daj̄n̄j̄jod, i. e. do ōr acyr do aj̄n̄j̄jod, *de auro et argento*, &c. Oo is often a negative or diminutive, and often an augmentative, and implies a difficulty; as dočōḡta, hard to be raised; dō-m̄j̄nte, hard to be taught; dō-aj̄m̄j̄žte, innume-

able; *dō-čujmijžte*, incomprehensible; *dōj-deažla*, indivisible; *dōj-dealbac*, ill-featured; *dōj-bēayac*, ill-bred: and in this it agrees with the Latin word *de*, which in compounds is sometimes a negative and sometimes an augmentative, as *despero*, to have no hope; *demens*, void of reason; and *de-amo*, to love passionately, &c.

Ðo, sometimes signifies *to*; Lat. *ad*; *dōn mārgað*, *ad mercatum*; *dōn amajn*, *ad amnem*, i. e. *do an*; it corresponds with *ad* in the pronouns, as *dam*, i. e. *do me*, Lat. *ad me*; *dujt*, i. e. *do te*, Lat. *ad te*; *do*, i. e. *do ē*, Lat. *ad eum*; *dj*, i. e. *do j*, Lat. *ad eam*; *dūjnn*, i. e. *do jnn*, or *γjnn*, Lat. *ad nos*; *djb*, i. e. *do jb*, Lat. *ad vos*; *ðaj*, i. e. *do āj*, *ad nostros vel de nostris*; *dāj namujð*, *ad hostes nostros, vel de hostibus nostris*. In this manner it seems to be the same as *ad* by a metathesis or transposition.

Ðo, is often the distinguishing particle of the perfect and future tenses: *do mjne mē do čōmajnle*, I have done your bidding; *do čūajð rē*, he went; *do žēo-bajð ugle bāj*, they will all die. As also of the conjunctive mood present tense: *do račajnn*, I would repair or go; *do γžjō-bajnn*, I would or could write. In old manuscripts the particle *ad* was used for *do* of the modern writers, as was the particle *jo*.

Ðō, two in number; Gr. *δυω*, and Lat. *duo*; *ra dō*, twice.

Ðoacal, affliction.

Ðō-ājmeac and *dō-ājmiijžte*, innumerable.

Ðō-atajrujž, immutable.

Ðōb, and genit. *dōjbe* and *dōjb*, a

plaster; also gutter.

Ðob, i. e. *do bud rējdjn*, perhaps, or it may be possible: sometimes written *dob ējdjn*.

Ðob, a river or stream; Lat. *fluvius*; *rjžt conucajb an dob*, *eis restitit fluvius*.

Ðōbajl, a daubing over.

Ðōbajm, to plaster or cement, to daub.

Ðōbajr, immortal; *dō-bajr*.

Ðo-balað, a rank or rammish smell.

Ðobaɹ, obscure, dark.

Ðobaɹ and *dūɹ*, water; Gr. *ὕδωρ*, *aqua*; Wel. *dyvr*, or *dur*; *dō-bajcū*, an otter or water dog; Wel. *dyvr-gi*, an otter; *vid. cū*, sup.

Ðobaɹ, the bound or border of a country.

Ðobaɹjōjðeac, a pitcher, or bucket.

Ðobaɹt, mischief.

Ðoð, boisterous, swelling, raging.

Ðoðjōn, sorrow, grief, concern.

Ðoðjōnac, sorrowful, sad.

Ðoðjōnað and *dōðjōnajm*, to be sad or sorrowful.

Ðocamal, a difficulty, hardship.

Ðocamalač and *docamlac*, hard, difficult; *raočajɹ docamalač*, hard labour.

Ðocamlacð, a difficulty.

Ðōča, likely, probable; *dōčujžte*, more probable.

Ðōčajneaj and *dočaj*, hurt, harm, damage; *čum a ndočajɹ*, to their hurt.

Ðōčajac, grievous, hurtful; Lat. *angustiatus*, *in angustiiis*.

Ðōčaj, hope, confidence; *al. dōčajɹ*.

Ðōčajac, confident.

Ðōčma, weak, incapable.

Ðōčmajt, lust.

Ðōčt, strait, narrow, close; *žnejm dočt*, a close and fast hold.

Ðōčta, i. e. *teagajjžte*, instruct-

ed, taught; Lat. *doctus*.
 Doctajm, to strain or bind hard.
 Doctnajt, luxury.
 Do-cujngeað, a disjoining or un-
 yoking.
 Docum, an harbour.
 Dod, to thy; dōd oḡlác, to thy ser-
 vant; *vid.* dō.
 Dōða, of two, *binarius*.
 Dōðajt, or dnoč-dajt, bad news.
 Dōðajng, difficult, hard; also dis-
 mal, sad.
 Dō-ēč, sickness or disease.
 Dō-řajcreač, or dō-řajcrjonac,
 invisible.
 Dō-řážala, hard to be found; also
 rare.
 Dožajlř, anguish, perplexity; *id.*
qd. dožnann.
 Dožajm, to burn, to singe, or
 scorch.
 Dožna, sorrow, sadness, dullness,
 stupidity.
 Dožnann, anguish, perplexity; lá
 dožnajne, a day of perplexity.
 Dōřb, plaster, &c.
 Dōřbéalað, a daubing or plaster-
 ing.
 Dōřb, to them: sometimes for dōřbb,
 i. e. dō řřb, to, or from you.
 Dōřbear, more rude or uncivil.
 Dōřbear, vice.
 Dōřbne, sacrifice.
 Dōřbřč, doðar, i. e. uřřge, and
 řč, i. e. anbar, sowens or gruel.
 Dōřc, quick, swift; also early,
 timely: its comparative is dōřce,
 the former, or foremost; nř buř
 dōřce, earlier.
 Dōřce, hope, or confidence.
 Dōř-čeannac, two-headed.
 Dōřcjm, to hasten.
 Dōřcme, i. e. dō čumčta, ill-shaped.
 Dōřd, the hand.
 Dōřdce, řř dō lō, i. e. dō ořdce
 aḡur dō lō, by night and by
 day.
 Dōřdeažla, individual, indivisible,
 spoken of a spirit.

Dōřdneann, a duel, i. e. dņeann
 no cač, and dō or dōřř.
 Dōřř, a potion.
 Dōřž, trust, confidence, hope.
 Dōřž, a manner.
 Dōřž, fire.
 Dōřž, a guess or conjecture, opi-
 nion, or supposition; Gr. δοκεω,
puto.
 Dōřž, a testimony.
 Dōřž, sure, certain, doubtless; go-
 dōřž, truly; dōřž žunab, per-
 haps; ex. ař dōřž řřn nde nř
 řřocřajd žōřc; a tá řřn lařř
 na žōča, ař dōča dō řōčdōřn
 dōřb, it is certain that liars will
 not approach the kingdom of
 God; but liars have a kingdom
 (Hell) which they will undoubt-
 edly approach.
 Dōřžeað and dōřžjm, to burn or
 consume; dō dōřž mē, I have
 burned or consumed; also to
 destroy, to singe.
 Dōřžčar, a spear.
 Dōřžjm, to hope, to confide in.
 Dōřžlřaž, a touchstone.
 Dōřžnřom, injury.
 Dōřžčte, pangs.
 Dōřlēřn, dark, obscure, mystical,
 i. e. dō, negat., and leřn, *mani-*
feste, the opposite of řōřlēřn,
 evident.
 Dōřlb and dōřlře, dark, gloomy,
 obscure, dusky; čēo dōřlře, a
 dark or thick mist; also sorrow-
 ful, mournful, sad.
 Dōřlčear and dōřlbřoř and dōřl-
 žear, sorrow, mourning, trou-
 ble.
 Dōřlžear and dōřlžřoř, sorrow,
 grief, trouble, affliction.
 Dōřlžč, sore, hard, or trouble-
 some.
 Dōřlžčarac, grievous, sorrowful,
 sad.
 Dōřlžčeačd, frowardness.
 Dōřlžč, difficult.
 Dōřlžč, doleful, grieved, melan-
 X

choly; *ar* *doſljġ* *an* *beart*, it is a melancholy action.
Doſlle, blindness; also dimness.
Dojm, poor.
Doj-mejſ, infinite.
Dojmn, deep, profound.
Dojmne, depth, the deep.
Dojnean, hard weather, inclement times: its opposite is *rojnean*, fair weather. It is more properly written *do* or *don-ſjn*; *vid. ſjon*.
Dojn-deanġ, of a reddish dun.
Dojnejm, deep.
Dojnte, intelligible.
Dojnte, a small black insect.
Dojnb, an attempt.
Dojnb, peevish, quarrelsome, dissatisfied, also hard or difficult.
Dojnbeejnm, to frame or model, to fashion.
Dojnbeaċd, peevishness.
Dojnboſ or *dojnbeaſ*, anguish, grief, sorrow.
Dojne, or *dujne*, a wood, (properly of oaks,) a grove; also any thicket; *ar* *an* *dojne*, out of the thicket.
Doj-neama, bye-paths, impassable places.
Doj-njānda, difficult, ungovernable.
Dojnmjdayaċ, lethargy.
Dojnne, the plural of *doſaſ*, doors.
Dojnneōjn, a porter.
Dojnneōjneāċd, doing the duty of a porter.
Dojn-teal, a sink.
Dojn-teaċ, that sheddeth or spilleth; *dojn-teaċ-ſola*, a blood-shedder.
Dojn-teōjn, a spiller or shedder; *dojn-tejġteōjn*, *idem*.
Dojn-teaſ, affliction, misfortune.
Dojn-tejm, to spill or shed.
Dojte, burned; *caġnaċa* *dōjġte*, burnt cities.
Dojte and *daſt*, quick, active,

nimble.
Doj-teal, or *doj-tejoll*, niggardliness, illiberality, or grudging; *nj* *maſlle* *ne* *doj-teal*, not grudgingly, also loathing. The most proper English word I find for *doj-teal* is churlishness.
Doj-tejollāċ, churlish, grudging, and niggardly.
Doj-tejm, *dōjġjm*, to singe; *do* *doj-te* *an* *tejne* *jaċ*, the fire singed them.
Doj-tejn, dark, gloomy, obscure.
Doj-tejn, ill-featured, ugly, deformed; also dull, unpleasant, ill-humoured.
Doj-tejn, a contract or covenant.
Doł, a kind of fishing-net.
Doł, a space or distance.
Dołajċ, loss, detriment, defect.
Dołajċ, impatient; also intolerable.
Dołajmġen, a two-handed sword.
Dołāſ, grief, mourning, desolation, *ajmġjn* *cum* *dołāſ*, a time for grief.
Dołāſ, i. e. *doł-teall*, abhorrence, disdain, loathing.
Dołāſāċ, sad, melancholy, mournful; also sick.
Dołb, sorcery.
Dołbaċ, fiction.
Dołſa, hesitancy, slowness.
Dołma, delay, loitering.
Dołūbta, stubborn, obstinate, inflexible.
Dom, a house; Lat. *domus*.—Vid. Archæol. Brit. Compar. Vocab. p. 55, col. 3, in voce *domus*.
Doma, scarcity, want.
Domajn, transitory.
Domaġnm, speech.
Dom-ajnm, i. e. *teaċ na naġm*, an armoury, or magazine of arms.
Dō-mārbta, immortal.
Dō-mblaſ, the gall on the liver; genit. *domblaſſ*, also anger, choler; *deoċ*. *domblaſſ*, a drink of gall; from *do*, ill, and *blaſ*,

gustus.

Ḑo-mblayḑa, unsavoury, ill-tasted, also insipid.

Ḑo-mbūḑeac, unthankful.

Ḑōmaḑ, the second.

Ḑōmajn, deep, hollow; ḑōmajn, *idem.*

+ Ḑōmajn, genit. the world; ḑōman.

Ḑōmajn-γζμḑoḑaḑ, or ḑōmanžmāḑa, cosmography.

Ḑōman, the earth, the world, the terraqueous globe; zo leḑḑ jmeal an ḑōmōjn, unto the end of the world.

ḑōmōjn for ḑōjmaoḑjn, bad, naught, idle.

Ḑōmaj, *pro* ḑūm, water; *vid.* ḑo-baj.

Ḑōmžnāy, hereditary; also a patrimony, inheritance.

Ḑōmžnāy, propriety.

Ḑōm-lḑoḑ, a house surrounded by a moat, or watered-trench, for a fortification.

Ḑōmnac, or ḑōmnac, a great house, also a church. The epithet moḑ, i. e. great, is generally subjoined to this word when it means a great building for residence, or a church. Thus the church which St. Patrick built on the banks of the lake called Loch-sealga, near Galway, was distinguished by the name of Ḑōmnac-moḑ, i. e. the great church.—*Vid. Vit. Tripart.* par. 2, c. 52, and *Ogyg.* p. 374. Ḑōmnac-moḑ O'Heal-uyḑe, i. e. the great house of O'Healy, is the name of a town and large parish in Musgry, westward of Cork, formerly the estate of a very ancient family called O'Healy, a name to which the present Lord Chief Baron, Hely Hutchinson, is an ornament of high distinction.

Ḑōmnac, the Irish name of the first day of the week, since the establishment of Christianity in

Ireland. In the heathenish times it was called Ḑja-Sal; *vid.* Ḑja and Ḑē, *sup.*

Ḑōmnal, pronounced Ḑonal, the proper name of several great princes of the old Irish. From an ancestor of this name the princely family of the O'Donels are so called.—*Vid.* Conal-zolban, p. 125. Ḑōmnal ḑeaymlāmac, otherwise called Ḑōmnal na Ḑḑamaḑ, was the eldest son of Moḑtožmoḑ O'ḑmjen, king of all Ireland, who made him king of Dublin, an. 1115. This Ḑonal gained a complete victory near Dublin over the forces of Leinster, commanded by their king, Ḑonoḑ Mac-Muḑca, who was killed in the action, as was likewise O'Connor, prince of Ibhfailge.—*Vid. Annal. Innisfall.* an. 1155. From this Donal descended the Mac Donals of Darach, who consequently are the eldest and most direct descendants of the great Brien Boromhe, monarch of Ireland.—*Vid. Concuḑur na Caḑaraḑ, sup.* pag. 126, 127. From Mahon, the younger brother of this Donal, are descended the Mac Mahons of Thomond. Whether the Mac Donels of Darach still subsist with any becoming dignity, is what I am not enabled to ascertain with sufficient evidence. If the family of the Mac Donels, who are now in great splendour in the County of Clare, and whose chief has been representative for that county in the last Irish Parliament, belong to this prince's race: it is their interest to show and assert it, as it would add a very high lustre to their family.

The above Donal's eldest son, Connor, was king of Thomond

in the year 1155, he was made prisoner by *Turlogh O'Brién*, ancestor and stock of the Thomond branch, from a motive of jealousy of the lineal right of succession in supreme authority, which Turlogh knew this prince Connor was vested with as the direct heir of Brien Boromhe; but he was delivered from his imprisonment the same year by the combined power of Turlogh O'Connor, king of Connaught, and *Deimod Mac Muirca*, king of Leinster; and after all, this unfortunate direct heir of Brien Boromhe had his eyes put out, or bursted, by his cousin Turlogh O'Brien, the stock of the Thomond branch. It was pursuant to this ambitious and bloody maxim of the O'Briens of the Thomond branch, that *Donalmore O'Brién*, the son of this same Turlogh O'Brien, attended by a strong body of armed men, being come to make a treacherous visit to Mahon O'Brien, great grandson of *Connor O'Brién* *Nla Cačanač*, and then the direct representative of the eldest branch of all the O'Briens, violently seized on his person at his own residence in the castle called *Cajrlean* *Chonuynz*, now Castle-Connell, east of Limerick, and there put out his eyes to render him incapable of asserting his hereditary right to the crown of Munster. This barbarous act was perpetrated by Donal O'Brien in the year 1175, who, by a just judgment, was dethroned before the end of the year by Roderick O'Connor and other Irish princes; but was restored after some interval of time by the assistance of his father-in-law, the king of Leins-

ter, and that of the English adventurers, more effectually than by the peace he made with Roderick, then styled king of Ireland.—*Vid. Annal. Innisfallen, ad an. 1175, 1176.*

Domnon, *Domnon*, the name of a tribe of the Belgians who settled in Connaught, after inhabiting for some time the western parts of Britain, now called Cornwall and Devonshire, or Denshire, where, in the time of the Romans, they were called *Damnonii* by some writers, and *Danmonii* by others.—*V. Camden's Brit.* *Dun-domnan* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *Jonar Dun-domnon* was the district in which it was situated.

Domnarcam, to bind.

Dōn, of the, i. e. *do an*; *dōn muinntir*, of the family, or to the family; *don-aran*, of the bread, *de pane*, *vid. do*; *do gair ye dōn trolar lá*, he called the light day.

Dōn, mischief, evil.

Dōn, although.

Dōna, corrupt, awkward, ungainly, unfortunate; *dōnabde*, the comparat.

Dōnagairm, to destroy.

Donal, (*Mac-Dōnail*), Engl. *Mac Donel*, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in *Orgialla*, a tract which now comprehends the Counties of Louth, Monaghan, and Armagh. The chief of this family, who is the Earl of Antrim, still enjoys a very considerable estate. The Mac Donels of Scotland are of the same stock, all being sprung from *Colla-uais*, king of Ulster

and Meath in the fourth century, one of the three brothers of the same name who destroyed Emania, the royal palace of the Ruderician race, ancient kings of Ulster, and put an end to the regal succession of that family in the year 347. The Mac Dowels, as also the Mac Rorys, lords of the Hebrides, or Western Isles of Scotland, and the Mac Shyhys of Munster, are sprung from the same stock.—*Ogyg.* p. 362.

Donalán, (O'Donnalláin,) a family name, of which I find three different chiefs mentioned in the Topographical *Dán* of O'Dugan: one in Ulað, or Ulidia, now the County of Tyrone; another in Orgialla, and a third in Connaught. I am not enabled to point out the respective stocks of these three families of the same name. The estate of the O'Donelan of Tyrone was *Tealleac Naínbjé*, which he enjoyed in partnership with O'Feargus; that of O'Donelan of Orgialla, jointly with O'Flin, was *Ib Cuírtne*, and the O'Donolain of Connaught's ancient estate was the territory called *Clainbrea-rall*. I suppose the present venerable Bishop of Clonfert is of this ancient family of the O'Donalans of Clanbreasail, or Cloinmbreassail, as the author of *Cambrensis Eversus* writes it, pag. 27, lin. 32.

Donamajc, naughtiness.

Donar and donar, distress, misery, misfortune, calamity.

Donn, of a dun or brown colour; eic donna, dun horses; donn-fabnac, having dun or brown-coloured eyebrows.

Donn, pregnant.

Donn, Teac Dojnn, the west of

Dojb Nácaic in Kerry, where Donn, son of Milesius, is said to have been drowned on his arrival in Ireland.

Donncú, (O'Donncú,) the name of a very ancient and princely family descended from Cas, the son of Corc, who was the grandfather of Ængus, the first Christian king of Cashel in St. Patrick's time. The O'Donoghues were first settled in the country now called the County of Cork, where they were supreme lords of that tract which extends from Iniskean to the borders of Bantry, and from thence northward to Ballyvurny and Macroom, comprehending the territory now called Ive-Leary, and all that part of Musgry which was called *Múrcmuíge* i *fhlaín*, extending from Ballyvurny to the river Dripseach, (for the O'Flins were a branch of the O'Donoghues.) In the twelfth century the chiefs of this family removed to Kerry, being hard pressed by the Mac Carties-Riagh and the O'Mahonys, and subsisted in great sway as proprietors of all the country about Loch-Lein and Killarney, until the late revolutions, when their estates were confiscated, and given to the present Lord Kinmare's ancestors.—*Vid. Annal. Innisfal.*

Donnoc and Donnoća, *rectius* Donncú, the proper name of a man, very common among the old Irish; hence Mac Donnoća, English, Mac Donogh, the family name of a branch of the Mac Cartys, descended from Dermot Mac Carty, the second son of Cormac fion, who was Mac-Carty-more, and prince of Desmond, A. D. 1242. The large estate of this family was situate

in the country called Duhalla, westward of Mallow, in the County of Cork, where their grand seats and castles are still to be seen, all in the possession of the Earl of Egmont. Another family of the name of Mac Donogh, but of a different stock, had a considerable estate in the barony of Coran, County of Sligo, in Connaught; a barony which belonged first to the O'Haras ever since the third century, (vid. *Ogyg.* p. 334.) A branch of this ancient family of the Mac Donoghs of Connaught removed to the County of Clare, of whom descended Dr. Mac Donogh, the late Bishop of Killaloe.

Ðorað, a line or rule.

Ðoraðð, intricate.

Ðoraðð, strife, dispute, controversy, at variance.

Ðoraþnjeaðð, frowardness.

Ðoraþ, a battle or conflict.

Ðoraþ, a door, Gr. accusat. pl. *θυρα*, Lat. *januas*, a *θυρα*, *dempto a θυρ*, Wel. *dor*, and Angl.-Sax. *door*.

Ðoraðla, it happened, an impersonal verb; Lat. *contigit*.

+ Ðora, dark, black, dusky, &c. Observe the near affinity of the Irish Celtic with the German in this word, as in great numbers of other words throughout this Dictionary.

Ðoraðay, darkness.

Ðoraðaðajm, to darken, to make dark; Ðoraðotaþ an lá, the day shall be darkened.

Ðorð, a humming, or muttering; *hinc* Ðorð maþba, the office of the dead, because it is commonly read with that grave tone which the French call *Psalmodier*. It is improperly said Ðorð maþb.

Ðorðam, to hum like a bee; Ðor-

ðanaþm, *idem*.

Ðorððan, a humming noise, a buzzing.

Ðorðuþlle, folding doors; from Ðor, a door, and uþlle, a leaf, or board.

Ðorþa, despicable.

Ðo-þjáþta, insatiable, ungovernable.

Ðorþ, the fist; Wel. and Corn. *durn*, the hand.

Ðorþ, a hilt, haft, or handle.

Ðorþan, a handful.

Ð'or-naþþ, a gold ring or chain, i. e. *naþþ do an or*.

Ðorþcuþ, the haft or hilt of a sword; *agur do cuþað an doþncuþ arþeac andþaþ na laþþne*, the haft also went in after the blade.

Ðorþðþ, a round stone.

Ðorþ, anger, wrath, resentment.

Ðorþ, very rough, harsh, &c.

Ðorþiac, rough, rugged.

Ðorþaða, austere, harsh, unpleasant.

Ðorþaða, fierce, cruel.

Ðorþþþroct, a stirring to anger.

Ðorþuþþe, surly, grim.

Ðorþta, spilled or poured; *ar na doþta amaþ*, which are poured out.

Ðorþað, a spilling, pouring; Ðorþað þola, an issue of blood.

Ðorþaða, a line.

Ðorþþþþeac, uneasy.

Ðorþur, a door; *vid.* Ðoraþ.

Ðor, a bush, bramble, or thorn; also a thicket; hence Ðor signifies, figuratively, a thick body of men.

Ðor, froth or scum.

Ðoraþ, a little bush or bramble; a *meaþþ na ndoraþ*, amongst the bushes; a *ndoraþaþb*, in thorns.

Ðoraþ, to him, anciently written Ðoram.

Ðo-þþþaðaþ, unsearchable.

Ðō-γḡēul, a romance.
 Ðō-γḡḡḡḡḡ, troublesome, difficult.
 Ðō-γḡḡḡḡḡ, obstinate.
 Ðō-γḡḡḡḡḡḡḡ, unsearchable.
 Ðō-γḡḡḡḡḡḡḡḡ, stubborn, intractable.
 Ðot, or doð, to thee, to thy; i. e. do tu; dot taoð, concerning thee, or on thy side.
 Ðōtað, singeing, scorching.
 Ðōtaḡ, a river; doḡḡḡḡ, *idem*.
 Ðōtaḡcluyr, a conduit-pipe.
 Ðōḡcuy, hope, expectation.
 Ðōḡcuyraç, confident, hopeful.
 Ðōḡcuyrað and Ðōḡcuyrajm, to hope, trust, confide, or depend.
 Ðo-ḡeazayrḡ, indocile.
 Ðo-ḡōḡḡḡ, rejected; also hard to be reared.
 Ðḡab, a spot or stain.
 Ðḡaacma, a dram.
 Ðḡaz, fire.
 Ðḡaz, anger.
 Ðḡazayḡeann, a fire-shovel.
 Ðḡazboð, the lesser bear-star, i. e. the fiery-tail.
 Ðḡazayrḡ, a flint; Ðḡazon, *id*.
 Ðḡazon, a dragon.
 Ðḡajc and Ðḡajḡ, a dragon; Gr. δḡακων, and Lat. *draco*.
 Ðḡajḡean, a thorn.
 Ðḡajḡ-ḡjonaḡḡ, fuel.
 Ðḡajḡneac and Ðḡajḡneōḡ, a black-thorn.
 Ðḡajn and Ðḡajnt, grinning; *vid.* Ðḡant.
 Ðḡajnn, a hunch, or humpback.
 Ðḡajnnearoḡam and Ðḡajntjm, to grin.
 Ðḡam, a sect of people, a community; Ðḡam daōjne, any society of men.
 Ðḡam, much, plenty.
 Ðḡamabtajm, or Ðḡamlajm, to kick, spurn, stamp, tread, &c.
 Ðḡamajḡ, a play, a comedy, or tragedy, any stage performance; Lat. *drama*, and Gr. δḡαμα.
 Ðḡamam, to grin.

Ðḡamḡajm, to mutter or grumble.
 Ðḡan and Ðḡanōḡ, a rhyme or metre.
 Ðḡant and Ðḡanntán, the snarling of a dog; also grumbling.
 Ðḡantánac, snarling, envious, grudging, complaining.
 Ðḡaoj, a druid, an augur, charmer, or magician; Ðḡaoḡḡe na Hej-ḡḡḡḡḡḡ, the wise men of Egypt; plur. Ðḡaoḡḡḡḡ, anciently written Ðḡḡḡ and Ðḡḡḡḡḡḡ in the plur.
 Ðḡaoḡḡeacð and Ðḡaoḡḡeacḡḡ, magic, or sorcery; properly the druidish form of worship and sacrifices.
 Ðḡaoḡḡjjon, thorns.
 Ðḡáḡḡḡ, ḡo Ðḡáḡḡḡ, *hactenus*, hitherto.
 Ðḡē, a sled.
 Ðḡeacán, a wren; *vid.* Ðḡean.
 Ðḡeacámajl, a statuary.
 Ðḡeac, or Ðḡḡḡḡ, the figure or face of a person or thing; an image or portraiture, a statue; Wel. *drych*, a looking-glass, the countenance.
 Ðḡeacac, drawn, figured, delineated; also fair, handsome, beautiful.
 Ðḡeacacán, a mould.
 Ðḡeacacð, a portraiture.
 Ðḡeacám, to figure.
 Ðḡeacða, a troop.
 Ðḡeacðam, to signify.
 Ðḡeac-ḡōmplað, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.
 Ðḡeacḡ, a poem; also a draught or pattern.
 Ðḡeacḡ, an article.
 Ðḡeacḡḡ, weakness.
 Ðḡeazad, advertisement.
 Ðḡeazam, to fight, to wrangle, &c.; also to certify or give notice.
 Ðḡeam, a tribe or family; a band or company, a people, &c.; Ðḡam, *idem*.

- Ðreamanaċ, fanatical, mad, frantic.
 Ðreaman, madness, furiousness.
 Ðreamnaċ, perverse, foolish.
 Ðreamnaġm, to rage or fret.
 Ðrean, bad, naught.
 Ðrean, a wren; Wel. *driubh*.
 Ðrean, strife, debate, contention.
 Ðreanað, good.
 Ðreanda, repugnant, contrary, opposite.
 Ðreann, good.
 Ðreann, contention; also grief or sorrow, pain; ʒan Ðreanna, without dispute.
 Ðreannad, rashness.
 Ðreannam, to skirmish or encounter.
 Ðreapaġneað, or Ðrapaðōġneað, a climbing, or clambering rather.
 Ðreapam, to creep.
 Ðreay, place, stead, turn; taċaġm dam Ðreay, give me a turn.
 Ðreay and Ðreayðōġ, a briar or bramble; plur. Ðryreaċa.
 Ðreay-ċoġll, a thicket, or place full of brambles; Ðreaymun, *idem*.
 Ðreċð, a tale or story.
 Ðreċenġ, three persons.
 Ðreġbġre, a space; Ðreġbġre ð ġġn, a little while ago; tġreġbġre, *idem*.
 Ðreġm, an endeavour or attempt.
 Ðreġmġneac, a gradation, or degree.
 Ðreġmġne, a ladder.
 Ðreġmġne-maġne, the herb centaury; Lat. *centaurium*.
 Ðreðōġam, to grow rotten, to rot; also to wear out.
 Ðreðollán, a wren; Ðreðollan teay-buġð, a grasshopper.
 Ðrey, news; a tale or story.
 Ðreybeartaċ, a tale-bearer.
 Ðreayð, a rehearsal or relation.
 Ðreyeaġaġl, prickly.
 Ðryċec and Ðraġc, a dragon.

- Ðryċec, angry.
 Ðrym, the back; also a ridge of mountains. N. B. The old natives of Lybia called Mount Atlas by the name of *Dyrim*, according to Strabo, l. 17, p. 645.
 Ðryðaraġ, gore, or corrupt matter; also dregs, lees, or sediment; Ðryðaraġ na ʒcðbaċ, the dregs, or last of clowns.
 Ðryðaraġta, mixed with dregs.
 Ðryðam, to drop or distil.
 Ðryðopam, to climb.
 Ðryġ and Ðryġle, Ðryġleac, a briar or bramble; plur. Ðryġlġb, Ðryġġb, Ðryġreðōġa, Ðryġteanaġb, Ðryġleacā, and Ðryġteðōġaġb; Corn. *dreez*, Wel. *dreysin*; the dimin. is Ðryġreðōġ, or Ðryġleðōġ, Ðryġleān, and Ðryġġn. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid.* Ðryġzean, *infra*.
 Ðryġtle, a sparkle; plur. Ðryġtle-anna.
 Ðryġtlġġm, to sparkle, to shine.
 Ðryuċ, a beak or snout.
 Ðryuċað, ðo Ðryuċ a ʒolt aġá ġáð, his hair stood at an end as he spoke.—*Vid.* *Caithr. Toird*.
 Ðryuċð, a standing at an end, as the hair of the head.
 Ðrð, a mason's line.
 Ðroblāraċ, miserable, pitiful.
 Ðroċ, and in its inflexions Ðroġċ, denotes bad, evil; Ðroġċ-ġġonġ-ġnaġm, a conspiracy, or evil imagination; Ðroġċ-ġġnġom, a transgression, or bad action; Ðroġċ-ġġon, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.
 Ðroċ, right, straight, direct.
 Ðroċ, a coach wheel.
 Ðroċað, or Ðroġċġod, a bridge; Ðroċað-āta, Drogheda, a well fortified town in the County of

Louth, on both sides the river Boyne, joined by a good bridge, seated near the mouth of the river, which brings up to it ships of great burthen.

Ծրօճաբայր, mistrust, jealousy.

Ծրօճաբայրեա՛, jealous.

Ծրօճ-ծօճան, a bad smell.

Ծրօճ, black, dark, obscure.

Ծրօճ-բօճալ, a malediction; a bad character given of one.

Ծրօճ-ջիճե, a bad prayer.

Ծրօճ-մարտած, murder, treacherous homicide.

Ծրօճ-մայրե, saucy, insolent.

Ծրօճ-եւած, a bridge.

Ծրօճ-եւայր, an ill omen.

Ծրօճ-եւայր շեւսլ, an evil report.

Ծրօյել, hard, difficult.

Ծրօյե-ջիճոյմ, mischief, a crime, or wicked act.

Ծրօյեյմ, to wrong or abuse, to do evil.

Ծրօյեւիյամ, shortness of breath.

Ծրօյե-մեյր, ill-will.

Ծրօյե-մեյրեա՛, mistrust.

Ծրօյեաճ, *vid.* Ծրաճյեաճ, sorcery, divination, magic.

Ծրօյջեան, the deep, or depth; յօ տօյբոյճ աջւր յօ ռօրօյջեանայճ, չեյրեայ ալ ալտայճ աջւր ալ Ենօպայճ, to the fountains and depths that spring out of high grounds and hills.

Ծրօյջեաճ, thorns.

Ծրօյմլին, the dimin. of Ծրօմայր.

Ծրօլ, a bay, a plait, a loop; also a quirk, a stratagem.

Ծրօլեա, a pair of pot-hooks; Ծրօլ, *idem.*

Ծրօմ, otherwise written Ծրայմ and Ծրյմ, genit. Ծրօմա and Ծրայմե, plur. Ծրօմանա and Ծրօմճա, the back, or back part of either man, beast, or any other object of the senses; Lat. *dorsum*, Gall. *dos*; seems to be one of those original words that have been preserved in most of the languages of the

posterity of Noah after the dispersion of the different tribes descended from his children. It is natural to think that the *confusion* or alteration of the Adamic language purposed by God for effecting that separation, and thereby peopling the world, did not so universally affect all the words of that first language, that, absolutely speaking, none of them should be preserved, even as to their primary radical structure, in different dialects formed by that confusion. The contrary appears in several words throughout the course of this Dictionary. This word Ծրօմ, when applied to the back of a man or woman, is understood to mean the higher part of the back towards the shoulders; as appears by its being synonymous to *մայր*, Lat. *mons*, which, in both the Irish and Welsh, signifies *mount*, *hill*, or more properly the summit of any rising ground; for we say either *այր մօ մայր*, or *այր մօ ծրայմ*, indifferently, to mean *upon my back*. The genitive case of this word is either Ծրայմե or Ծրօմա, as *Ենամ Ծրօմա*, the back-bone. This same word, Ծրօմ or Ծրայմ, signifies also the back or ridge, or summit of a hill or mountain, and especially of such hills as are extended in the manner of a ridge through a long tract, like the Pyrenean Mountains, which run in one continued chain from the ocean to the Mediterranean. This word Ծրայմ, Ծրօմ, or Ծրյմ, makes the name of several hills both in Ireland and in the Irish parts of Albany or Scotland; and it has been observed above in the word Ծրյմ, that the old inhabitants about Mount Atlas,

who were the Getulians, called that mountain by the name of *Dyrim*, as we are informed by Strabo, lib. 17, which is of the same radical structure with the Irish *δριμ*; and either Strabo or his copyists might have erroneously thrown in the *y* after *d*.

I strongly suspect that the word *dromedarius*, a kind of camel with two high bunches on his back bone, might have been derived from this monosyllable *δριμ*, because each of these bunches may be considered as a back or mount, and consequently these being the most remarkable badges of distinction in the frame of that animal, his name may very naturally be derived from the plural of the word *δριμ*, which is *δριμδα*, rather than from the Gr. *δρῳα*, *velocitas cursus*, as imagined by Isidorus; for camels, as well as elephants, are naturally sluggish and slow, and all the celerity that can be attributed to their march, proceeds only from the length of their legs: in the same mechanical manner that the shepherds who stride away on the lands or wilds of Bordeaux upon tall stilts, on which they are raised about ten feet from the ground, go much faster by walking leisurely on their stilts, than they possibly could by running on foot with their utmost speed. I also suspect that the word *camelus*, meaning a common camel with only one bunch, or convex protuberance on his back, is derived from the Celtic monosyllable *cam*, which in Irish Celtic means crooked, convex, bowed; as in the words *cam-δριμα*, crook-backed; *cam-εορα*, bow-legged; *cam-γρδ*-

να, hawk-nosed, or eagle-nosed; Lat. *nasi aquilini*, from being bunched or raised in a convex manner on its back; Gall. *camus*. And as the people of Lybia called Mount Atlas by the name of *Drim*, so it seems those of Egypt used the word *drom* to signify the summit or back of any mount or high ground: for I find in Strabo's description of Heliopolis, built, as he says, on a mount, *in aggere ingenti*, with a temple of the sun at the very summit, that a paved long square, raised ridge-way, which led into the temple, was called *Dromus*, according to Callimachus, cited by Strabo, lib. 17. It would be too tedious to name all the hills and high grounds that had their names from this word *drom* in Ireland and Scotland. Thus,

δριμ-γαστεα, was the old name of the hill of Armagh. *δριμ-δαμζογρε* was anciently that of the hill now called *Cnoclunze*, or Knocklong, in the County of Limerick. *δριμ-εηνην* is a long ridge of high ground extending from near Castlelyons, in the County of Cork, to the bay of Dungarvan, in the County of Waterford, interrupted only by the channel of the Blackwater, near *δριμ-ανα*, the seat of Lord Grandison. *δριμ-εατ*, a place where several of the princes and nobles of Ireland assembled in council soon after the middle of the sixth century. *δριμ-αλβαν*, otherwise called *δριμ-αλβαν*, by the Latin writers *Dorsum Albania*, was the name of a long and high hill that separated the Northern Picts from the Southern. This same word enters as a component part into the names

or titles of some noble families of Scotland, Drommond, Drom-Lanery, &c.

Dróm-gúl, or Dromgole in English, the name of an ancient and respectable family of the Scandinavians or Fin-Landers, who adventured into Ireland in the years 852, 853, according to all our annals. These Scandinavians were afterwards the chief inhabitants of Dublin, and gave its name to a large territory near that city, which is still called Fingal. They continued in great power in these parts until the victorious monarch, Brien Boromhe, destroyed the greater part of them, and reduced the rest to a state of perfect dependence and subjection. Yet at the arrival of the English adventurers, brought over by the king of Leinster, there were many respectable families of those old Easterlings in Dublin and Fingal, who by the combined forces of the king of Leinster and his English auxiliaries, were obliged in process of time to retire, for the most part, to their country seats in Leinster and Ulster. The Dromgole family had anciently acquired a considerable landed property in the County of Louth, on which they built the strong castle of Dromgole's town, which was the place of their residence until the unhappy and murdering times of Charles the First and the usurper Cromwell, when a party of the parliamentary regicides, commanded by one Anthony Townsly, hanged M. Dromgole, of Dromgole's town, at his own gate. — *Vid.* A Brief Account from the most authentic Protestant Writers, printed at London,

an. 1747.

- Drómadojrn, a drummer.
- Dróman, a dromedary.
- Drómajn, the back.
- Drómána, renouncing or declaring against a thing or a person; ex. cujrn na drómána lejr, I renounce to it, or to him.
- Drómcla, a surface.
- Drómaojneac, idle.
- Drón, right, straight.
- Drón, sure, steadfast.
- Dróna, as dojb Dróna, a territory in Leinster, anciently the estate of the O'Ryans.
- Drónad, direction.
- Drónajn, a throne.
- Drónam, to affirm or avouch.
- Drónojojcte, perpendicular.
- Drónduánam, to stop or shut close.
- Drónog, a band or company; plur. drónogajb, also a troop, multitude, or sect.
- Drónnán, the back.
- Drótanfajr, fear.
- Drócla, a rafter; also a wain-beam.
- Dróclōjrn, a carpenter.
- Drūad, a charmer or magician.
- Drūatajm, to commit fornication.
- Drub, a chariot.
- Drub, a house or habitation.
- Drubōjrn, a cartwright, or coach-maker.
- Drucd, a hearing; also a rising up.
- Drucd and drucdan, dew; Gr. *δewos*.
- Dructa dea, i. e. joct and bjoct, prosperity in corn and cattle.
- Dructán, whey.
- Dructjn mōnad, a sort of herb used in colouring hair.
- Drub, an enclosure.
- Druzajne, a slave or drudge.
- Drubbeal, a dark place or recess.
- Drubcōjn, dew.
- Drubcōjn, a kind of reptile.
- Drubd, a stare; in the Welsh it is *dridu*, and in the Armoric *dret*.

Ðruiðjm, to draw, also to shut ;
do ðruið leð, he drew nigh to
them.

Ðruiðjean, pronounced ðruið-ēan,
or ðruið-ēn, in two syllables, sig-
nifies the black-thorn bush ; its
pronunciation, as well as its con-
struction, is like the accusative
case of the Greek word *δρυς*,
accus. *δρυν*, the oak-tree.

Ðrujm, the back, the ridge of a
hill or houses ; a ðruiðjm, their
backs ; řá ðrujm, backwards,
also the surface or outside of any
thing ; ðrujm and ðrjm ; *vid.*
ðriom.

Ðrujn, needle-work, embroidery ;
az řoðlujm ðrujne azur deaž-
lāma, learning to embroider ;
ðylre ðrujne, the pursuit of em-
broidery.

Ðrujneac, an artist, one that works
with the needle.

Ðrujneacay, practice in needle-
work or embroidery ; also artifice.

Ðruijy, lust, one of the seven mor-
tal sins which kill the soul.

Ðruijreac, a lecherous person.

Ðruijreamajl, lecherous, inconti-
nent, unchaste, dissolute.

Ðruijryjm, to play the wanton.

Ðruijylann, a bawdy-house.

Ðruiyteðjy, a fornicator.

Ðruma, a drum.

Ðrumaððjy, a drummer.

Ðrumēla, a house-top.

Ðrunan, the back ; also the sum-
mit of a hill, or other place.

Ðrunz, *id. qd. ðronz.*

Ðruiy, lechery, fornication ; lučð-
ðruijre, whore-mongers.

Ðruič, a harlot, or other unchaste
person ; Wel. *drythyll*, lasciv-
ious.

Ðruič, foolish.

Ðruičarriangzēðz, a bawd.

Ðruičlabmajm, to blab out, or speak
foolishly.

Ðruičland, a bawdy-house.

Ðruičðjy, a fornicator.

Ðū, and dūc, or dūbac, ink.

Ðū, meet, just, proper, fit ; also
kind for.

Ðū, a land or country ; also a vil-
lage, also a habitation, or place
of abode.

Ðūac, a proper name of several
ancient Irish princes.

Ðūad, labour, hardship, difficulty.

Ðuadajy, did eat.—*Gen.* 14. 24.—
Matt. 13. 4.

Ðuadimujy, laborious, hard, difficult.

Ðuad-obaajy, a handicraft, hard
labour.

Ðuac, a dwelling-house.

Ðuajcñjūžad, to disfigure ; ay
jomda ðneac aobda dā ðuajc-
ñjūžad řan čac řo, many a
handsome face disfigured in this
battle.—*Vid. Čajč-nejm-Čhojy-*
dealbajz, ad an. 1310.

Ðūajð, or dūajž, evil.

Ðūajl, *vid. dūal.*

Ðuajle, propriety.

Ðuajnc, surly, stern, ill-humoured.

Ðuajnejb, so often.

Ðūajy, a reward, a present.

Ðual, part or duty, office ; also
meet, just, proper ; ðay dūal ē,
to whom it belongeth, also kind
for ; buð dūal do řyn do ðēa-
nam, it was kind for him to do
so.

Ðūal, a law, &c.

Ðūal, a fold, or ply of a cord.

Ðūal, a lock of hair.

Ðūalujðe, an engraver.

Ðūalujðeay, sculpture, engraving.

Ðūalam, to carve, or engrave.

Ðūalzay, hire or wages, duty, &c.

Ðūam, a city ; Brit. *dinas.*

Ðuan and ðuanðz, a rhyme or
poem ; and ðuanajže, or řear
ðuajy, a rhymers or versificator.

Ðuanariteač, a senator.

Ðūančñujteacð, policy ; dūan-
žaojy, *idem.*

Ðuay, a word, or saying ; also a

metre or verse consisting of four quartans.

Dubajnt, an earnest prayer.

Dub, black, dark; *dub-donn*, a dark brown colour; *dub-déadaç*, having black teeth; hence *dub* signifies ink.

Dub, great, prodigious.

Dubac, a tub; *dubac-teamnac̃ta*, a tub of sweet milk; pronounced *douac̃*.

Dubac̃, melancholy, sad, dejected.

Dubac̃, ink.

Dubacur, sadness, melancholy.

Dubadán, an ink-horn, or standish.

Dubad̃, mourning.

Dubajgējn, the deep; from *dub* and *ajgējn*, ocean; *dubajgējn na rajrje*, the bottomless depths of the ocean; *vid. ajgējn*.

Dubajlce, vice, the opposite of *rubajlce*, virtue.

Duballad̃, want.

Dubalta, doubtful, uncertain.

Dubán, a hook, a snare; *le dubánjb jargajrneac̃ta*, with fish-hooks.

Dubán, a kidney.

Duban-alla, a spider.

Dub-coraç, the herb maidenhair.

Dubcujl, a beetle.

Dubfocal, a word out of course, an enigma.

Dubgornmajm, to be black and blue.

Dub-Loçlonnajcc, the Danes, from Denmark; and the *fjonn-Loçlonnajcc*, those from Norwegia.

Dubáz̃, a lake.

Dubnad̃, to say; *dubnad̃*, it was said; *maria dubajnt rē*, as he said.

Dublojte, melancholy.

Dub-ynámajde, a diver; the bird called didapper.

Dubnar̃, a house, room, or habitation, also a gloomy wood; from

dub and *nar̃*, a wood.

Dubrlán, defiance.

Dubrynajc̃, foundation.

Dubtojl, hæmorrhoi, the swelling of the veins in the fundament.—*Pl.*

Dubla, a sheath, case, or scabbard.

Dublaġġm, to double.

Ducar̃, a visage, countenance.

Ducon, war, battle.

Dud̃, the ear.

Dud̃, or *dud̃*, a tingling or noisy buzzing in the ear, proceeding from an obstruction whereby the air that is shut up, continually moved by the beating of the arteries and the drum of the ear, is lightly reverberated.

Duadjne, a trumpeter.

Duda, chalybs, steel.

Dudōz̃, a pat upon the ear, a little stroke on it.

Dudōz̃, a measure of liquids containing a dram, commonly made of horn.

Dudōz̃, a trumpet or horn pipe.

Dujbeal, quick, nimble, active.

Dujbc̃oj̃, tribute; *fá dubc̃oj̃*, tributary.

Dujbc̃jde, a duke.

Dujbe, darker, blacker.

Dujbe, blackness; also ink.

Dujbeacanaġz̃e, depth.

Dujbeall̃, swift or nimble.

Dujbeart̃a, vernacular, or peculiar to a country.

Dujbelneac̃, a necromancer.

Dujbgeann, a sword, a dagger.

Dujbgejnte, the Danes, i. e. the black nations.

Dujbjl̃jaç, the spleen.

Dujblead̃, a doublet.

Dujġam, or *djġm*, to cluck as a hen.

Dujl̃, an element; *na cejtne dūlle*, the four elements; also a creature.

Dujl̃, delight, desire.

Dujl̃, partition or distribution.

Dujlb̃jn, anxious, sad, melancholy.

ðuſle and ðuſlēn, a leaf, a fold.
ðuſleam, God, because Creator of
all things.

ðuſleamaj, God.

ðuſleamanað, the Godhead.

ðuſleamanta, of or belonging to
the Godhead.

ðuſleōza, folding doors, the leaves
of a door, or the leaves of trees.

ðuſlzne, wages, hire.

ðuſlſm, to take pleasure or de-
light; ðuſlſg mē, I desired, or I
found pleasure in.

ðuſlle, a green bough or leaf;
also the leaf of a book.

ðuſlleabari, leaves, a leaf of a
book.

ðuſleabariað, full of leaves.

ðuſlleacān, a book, or the leaf of
a book.

ðuſllea, a spear.

ðuſleōg and ðuſleān, diminut. of
ðuſllē, leaf, either of a tree or
book; also the fold of a door;
Wel. *deilen*.

ðuſlleōgac, leafy, full of leaves.

ðuſlleuſſi, of or belonging to
leaves.

ðuſllſgſm, to bear or bring forth
leaves, to bud, to spring.

ðuſllmſjōl, a caterpillar; Lat. *con-
volvulus*.

ðuſm, poor, needy, necessitous.

ðuſne, a man, either the male or
female sex: it is a general name
for man, like the Lat. *homo*; its
root is the same with the Greek
verb *δυναμι*, *possum*; vid. *ſear*
and *ſſi*, *infra*, Wel. *dyn*, C.
Den, Ar. *den*, Ger. *daen* and
diener, a servant, and Cantabr.
duenean, idem.

ðuſneabað, manslaughter; zac
ole tſg ſan doſman jōſſi ſeall
azuſ duneabað.

ðuſnn, to us, i. e. do jnn or ſjnn.

ðuſnoſſicneac, an assassin or mur-
derer; ad beaſt ſſal ſſſu; cſa
don dſſ ſeo ſſ ſeapſ lſb do

lēzjon cūzaſb, an ē ðannabāſ,
ðuſnoſſicneſc, no an ē loſa zan
cſonnta.—*ſheaban breac*.

ðuſſi, an oak-tree; hence the let-
ter ð is called ðuſſi; Wel. and
Cor. *Dar*.

ðuſſic, rude, rugged, surly; vid.
duſſie.

ðuſſie, a wood or grove of oaks.

ðuſſie, stupidity, insensibility, Lat.
durities, also obstinacy; ex. do
bſ do ðuſſie na hſmneāſana
nān tſneſz ſſad an cat zup tſuſt
an upmōn, such was the obsti-
nacy of the battle, &c.—*Vid.*
Caſſneſm Thoſſnealbaſz, ad
an. 1318.

ðuſſi, a crow.

ðuſſi, a precious present or favour,
hence a jewel.

ðuſſicſll, a sanctuary.

ðuſſieal, a spout.

ðuſſicſjolla, a client.

ðuſſicſge, awaked; ðuſſicſge, *idem*.

ðuſſicſgað and ðuſſicſam, to awake.

ðuſſicſgſm, to awake, to rouse up.

ðuſt, unto thee, i. e. do tū; ðuſt-
ſe, *idem*.

ðuſtbaſſi, deformed, ugly; also
dark, gloomy.

ðuſtſſi na hoſðce, the morning.

ðul, a snare or trap; also a fishing
with nets.

ðul, the terraqueous globe.

ðul, a satyr.

ðul; to go; do ðul tſan, to pass
over; do ðul a mūza, to be lost;
ðul an a naſaſb, to proceed.

ðula, a pin or peg.

ðulbaſſi, doleful, unpleasant.

ðulcānað, dirty, miserly, pitiful.

ðulcān and ðulcānað, avarice,
covetousness.

ðulcāob, a page.

ðuma, a place of gaming, as *duma*
ſeſlge.

ðun, a strong or fortified house, a
fortress, or fastness; a habitation
built on a hill or mount, such a

position being generally the fittest for defence; but the true meaning of this word in Irish is a strong and well barricaded habitation, as appears from our having no other verb, at least in common use, to signify the act of shutting or making fast, but *dūnaim*, which in its second person singular of the imperative mood makes *dūn*, Lat. *claude, occlude*. This monosyllable is one of those primitive and principal words that have been preserved in various different languages. *Dūn* was in common use in the Celtic of Gaul, and gave name to several places or habitations, as *Lugdunum Augustodunum*, &c. We find the same word used in the same sense in the Cantabrian or old Spanish; the Anglo-Saxon word *town* is of the same structure and meaning. It appears by the very name of the capital of Britain, I mean London, called both *Londunum* and *Londinum* by the Romans, that the old Britons had the word *dun* in their language. The name of that famous town is constructed of *long*, which in old Celtic signifies a ship, and *dūn* or *djn*: for in our old Irish the two writings are used indifferently, (*vid. djn*,) the compound of which signifies a town or station for ships. The names of a great part of the ancient strong habitations of the old Irish begin with the word *Dūn*, as *Dūn-cearḡma*, now Wicklow; *Dūn-cearḡmna*, now the old Head of Kinsale; *Dūn-ḡláḡne*, a regal house near *Slḡab Mjḡ*, in Munster; *Dūn-Clḡac*, another royal house near *Knocaine*, in the County of Limerick; *Dūn-Clḡomḡcajn*, the palace of

an Irish king near the hill of Howth; *Dūn-ḡmōt*, one of the regal houses of Munster near the Gailty-hill; *Dūn-da Leat-ḡlay*, now Down, a bishop's see in Ulster, the burying-place of St. Patrick, S. Columcille, and St. Bridget; *Dūn-Dūblḡne*, an ancient name of Dublin, literally signifying the castle of the Black Pool, the water of the river Liffey being very black towards the harbour; *Dūnna Sead*, Baltimore, &c.

The old Irish had four sorts of habitations, viz. 1°. *Caḡajḡ*, a city; 2°. *ḡajle*, a town; Lat. *villa*, called also *ḡajlle Mōḡ*, if a large town; 3°. *Dūn*, a strong or fortified habitation; 4°. *ḡnūj-ḡenn*, otherwise called *ḡnūḡ*.—*Vid. Caḡajḡ* and *ḡnūj-ḡean* and *ḡnūḡ*, *supra*, where it is remarked that those words are or were preserved in different other old languages in the same sense, and in the same radical structure.

Dūnaḡ, a house, a habitation; also a camp.

Dūnaḡ, a multitude.

Dūnajḡ, to shut up, to close together, to join; *nj fējdjn* a *dūnaḡ*, it cannot be shut.

Dūn-áḡay, a habitation.

Dūn-lḡoḡ, a palace.

Dūn-maḡbāḡ, homicide, manslaughter.

Dūn-maḡbḡcāḡ, a manslayer.

Dūnn, a doctor or teacher.

Dūn, stupid, dull; *dūne dūn*, a blockhead; also hard; Lat. *durus*.

Dūn and *duoḡ*, water, *hinc dūnluḡ*, watergrass, or water-cresses; Gr. *ḡḡwō*.

Dūnājn, affable.

Dūnāḡ, a house or room.

Dūnb, a distemper or disease.

Duyn, a fist, a hand; lán duyn, a handful.

Dūntac, a temple.

Dūnteaç, a cell, a pilgrim's hut, or cabin; dūnteaç dʒtneabaje naomta, the holy anchoret's cell, &c.

Dunūnta, rigid, morose.

Duy, in order to, that, to the end that; ʒo ndeaçajnn don çatajn duy a bpaçajn neaç dū ma bajl nʒd dom ealajʒn, till I go to the city, to the end that I may there find some person who may want my goods.

Duy, a fort; duy-ajt, a place of refuge, or safety.

Duyaya, a client.

Duyact and duyay, watchfulness.

Duyçumal, a woman-client.

Duyʒajnm, a calling, appellation.

Duyōʒlác, a client.

Dutçay, nature, or the place of one's birth.

Dutçaçan ollamanta, fee farm, feudam.

Dūtaʒd, a land, a country.

Dūtamajl, of a good family.

Dūtça, genuine.

Dūtçayac, an inhabitant; one from the same country.

Dūtñaçd, diligence, kindness.

Dūtñaçdaç, diligent, urgent, kind.

REMARKS ON THE LETTER Ç.

Ç is the fifth letter of the Irish alphabet, and the second of the five vowels, of the denomination of caol, or small vowels; it is sometimes short and sometimes long, and thus answers the Greek ε and η, as Capelles ingeniously observes of the Latin: *E vocalis, says he, duarum Græcarum vim possidet, nam cum corripitur, ε est, cum producitur η est.* It is in Irish called Éáda, or Éáda, from eáda, the aspen-tree; Lat. *tremula*; which is commonly called Çhannçʒoçac, and is not unlike the name of the Greek vowel η, and the Heb. ה. It is commutable only with J, and is very often, but especially in ancient manuscripts, written and used for J indifferently; and we find this indifference common to the Latins, as *Dii* for *Dei*, *heri* for *here*, *vespere* and *vesperi*, *cinis* and *ciner*, *impubes* and *impubis*, *omnis* for *omnes*, from *decem* is formed *undecim*, from *emo*, *premo*, is formed *redimo* and *comprimo*. Ç is the præpositive vowel in the five diphthongs and triphthongs, called na cuʒ heáðba, or heabað, or the five ephthongs, viz. ea, eo, eoʒ, eu, eʒ, and of these the Hebrews have *eu*, as Heb. הוּע; but the Gr. and Lat. have both *eu* and *ei*, as Lat. *heu*, *hei*, and Gr. *eu*, Lat. *bene*, Gr. *ειδω*, Lat. *video*, &c.

ç á

ç á

Ç and ead, are negatives in Irish, as *ē-dejmjn*, uncertain.

Ç and çé, he, it; çjá hé, who is he? nʒ hē ʒo, it is not this.

Ç, an interjection importing grief;

Lat. *hei*.

Çaban and eaban, mud, mire, &c.

Çabað, the aspen-tree; hence the name of the letter Ç.

Çabnað, the Hebrew tongue; Ça-

бѣаѣ, the same.
 Eab̄naḁaċ, a Hebrew, one of the Hebrew nation.
 Eab̄naḁ, iron.
 Eab̄non, a pan, a chaldron.
 Eabuṛ, ivory; Lat. *ebur*.
 Eacceart, iniquity, injustice.
 Eaccōmlan, injustice, oppression.
 Eaccōmlajm, to omit.
 Eacconac, mad, doting, absurd.
 Eacconn, rage, madness, want of sense.
 Eaccon, or eāzcon dujne, a silly, foolish man: for *cc*, or double *c*, is pronounced always like *z*.
 Eaccor̄z, the face or countenance.
 Eaccor̄z, a degree.
 Eaccor̄z, a framing or building.
 Eaccor̄muajl, unlike.
 Eaccor̄muajle and -leac̄d, disparity.
 Eac̄, a horse; Lat. *equus*; in the genit. sing. and nom. plur. it is *ejc̄*; eac̄-cōjml̄jonga, a dromedary.
 Eac̄, any.
 Eac̄ac̄, having many horses.
 Eac̄ac̄, dojb̄ Eac̄ac̄, a barony in the west of Carbury, in the County of Cork, the ancient estate of the O'Mahonys.
 Eac̄d and eac̄t, a condition, &c.; *vid.* *aċt*; also *or*, either, unless.
 Eac̄da, clean, pure, neat, decent.
 Eac̄dam, to do, to act.
 Eac̄laċ, a servant, a post-boy, news-carrier; also a soldier's-boy, a knapsack-boy, a garson.
 Eac̄laγz, a rod, a whip to drive a horse; from *eac̄*, a horse, and *laγz*, a lash.
 Eac̄mac and eac̄monz, to happen or fall out; as *eac̄mac dujne d̄jōb̄ r̄jn zo nojonn don beaz̄ b̄ja do b̄jod aco f̄r̄ju*, a man of them happened to be there, who distributed part of their small provision among them; *eac̄monz t̄r̄a jn anojle dajm̄r̄jn eac̄ d̄jōjn*

h̄j̄neanay azur̄ n̄j̄z̄ na h̄aja-bja, at another time a battle happened between Hircanus and the king of Arabia.—*L. B.*
 Eacnaċ, blasphemy; *jr̄ follay zur̄ no c̄ualab̄ajn anojr̄ an eacnaċ, nunc audistis blasphemiam*.—*L. B.*
 Eac̄naḁ, horses.
 Eac̄naγr, rowing.
 Eac̄naγr, a fair.
 Eac̄t, an accident that moves sorrow or compassion; *ay mōn an t̄eac̄t t̄ajtm̄ T̄ajd̄z̄*, Thady's fall is a great cause of sorrow.
 Eac̄t, an achievement, feat, exploit; *ex. f̄ear̄ eac̄ta*, a brave man.
 Eac̄t, a condition.
 Eac̄tamajl, conditional; also having great performance.
 Eac̄tnaḁ, an adventure, or adventurous uncertainty; *m̄nj̄c̄ ay f̄ear̄jn eac̄tnaḁ n̄a aγ̄j̄z̄te*, proverb.
 Eac̄tnan and eac̄tnannaċ, a foreigner.
 Eac̄tnōc̄aj̄n, a prey or spoil; also unmerciful.
 Eac̄tnōc̄aj̄neac̄, merciless: but more commonly and properly *ēad-t̄nōc̄aj̄neac̄*.
 Ead, is one of the ten negatives of the Irish in compound words, as *ēad-t̄l̄aj̄t̄*, *ēad-t̄l̄aċac̄*, undaunted, intrepid: these ten negatives are in the following Irish verse:
*Neam̄ azur̄ an, am̄, eaz̄, ear̄,
 E, ead dō, d̄j̄, n̄j̄ hoj̄d d̄j̄meaȳ.
 Inz̄, m̄j̄, n̄j̄ moḁ cejl̄ze.
 Dejc̄ n̄d̄j̄ultaḁ na ḁaōj̄d̄l̄ze.*
 Eád, jealousy, also zeal; genit. *ēada*; *bean ēada*, a jealous woman.
 Eád, eūt, obloquy, reproach.
 Eádaċ, clothes, raiment; *eádaċ nōjn*, sackcloth.
 Eádaγ̄j̄m, to clothe, to cover.
 Eádajl, profit, advantage; *vid.*

eádál.
 Eádájleac, an Italian.
 Eádajngean, weak, not strong.
 Eádajngneact, weakness.
 Eádajne, a jealous lover.
 Eádajmeay, the art of invention.
 Eádál, or eádájl, gain, profit; also
 a prey, spoil, or booty.
 Eádálac, profitable.
 Eádan, the forehead; an meádan,
 on my forehead.
 Eádanán and eádnán, a frontlet.
 Eádajngajne, corrupted from ead-
 dan-rgajne, divorce, or separa-
 tion. Note that ea without a
 long stroke over it, as in this
 word, is pronounced like a, but
 with that sign over it, sounds
 like ai in the English words
maid, laid, or as *a* in the words
trade, made, &c.
 Eádajngna, ingenuity.
 Eádajngnajm, to know, to distin-
 guish.
 Eádajngūjde supplication, inter-
 cession; eádajngūjde na náom,
 the intercession of saints.
 Eádajnajd, fraud, malice, deceit;
 also an ambushade; nō fāz ea-
 dajnajde jnn zac beallac o
 rjn zo teamajni, i. e. he left
 men in ambushade on every road
 from thence to Tara.—*L. B.*
 Eádajngajm, an interposer.
 Eádajta, noon, or dinner-time.
 This word I judge should be
 rather eatajta, i. e. between
 two; as the sun is at noon ex-
 actly midway between east and
 west.
 Eád-dojmrgjgm, to naturalize.
 Eád-dojmjn, shallow.
 Eád-dōtcay, despair.
 Eád-dōtcayac, despairing, de-
 sponding.
 Eád-dōtcayajm, to despair, to be
 out of hopes.
 Eád-fulang, intolerable; also im-
 patient.

Ead, time, opportunity, season;
 zan eada, without time.
 Ead, yea, yes; nj head, nō so,
 nay.
 Eaad, an aspen-tree; also the
 name of the æ, and the diph-
 thong ea; eabad.
 Eadon, namely, to wit.
 Eadman, jealous.
 Eadmajne and eadmajneact, jea-
 lousy.
 Eadmeōdanac, immediate; and
 ejdjmēōdanac, mediate.
 Eádōjdjgm, to despair, be out of
 heart.
 Eádōtcay, despair; *vid.* eád-dōt-
 cay.
 Eadri and eadaj, in compound
 words is the same with jdm, be-
 twixt, between; *Lat. inter.*
 Eadriac, between thee, i. e. eadaj
 tú; eadriam, between me, i. e.
 eadaj mē; eadriujnn, between
 us, i. e. eadaj jnn, no rjn;
 eadriujb, betwixt you, i. e. ea-
 daj jb, or rjb.
 Eadmoed, plain, manifest.
 Ead-tajmrgjoct, alienation, ill-
 will.
 Eád-clajt and eád-clātac, coura-
 geous, strong, undaunted, in-
 trepid.
 Eád-trēojm, imbecility; also ir-
 resolution.
 Eád-trēōriac, ignorant of the way;
 also weak.
 Eád-trōm, light, brisk, nimble;
 also giddy.
 Eád-trōmacan, eád-trōmūgad and
 eád-trūjme, lightness, ease, com-
 fort, riddance.
 Eád-trōmán, a bladder: pronoun-
 ced eadriomán.
 Eád-tūalang, incapable, unable;
 aj eád-tūalang me an a fu-
 lang, I am not able to bear it.
 Eád-urilabriac, a solecism.
 Eád-uricam, of old.
 Eag, is one of the Irish negatives,

as *eáz-crūay*, sickness; *eáz-cōjn*, injustice.

Eáz, i. e. *eárga*, the moon.

Eáz, death.

+ *Eáza*, ice; *lyce eáza*, flakes of ice.

Eazac, deep.

Eazam, to die, to perish.

Eazán, (Mac-*Eazán*), a family-name, whereof I find four different septs, two in Connaught, i. e. one in Breiffne, whose lordship was the district called *Clajnfeanamūjge*, and the other in Conmajene, or *Sjöl-anam-cujde*, who was toparch of *Clajndjamada*, in the principality of O'Madagajn, or O'Madjn; another Mac-*Eazán*, who is otherwise written O'*Heazán*, was one of the eight toparchs deriving under O'Carol in the country called *Ejle j Chearbūjl* or *Elia Carolina*, now partly in the King's County and partly in Lower Ormond, in that of Tipperary; and the fourth sept of the Mac-Eagains were dispersed through the Counties of Cork and Kerry, the chiefs of which were hereditary judges of the courts of Brehon-laws under the jurisdiction of the Mac Carty-Mores, kings of Desmond. A gentleman of this family of the Mac-Eagains, by name *baotlac* or *boetjy* Mac-*Eazan*, was the Roman Catholic Bishop of Ross-Carbury, in the reign of King Charles I. of England, who having engaged himself with a party of the confederated Roman Catholics, as their spiritual director, in an expedition tending to relieve the town of Clonmel, and being taken prisoner of war by Lord Orrery, was immediately, and without examination or trial, ordered to be hanged like

a common malefactor; contrary to the laws of war, of nations, and of common humanity.

Eazan, a bottom; hence poll *dub-ajējn*, or *dub-eazajn*, an abyss.

Eazar, order; *do cur rē a neazar*, he put in order.

Eazarajm, to set in order.

Eáz-bmoč, a carrion.

Eáz-cáojne, a sick or dying groan, or plaint; from *eáz*, death, and *caojne*, plaint or moan.

Eázcaor, a sounding line.

Eáz-cōjn, falsehood, injustice; also wrong.

Eázcoyrg, a face, form, figure, or countenance.

Eáz-crūayd, sick, weak, feeble: more properly in the literal explication it means, not firm; Lat. *infirmus*.

Eáz-crūay, infirmity, sickness.

Eáz-cūbayd, unfit, improper.

Eazla, fear, dread, apprehension; *eazla zo*, lest that.

Eazlac, fearful, timorous.

Eazlajm, to fear; also to frighten, or deter, to affright; *do eazlaj-deadam zo mōr*, they were exceedingly afraid.

Eazlajr, the church; Wel. *egluyys*, Lat. *ecclesia*, and Gr. *ἐκκλησία*, gen. *eazujlye*, or *eazlajye*.

Eazlajyeac, of or belonging to the church, a churchman, or clergyman.

Eazlajyeamajl, or *eazajlyeamajl*, becoming a clergyman.

Eazlan, a biting.

Eazlayda, ecclesiastical.

Eázmajr, without; *aneázmajrlajme*, without a hand.

Eázmajr, reputation, fame.

Eázmajyeac, very great; *zriáb eázmajyeac*, very great love.

Eazmjn, about; *circa*.

Eazna, prudence, wisdom; *vid. azna*.

Eaznac, wise, prudent, discreet;

and eaznajðe, a philosopher.

Eaznac, or eacnac, blasphemy; do n̄jnn an fear ūd ēacnac, do n̄ad an ragar, n̄ pollur zo n̄o cuallabair a nora an eacnac, do freazair na iudajz, n̄ bj-odba bair dujnn ē, that man has been guilty of blasphemy, said the priest, it is evident that you have heard now the blasphemy; the Jews answered, he is our mortal enemy, or an enemy who deserves death; ō do cōnairic an naom an n̄jz az eacnac Cn̄jorð, azur az ad̄rad deaman, when the saint (Patrick) saw the king blaspheme Christ and adore demons, &c.—Leábar breac.

Eaznac, a complaint, also resentment, also a cause of grief and sorrow; as jomda Eaznac air Cn̄jnn.

Eaznajðe, a wise man, a philosopher.

Eaznajðjm, to complain, to accuse.

Eaznajric, querulous, full of complaints; n̄ji bu eaznajric, n̄ji bu ealc, *non querula neque malevola erat.*

Eaznajric, love; an eaznajric a mjc, *propter amorem filii*; vid. Brogan in Vita Brigidæ; written indifferently euznajric, or eaznajric.

Eaznajricair, a mediator.

Eaznajðjm, to set in order.

Eazn̄ad, impotent.

Eaz-ramuyl, singular, matchless; from eaz, *non*, and ramuyl, *similis*.

Eazramayl, strange, surprising, extraordinary; also various, diverse, mixed.

Eazramla and euzramlaet, strangeness, variety, diversity.

Eazramlužad and eazramlajzjm, to vary, to diversify.

Eazramlužad, a varying or chang-

ing.

Eal, fainting; az dul a nēal, fainting; *vid. nēal*.

Eala, a swan.

Ealad and ealadan, learning, skill, knowledge; also an art or science.

Ealadanta, artificial, curious, ingenious.

Ealajðjm, to stalk; also to steal away, to desert, &c.

Ealajðteac, a revolter, or deserter, one that sneaks off, or steals away.

Ealang, a fault, or flaw.

Ealair, salt.

Ealba, a herd, or drove.

Ealc, malicious, spiteful, envious, &c.; n̄ji bu eaznajric, n̄ji bu ealc, *non erat querula, non malevola*.—Brogan in Vit. Brigid.

Ealcmar, envious, spiteful; also lazy, sluggish.

Ealz, noble, excellent; hence Inj Ealza, a name of Ireland.

Ealožad and ealužad, sneaking, stealing away.

Ealjuðjm, to sneak off, to steal away; as do ealujzeadar don cat̄rajz, they got by stealth into the city.

Eall, a trial, a proof, or essay.

Eallabair, a vast number, a great multitude.

Eallac, a hearth; an an teallac, upon the hearth.

Eallac, a burden, or load.

Eallac, cattle of any kind.

Eallac, an artful trick.

Eallac, a battle.

Eallajze, household stuff, furniture.

Eallam, wonder, astonishment.

Eallam, cattle given by way of a portion.

Ealycad, coziness.

Ealta, repentance.

Ealta, a flock, herd, drove, trip, rout, pace, &c.; ex. ealta ean,

a flock of birds; ealta muc, a herd of swine; ealta dam, a drove of bullocks; ealta gabán, a trip of goats; ealta ma-dūyde allta, a rout of wolves; ealta arrajl, a pace of asses; also a tribe or family, as ealta glan tylūaž uá ngeal ccajr; ealta maíneac, a troop of the cavalry; ájtjb bñn-ealtac, places resounding with the melody of birds.

Ealtájde, white.

Ealtjn, a razor.

Eaman, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

Eamajn, double; and eamanta, the same.

Eamajne, wisdom.

Eampajd, a kind of stone.

Eán, eún, and ēn, a bird, a fowl; éan fjon, an osprey.

Ean and an, water.

Eán, any; an eán-còr, in anywise, at all, in the least; an zac eán còr, by all means; *vid. aon.*

Eanda, a simple in physical drugs.

Eang, a year.

Eang, a track or footstep.

Eangac, a fishing net; also a chain of nets, such as is used for salmon and herrings.

Eangac, a babbler.

Ean-glòr, of one voice or speech.

Eangla, an anniversary feast.

Eanglajm, a lining.

Eanglajr, bad or weak drink with bread, as milk mixed with water.

Eangnam, generosity, also dexterity at arms, prudence, &c.; a rē eangnam na Loclannac do majr San Moğcòrb ran, the dexterity of the Danes (at arms) was known to be inherited by that Moghchorb.—*Vid. Annal. Innisfallen.*

Eangrad, they advanced, or went

forward.

Eanlajneacð, fowling.

Eannec, innocent.

Eányatað, at once.

Eantōz, a nettle; neantōz, *idem.*

Eántojrğ, on purpose; also in one bulk; deántojrğ is the usual expression.

Eán-tōrít, of any manner or sort.

Ean-uajre, one hour; fear-eá-nuajre, a way-faring man that stays not above an hour in a place.

Eanuc, a eunuch.

Eaondacð, an unity.

Ean, a head.

Eanað, fear, mistrust.

Eanajm, riding.

Eanam, to refuse, to deny; deána-dan, they refused.

Eanajr, the end.

Eanb, or fearboz, a roebuck.

Eanba, to tell or relate; zo ndū-bajnt ojneíneac na raganíe hjoza, ajtējm tu ajn ōja bēo zon eanba dajnn an tū Cnjozt Mac Ōē, so that the high priest said unto Jesus, I conjure you by the living God to tell us if you are the Christ the Son of God.—*L. B.*

Eanb, an offer; also command.

Eanba, an occupation or employment; a rē fa hearba dō, bjē az jonğajre muc do Mhjlco rjğ dal-Narujde jn djtneab na rlējbe, his occupation was herding swine for Milco, king of Antrim, in the wilderness.—*L. B.*

Eanball, a tail; bun an eanbajl, the rump.

Eanbam, to bid, or command; also to rely or depend upon; eanbajm rjot, I depend upon thee.

Eanc, speckled; also red.

Eanc, a cow.

Eanc, a salmon.

Еаре, honey; also a bee.

Еаре, a tax or tribute; *jōc eapca*, ерје, or kindred money.

Еаре, Heaven.

Еареад and еареам, to fill; *еаредáoр na rлуajǵ*, i. e. *do ljonadáoр na rлуajǵ*.

Еаресамјл, sweet, pleasant, agreeable.

Еаредаѣ, coloured red.

Еареајл, a prop, post, or pillar.

Еареасле, a barring and hindering.

Еареаом, noble.

Еарелуáċpa, a lizard, an emmet.

Еарепа, a deficiency, an eclipse.

Еардаѣ, a feast or solemnity.

Еарданал, a piper, trumpeter.

Еар-плајтеар, an aristocracy.

Еаргабáјл, a miserable state of captivity.

Еаргајм, to build, to frame, or make up; Gr. *εργειν*, *operari*.

Еаргабад, to apprehend, or make prisoner; ex. an *luǵǵorċt ĵn-nari eapǵabad lōra*, the garden wherein Jesus was made prisoner.—*L. B.*

Еаргајке, prohibition.

Еаргајнјм, to congratulate; also to prohibit or forbid.

Еаргалан and еарглан, a piper; also noisy, clamorous.

Еаргнајд, magnificent, worthy, virtuous.

Еаргнам, to prepare a feast.

Еаргна, conception, quickness of apprehension.

Еáлам, noble, august, grand; hence Anglice, *earl*.

Еáрма and еáрмајдеара, galloping.

Еармад, arms.

Еарн, for *ōpna*, barley.

Еáрнаǵ, *jaпnac*, or *jaпann*, iron.

Еáрнад, redemption.

Еарнајл, a part or share.

Еарнеде, to watch, to take care of; *azur bĵro ronn az eapnete*

na hōǵa (Muĵne) go ndeaċajn-re zur an Caċtĵi dur an bpa-ǵajn ĵnnte neac da mbajl nĵd dom ealeadĵn тап ceann coda na hoĵe a noċt; stay here to wait on the Virgin (Mary) till I go to the city, where I may find some person who may give this night's lodging and entertainment to the Virgin in exchange for some thing which belongs to my trade.—*L. B.*

Еарн, and genit. *ejĵi* and *ejĵne*, the end or conclusion; also the limit or boundary of a place; *duĵne a neap a aoĵre*, a man in the declension of his years; a *neapĵi na tĵne*, in the limits of the country.

Еарн, a champion; Gr. *ἥρως*, Lat. *heros*; also noble, grand.

Еарнаѣ, the spring; gen. *eap-najǵ*.

Еарнад and еарнáјде, wares or commodities, furniture, accoutrements, either personal or household.

Еарнад, a military suit, a complete armour; hence the English word *array*.

Еарнајдјм, to spring.

Еарнајд, a mistake, a fault; Lat. *erratum*; *ap rōn a eapnájde*, *propter erratum*.

Еарнајтеар, to be served or attended.

Еарад, a sickness, or disease; *don teapad fúajĵi a oĵgead*, he died a natural death.

Еарапнад, expulsion, banishment.

Еарајдјм, expulsion, banishment.

Еарајлле, dispraise, disparagement.

Еарам, to make, or do.

Еарамлáп, or *eapamláĵi*, an example, sample, or pattern.

Еарал, a tail.

Еараōнта, *eapāōntad*, and *eapāōntar*, dissension, disagree-

ment; also disobedience.
Earaonntac, disobedient, repugnant, rebellious.
Earaontúgadh, schism.
Earan, a cataract, a fall of water, a cascade.
Earand, *idem*.
Earand, a quarrel; **earánd do bnyrdad**, to provoke a quarrel.
Earanzan, a tumult.
Earba, want, scarcity, defect, absence, also vanity; **earba bna-žad**, the king's evil.
Earbážjm, to want or lack.
Earbájn, the kingdom of Spain.
Earbal, an apostle.—*Matt.* 10. 2.
Earbalójd, absolution.
Earbanta, or **earponta**, vespers, or evening prayers.
Earboz, or **earcop**, a bishop.
Earc, water, also old.
Eargajne, a warning.
Eargal, a storm, a blustering wind; also a surprise.
Earcari, or **earžon**, shooting into ear, as the corn does when it begins to form an ear.
Earcari, a fall; **earcari a mbéal beánnan**, to fall at entering a wide gap.
Earcara, an adversary, an enemy; from the particle **ear**, one of the Irish negatives, and **cara**, a friend.
Earcoman, dirty, filthy, nasty.
Earcomata, satisfied.
Earcomla, to die or depart this life; **re blážna azur cejtne fjtjd ba rlan do Phylp an tan no earcomla zur an ccójmde**, i. e. Philip was eighty-six years old when he departed this life to enjoy God.—*L. B.*
Earconz, water.
Earcogná, a cry, or proclamation.
Earconn, an old man, an elder.
Earconn, the moon.
Earcna, a cup, a drinking vessel,

also a chaldron; **á dubajnt ló; rep fny žjolla žnád do earcna najnžjt do čun a racnažžjb benjamjn**, i. e. Joseph said to his house-steward, put my silver cup into the sacks of Benjamin.

—*L. B.*

Earcnađ, walking, stepping, or marching.

Eáža, the moon, also **éarcán**; *vid.* **duajn j dubážajn**.

Eážajd, easy, sensible; also nimble, active.

Eážajne, a curse or malediction, a cursing.

Eážal, a sound or noise.

Eážan, an eel; *rectius*

Eáža, or rather **earžcū**, an eel; from **ear**, or **earž**, water, and **cū**, hound, and may properly be called a water-hound.

Eážleayad, confusion.

Eážnađ and earžnajm, to climb up, to ascend; hence **Ųjandajn Earžnađ**, Ascension-Thursday, so called anciently; but now it is commonly called **Ųjandajn Ųear-žabala**, signifying the Thursday on which Christ sat on the right hand of God.

Eážul, a wave.

Eážde, conspicuous, remarkable.

Eážlabna, bounty, courtesy, affability.

Eážlájne and earlájnte, a disease; also infirmity or unhealthiness.

Eážlán, sick, infirm.

Eážloc, a lake, or pool, &c.

Eážmajž, a lath or spar.

Eážmajl, a reproach, or reproof.

Eážmajlteac, **dujne earmajlteac**, a reproaching or chiding person.

Eážnađ and earnađ, a want of web enough for the loom.

Eážnađ, music; also a song, or any melody.

Eážnađ, time.

Eayōg, a weasel.
Eayoman, a welcome.
Eayomōjō, or **eayogmōjō**, disrespect, dishonour.
Eayomōjōeac, disrespectful, disobedient.
Eay-onōjī, dishonour, abuse.
Eayonōjīeac, abusive, unmannerly.
Eayontac, rude.
Eayōrūdūgād, disorder, confusion.
Eayorūgajī, contrition.
Eayorūgajī, to hurt or offend.
Eayorūgnad, squeezing or crushing.
Eaypuz-ryeajī, the herb ox-eye-daisy; Lat. *bellis major*.
Eayrannājt, the world.
Eayraojte, loose.
Eayruad, a famous cataract of the river Earn, now called the Salmon's Leap, which divides the County of Donegal from that of Leitrim — Vid. *As*.
Eayraot, health.
Eay-tarūajīng, extraction.
Eayūanajī, to scum or skim.
Eay-ūmal, disobedient.
Eay-ūmlad and **eay-ūmlacōd**, disobedience, obstinacy.
Eay-urūūday, presumption.
Eay-urūnamac, disrespectful, stubborn; also a rebel or revolter.
Eay-urūnamad and **eay-urūnamacōd**, rebellion, disobedience.
Eata, old, ancient; **ōg azur eata**, young and old; Gr. *ετος*, i. e. *annus*, and Lat. *ætas*.
Eatac, i. e. **yeandōjī**, an elder, or an aged person.
Eatal, pleasure, delight; **ay eatal leam**, I am well pleased.
Eatal and **eatalad**, flight.
Eatal, the world.
Eata, gone, sent.
Eetan, a ship.
Eatla, prayers or supplications; ex. **do nījīne Samād Chjānājī** eatla cum Ōja fīj a. *ττjrad*

ylān dā njonncājō, the convent or religious community of Kieran offered up their supplications to God for their safe return.
Eatla, sadness, dullness.
Eatlam, to fly; **do eatajīljōjōdajī ran majī**, they flew into the sea; Lat. *attollo*.
Eatonna, between them, amongst them.
Eatnātac, late.
Eatnomān, a bladder.
Eatnūjī, lighter; also lightness; *vid. eād-tnom*.
Eāttnōcājīe, cruelty, no mercy.
Eāttnōcājīeac, unmerciful.
Eāttnom, light, swift.
Eāttnomam, to relieve, to make light.
Ebejī, or **ebjī**, topography.
Ebad, the aspen-tree; also the name of the letter **E**.
Ebljīng, to spring off or on.
Ebljīngead, a skipping or leaping.
Eblōg, or **eblēōg**, a hot coal or ember; **eblōg deajīg**, red hot embers.
Ebrion, a kettle, or chaldron.
Ebul, or **adōjbeal**, a coal of fire; dim. **eblōg**, *supra*.
Eccnac, reproof, or reprehension.
Eccnājīe, the time past.
Eccnājīe, a prayer or intercession.
Eccorjg, model, shape, or appearance.
Eccnadaac, spiteful, unfaithful.
Eccnaje, enmity, hatred, spite.
Ece, clear, evident, manifest; **ece an talam**, the land is in sight; Lat. *ecce*.
Eena, eating, spending.
Ecyjīde, apparent, manifest.
Eō, jealousy.
Eō, gain, profit, advantage.
Eō, to take, to receive, to handle.
Eō, defence, protection.
Eō, or **eyō**, cattle.
Eōaojg, uncertain.

Ēddneymym, to catch at.
Ēdean, a receptacle.
Ēdearb, false, uncertain.
Ēdejgneac, gelded.
Ēdel, prayers, or orations.
Ēdon and **eadon**, to wit, namely, that is.
Ēdjd, ugly, deformed.
Ēdym, to catch, to apprehend.
Ēdyme, hostages.
Ēdymzlymym, to endure, to suffer.
Ēdymēodantōjn, a mediator.
Ēdman, jealous.
Ēfeact, effect, also consequence.
Ēgceant, iniquity, injustice.
Ēgejallajd, absurd, silly, foolish.
Ēgypteac, an Egyptian.
Ēgmyr, defect, lack, want.
Ējbljzgm, to sparkle.
Ējbljt, an interjection.
Ējd, tribute, tax, or subsidy.
Ējd-đjgde, ingratitude; from **ead**, negat. and **đjgde**, gratitude; *vid. đjgde*.
Ējde and **ējdead**, cloth, apparel, raiment, also an armour; *zo njomad onconn*, eac, *azur ējde*, with many colours or flags, horses, and armours; *cujn ont tējde*, put on thy brigandine.
Ējdead and **ēdym**, to dress, to attire; *ējdeōctan ē*, he shall be attired; *do ējdjz Saul Ōajb*, Saul armed David.
Ējdeadac, harnessed.
Ējdearbēta, dissolute, loose; *đāojne ejdearbēta*, reprobates.
Ējdearpcanam, to scatter or disperse.
Ējdean and *genit. ejdne*, ivy; *dimin. ejdneān*.
Ējdneac, full of ivy; *Lat. hederosus*; hence *Cluajn hejdneac*, in the south of Leinster, which in St. Fintan's life is interpreted *Latibulum Hederosum*.
Ējdeanān, the *dimin. of ejdne*, an ivy-branch or bough, an ivy-bush; *caojn ejdnejn*, an ivy-

berry.
Ējdeanōz, another diminutive of *ejdne*.
Ējdljod and *ejdljom*, a plea, a case; also a claim, or demand of debt.
Ējdjdeac, a cuirassier.
Ējdymjn, doubtful, uncertain.
Ējdjnte, doubtful.
Ējdjor-rolay, twilight.
Ējdjn, between, betwixt, amongst; *Lat. inter*.
Ējdjn and *fejdn*, to be able; *nj fejdn lejz*, he cannot; it is not in his power.
Ējdjn, a captive or prisoner, a hostage.
Ējdjnaceant, an equal distributive right; *yz jadyjn da mac deaz jymael zōna nejdjnaceantajb*, these were the twelve sons of Israel with their equal portions or rights.—*L. B.*
Ējdjnaceant focal, an interpretation.—*Vid. Old Parchment*.
Ējdjn-dealūzad and *ejdjdjelt*, a difference, separation, or division; also a distinction.
Ējdjn-dealūzad and *ejdjdj-lajm*, to separate or divide, to distinguish.
Ējdjdjlgjn, a devastation, ravaging, &c.; as, *ejdjdjlgjn na cuzge uyle eatōjma*, the ravaging or devastation of the entire province between them.
Ējdjn-žleō, a decree, or judgment.
Ējdjn-žleōdajm, to judge, or decide.
Ējdjrlēn, captivity; *zujn fnyč a nejdjrlēn*, that he was made a prisoner; *vid. Čajneym Čhojrdel*, an. 1311.
Ējdjn-mēōdanac, *zo hejdjnmēōdanac*, mediately, indirectly.
Ējdjn-mēōdantōjn, a mediator; also an interpreter.
Ējdjn-njnjūzad, interpretation.

Եյծյոյ-մյոյնյձած and Եյծյոյ-մյոյնյ-ջոյմ, to interpret.

Եյբեւո՛ւտ, effect, sense, consequence; ոյծ չան Եյբեւո՛ւտ, a thing of no effect.

Եյբեւո՛ւտ, effectual; also sensible.

Եյբեւո՛ւտայլ, the same.

Եյբեւո՛ւտ, serious.

Եյջ-ւեայր, iniquity, injustice.

Եյջեյլլած, dotage; also stupidity, dullness.

Եյջ-ւեյլլծա, or Եյջ-ւեյլլայծ, irrational; եւեայրեւո՛ւտ Եյջեյլլծա, an irrational animal.

Եյջ-ւեյոյնտե, innumerable; also undecreed, unresolved upon; also not to be comprehended or conceived.

Եյջ-ւեայրծա, impolite, rude.

Եյջ-ւեայրծած, frowardness, rudeness.

Եյջ-ւեյոյնոյն, imprudent.

Եյջ-ւեյոյնոյնած, imprudence, folly.

Եյջեան, force, violence, compulsion; ծոծ Եյջեան ծամ, I was constrained; յե հեյջեան, by compulsion; Եյջեան մայծոյնե, the rape of a virgin or maiden.

Եյջեան, lawful, rightful, just; Եյջեան and այլ Եյջեան, scarcely, hardly.

Եյջեանտ, necessary, indispensable; չաօտար Եյջեանտ, hard labour.

Եյջեայր, a learned man; pl. Եյջրե.

Եյջեամ, a crying, or roaring; gen. Եյջմե; Եյրծ յե մեյջմե, hear to my cry.

Եյջեամե՛ծոյն, a crier.

Եյջոյմ, to cry out, to grieve, to lament, to bawl.

Եյջոյն, some, certain.

Եյջոյն, truly, surely, or certainly.

Եյջլի՛ւծե, mean, abject.

Եյջլի՛ւծեւո՛ւտ, abjectness.

Եյջոյնե, a salmon.

Եյջոյնջոյմ, to force, to compel; ո՛ւ հեյջոյնջ մե, do not compel me;

also to ravish, or commit a rape. Եյջոյնջե, forced, ravished, compelled.

Եյջոյնյձած, a forcing, or compelling; also a rape.

Եյջրեւո՛ւտ, a school, a study.

Եյջրոյ, art, science, learning.

Եյլւոյմ, to rob or spoil.

Եյլե, other, another; *rectius* ալե, *ex* բար ալե; Lat. *alius*.

Եյլե ալ քհօջորտա and Եյլե ալ Կեարմաճայլ, two districts in the County of Tipperary, north and north-east of Cashel, the ancient estates of O'Carrol and O'Fogurty.

Եյլե, a prayer or oration.

Եյլեւո՛ւտայմ, to alienate, to part with, to pass away.

Եյլիճե՛ծոյն, a creditor.

Եյլտ and Եյլծ, genit. Եյլտե; a deer, a hind; Gr. ελλογ, a fawn.

Եյլիւձած, accusation, charging, calling to an account.

Եյլիւձած and Եյլիջոյմ, to charge upon a person, to accuse; Եյլիջծոյր բեյն ա շեյլե, let them accuse each other; ա տայմ ծոմ Եյլիւձած աշարբ չե, I am called in question by you.

Եյլլ and յալլ, a thong; չո հեյլլ ա երօյլցե, to his shoe-latchet.

Եյլլ, an ell or eln.

Եյլլջեւո՛ւտ, burial, interment.

Եյլոյն and Եյլոյնե, uncleanness, pollution; յո ճլան Օյա առ տեմպլ ըն ալե Եյլոյնե, աշար Օյա եւեւո՛ւտ ծեւման ծա մայծ առն, i. e. God cleansed the temple from all uncleanness and diabolical assemblies, or from being the habitation of devils.—*L. B.*

Եյլոյնջոյմ, to corrupt, to spoil; also to violate or profane.

Եյոյմ, quick, active, brisk.

Եյոյմե, a cry.

Եյոյմեւո՛ւտ, obedience, compliance.

Եյոյմտե, dilatory, slow.

Եյոյմոյմ, or Եյոյնջոյմ, to cry out.

Εἰς τὸν οὖν, a dead coal.

Ējn, or éán, one, the same; ejn-
c̄jne, of the same family.

Eineac, a face or countenance.

Еѣнеа́ and еѣнеа́ръ, bounty, goodness; also courtesy, affability.

Ejneaclan, protection, defence, or safeguard.

Éinneáid, at once; do cúadai an éinneáid, they went together.

Εἰς τὴν, only begotten.

Εἰς ἑκάστην, of equal size.

Ennead; any thing.

Eypelad, to die or perish; *azur*
eypelajd rē (Jacob) *dā cūma*
muna nja an aonan rlan cūze,
 and he (Jacob) will die through
 sorrow, if he alone (Benjamin)
 does not return home safe to
 him.—*L. B.*

Ἐπιστολή, an epistle, a letter.

Ejbeapnam, to transgress.

Εμπεαῖ, a wasp.

Ерцеаѣ, a heretic.

Ejne, a burden.

Εἴρε, Εἰρηjονn, Εἰρηjονn, the name
of Ireland.

Εἰσεκαὶ, a heretic.

Ejpeceac̃d, or ejijceac̃d, heresy.

Ејѣже, a rising; ејѣже на зрѣјне,
sun-rising.

Епѣ, assistants ; cōm-епѣ, aux-
iliaries.

Ելնչմ, to rise, to mutiny; to pass on or advance.

ἑπὶ τῆς a viceroy, or chief governor ;
na hepnjge badan pōn tjn lūda
pō augortur nē lynn Chnjord,
 i. e. the governors of Judea, un-
 der Augustus, who were cotem-
 poraries with Christ.—*L. B.*

Ejuc, an amercement, or fine for bloodshed, a ransom or forfeit; also a reparation.

Ejnye, a command or government;
 do nad Pharaoh janyjn ejnye
Ejypte do loyep, i. e. Pharaoh
 afterwards committed to Joseph

the government of Egypt.—
L. B.

Երրեզաճ, *idem.*

Ехѣмъ, to ride, to go on horse-
back.

Εἰς, a summary or abridgment.

Εἰρη, rather Εἰρη, is the name of Ireland in the Irish language.

The names of countries, rivers, mountains, and other great objects of the creation, had originally some meaning founded in the nature of things, and generally derived from some property or quality inherent to the object, which distinguished it in the eyes of the people, who gave it its name. This maxim is applicable to all such names of countries as have not been borrowed from the national name of the people that inhabited them. Camden's derivation of the word *Eryn*, the name of Ireland, from the Irish word *ya*, the west, seems absurd for two reasons: first, because the Irish word *ya*, strictly and properly means only *after*, (Lat. *post* and *postea*,) or *behind*, as behind one's back; and does not signify the *west* but relatively to the position of persons facing towards the east at public prayers and sacrifices offered to the Deity, according to the practice of all antiquity both sacred and profane.—*Vid.* *Deary sup.* In this position the *south* is called by the name of the right hand in Irish; and the *north* by that of the left hand; and as the Irish word *ya* signifies *behind*, so it also means the *west*, relatively to the position now explained, and not otherwise; for if a person turns his face towards any other point, the word *ya* is applied to what is behind his back, even when it

is turned to the east. Secondly, Ireland is not properly to be counted a western country, but relatively to Britain and the lower parts of Gaul and Germany, and so on in that line ; but we do not find that the word *ιαρ* was ever used by any of the people of those parts to signify the west. And as to the old natives of Ireland, among whom this word signifies the *west*, in the improper and relative sense above explained, it seems contrary to the propriety of language and common sense that they should have formed the name of their country from its western position, which was only relative to others, and not to *them* who were the inhabitants; nor is it natural to think that they would have given it a name of so insignificant an import as that of its being situate in the west of Britain, or the Lowlands of Gaul and Germany. The name is certainly of the pure Ibero-Celtic dialect, and must have had some meaning founded in the nature of things, in its original and radical formation, which indeed has been somewhat altered by vulgar pronunciation, but not very materially, as we shall see. As to Bochart's Phœnician derivation of the name of Ireland from *Ibernae*, i. e. *ultima habitatio*, the remotest habitation, to show its insufficiency we have but to observe, that though this Phœnician word *Ibernae* may plausibly pass for the original of *Ibernia*, the Latin name of Ireland, yet it would be a very awkward and unnatural origin for *Ερην* or *Ερηην*, the genuine Celtic name given it by the old natives, which in its primitive

form afforded a very plain original both to the Greeks for their *Ιερυν*, *Ιερυνς*, and to the Romans for their *Ibernia*, as we shall see by and by. Nor is it certain that the Phœnicians of Carthage and Gades did not know any habitation or land more remote from them, even to the west, than Ireland ; since all readers of antiquity must allow that Pytheas of Marseilles, (of the fourth century before the Christian era,) whose city was never so famous for remote navigation as Carthage and Gades were in ancient times, discovered the island of Thule, which, according to the most probable opinion, is that we now call Iceland, situate in a meridian considerably more westward than that of Ireland.

But to return to the original Irish name of Ireland, and to show that it was the true archetype of the words *Ierne* and *Ibernia*, I shall first observe, that I am strongly inclined to the opinion that the word *Ερηην* or *Ερην* is but a contraction of the words *Ι-ιαρυν*, more properly written *Ι-ερυν* or *Ι-ερην*, compounded of *ι*, an island, and *ιαρυν*, *ερυν*, or *ερην*, the genitive case of *ιαρυν*, *ερυν*, or *ερην*, Engl. *iron*, Lat. *ferrum* ; so that *Ι-ιαρυν*, *Ι-ερυν*, or *Ι-ερην*, literally signifies an island of iron, or a land abounding with mines of iron, copper, and tin, such as Ireland is well known to have been at all times; for which most useful productions it well deserved the first rank amongst the islands called *Cassiterides*, especially as its tin and iron excelled those of all other countries in quality as well as in quantity. The plural of this

compound word *Ι-ερν* is *Ιβ-ερν*, also *Ιβ-ερν*, signifying lands of iron mines; upon the former of which writings the Latin word *Ibernia*, used by Cæsar, Plinius, Solinus, Tacitus, and Orosius, hath been formed, as that of *Iberione* used by Antoninus in his Itinerary, and by St. Patrick in his Epistle to Coroticus, hath been struck off from the latter. But the Greek name *Ιερν*, as it is written by Strabo, Claudian, and Stephen of Bizantium hath been visibly copied from the original Irish name in its singular number; I mean from *Ι-ερν*, or *Ι-ερν*. And a much more ancient author than any of the three now mentioned, uses the same word *Ιερν* for the name of Ireland, I mean the writer of the book *De Mundo*, addressed to Alexander the Great, either by Aristotle, according to some critics, or by his cotemporary, Theophrastus, according to others.—*Vid. Usher. Antig. Brit. p. 378.* But the author of the Argonautics, who calls Ireland by the name of *Ιερν*, being either the old Thracian Orpheus, who is personated in that very ancient work, or at latest Orpheus of Crotona, a favourite of Pisistratus, the Athenian tyrant, cotemporary of Darius, the deliverer of the Jews, as Suidas informs us by the authority of Asclepiades; it follows that, inasmuch as this ancient author's *Ιερν*, hath manifestly been formed upon the Irish name *Ι-ερν* or *Ι-ερν*, or its contract *Ερν*, this name, and the country which bore it, as well as the inhabitants whose language it belonged to, must have been known, at least by

historical report, to the Greeks, as early as the sixth century before the Christian era; that being the age of the three cotemporaries above-named: an antiquity (says Usher, *ibid.*) which far surpasses the earliest mention the very Romans could show of their name in any known author. I am grossly mistaken if any mention of the Roman name can be found in Herodotus, whose writings are by a whole century later than those of Orpheus of Crotona.

Ερν, an era, or account of years; *Ερν* *κλανε* *υ* *Μηαδ* *Ι-Χον* *νανε*, the chronological history of the Mul-Connerys.

Ερν, a friend.

Ερν, mistrust.

Ερν, a fragment.

Ερν *Ιο*, destruction.

Ερν, a fragment.

Ερν *εαδ*, a gift, present, or favour.

Ερν *ημ*, to require or call for; *ερν* *ημ* *ε* *ο* *ρα* *Conna* *ε* *τ*, the rents of Connaught were called for; also to give liberally; Lat. *largior*; *ε* *υ* *α* *β* *α* *μ* *λ* *α* *ρ* *η* *μ* *ο* *ε* *ρν* *ε* *α* *δ* *ε* *ο* *ρα* *Caesar* *η* *μ*, for thus Cæsar's tribute was paid.—*L. B.*

Ερν, a shield.

Ερν, or *εαρν*, the end; *vid. εαρν*.

Ερν, snow; hence *λεα* *ε* *ρν*, ice, or congealed snow: it is commonly written *αδαν*, which appears to be an abuse, inasmuch as the Welsh have *eira*, the Cornish *er* and *irch*, the Armorice *erch*, to signify snow.

Ερν *η* *ε* *ε*, a trunk or stump.

Ερν *η* *μ*, to arise.

Ερν, a band or troop.

Ερν, a footstep, a trace, or track.

Ερν *ε*, the genit. of *Ια* *ε*, fish; *ε* *ρν* *ε*

also in the plural.
 Եյրժեօճ, exception or exclusion.
 Եյրժյմ, to cut off; also to except or exclude.
 Եյրժեօճ, hearing, attention.
 Եյրժյմ and Եյրժեօճ, to hear, to listen, to be silent and attentive.
 Եյրժեօճ, a seeking, or hunting after, a research.
 Եյրժեան, or Եյրժոն, him, himself; i. e. Եյրն.
 Եյրժարտայն, he prayed.
 Եյրժայնճե, resurrection.
 Եյրժյոն and Եյրժ-լյոն, a fish-pond.
 Եյրժյն and Եյրժյն, a ridge of high lands or mountains; Եյրժյն յա-ծա, the bounds of North and South Ireland.
 Եյրժյմ, to drink.
 Եյրժյմ, to sit.
 Եյրժլ, Եյրժեօճ, rude, ignorant, unskilful.
 Եյրժյմ, to trace.
 Եյրժյմ, near, close at hand.
 Եյրժոնյլ, weak, infirm.
 Եյրժոճան, unclean.
 Եյրժոմալ, valour, courage, bravery.
 Եյրժոմայն and Եյրժոմլայն, a pattern, model, or example.
 Եյրժե, debate, discord, disagreement.
 Եյրժլոն, weak, infirm; Եյրժեօճ, a pregnable fortress.
 Եյրժլյ, neglect, mistake, or forgetfulness.
 Եյրժեօճ, lying, false.
 Եյրժեօճ, unready.
 Եյրժեօճ, an orphan.
 Եյրժեօճ, to loose or untie.
 Եյրժեօճ, death.
 Եյրժյմ, or Եյրժյմ, to hear.
 Եյրժե, and diminut. Եյրժեօճ, a quill, a feather; also a wing; Եյրժեօճ յոլայն, on eagles' wings; Եյրժեօճ Եյրժ, fishes' fins; hence Եյրժեօճ, winged; Եյրժեօճ Եյրժեօճ, a flag variously co-

loured.
 Եյրժե, an addition, a wing put to the ploughshare when worn; hence Եյրժե signifies a ridge.
 Եյրժեօճլ, volatile.
 Եյրժեօճ, a refusal.
 Եյրժեօճ and Եյրժոլլաճ, flying, bouncing.
 Եյրժեօճ, a lie or untruth, a mistake.
 Եյրժեօճ, an oak.
 Եյրժեօճ, to abjure; also to falsify, also to refuse or deny.
 Եյրժեօճ, a wilderness.
 Եյրժե, an end, conclusion, &c.
 Եյրժյմ, danger, hazard.
 Եյրժեօճ, flight; Եյրժեօճեօճ, *idem*.
 Եյրժեօճ, a bat; Եյրժյմ, to fly; Եյրժ ի Եյրժ, he flew; Եյրժ-լուճ Եյրժ յոլայն, as swift as the eagle flies.
 Եյրժեօճ, flight or flying.
 Եյրժե, a trench, a furrow; a Եյրժեօճ Եյրժեօճ, in the furrows of the field.
 Եյրժեօճ, feeble, weak, unguided.
 Եյրժ, a swan.
 Եյրժ, or Եյրժ, bad, naught, vile, malicious; *vid.* Եյրժ.
 Եյրժեօճ, grief, sorrow, pain.
 Եյրժեօճ, an election.
 Եյրժեօճ, a bier; *Lat. feretrum*.
 Եյրժեօճ, one that carries a bier, a bearer.
 Եյրժ, or յոլ, a flock, a multitude.
 Եյրժ, hazard, danger.
 Եյրժ, a battle; Եյրժ Եյրժեօճ, that Ireland underwent many battles.
 Եյրժե, elecampane.
 Եյրժեօճ, warmth, heat; Եյրժեօճ, *idem*.
 Եյրժոն, steep, up hill; *Lat. acclivis*.
 Եյրժ, a bird; *vid.* Եյրժ.
 Եյրժ, Եյրժ, and Եյրժ, in compound words signify of one, or of the same; as Եյրժեօճ Եյրժեօճ, men of

the same house, the household ;
 ējnċjnead, of the same family ;
 ējnmējð, of the same bigness ;
 also with the word ġac pre-
 mised, it signifies each or every ;
 ġac ēandujne, every man ; ġac
 ēan tŷrealb, each drove or herd.
 Enċeanaġġ, the comb of a cock or
 other bird.

Eneac and eneċ, a shirt or smock.

Eneaclann, a reparation or amends.

Enne, behold, see ; Lat. *en*.

Ēō, a salmon ; Wel. *eog*.

Ēō, a peg or pin, a bodkin, a nail,
 a thorn ; ēō-a ŷlēġġ, the sharp
 end or point of his spear.

Ēō, praise ; also good, worthy, re-
 spectable.

Ēō, the yew-tree ; also any tree.

Ēō, a grave, or place of interment,
 a tomb.

Ēōbŷat, head-clothes, a coif, or
 cap.

Ēōca, the proper name of a man ;
 Lat. *Eochadius*.

Ēōcaġn, a key ; plur. ēōcaċa.

Ēōcaġn, a brim, a brink, or edge.

Ēōcaġn, a tongue.

Ēōcaġn, a young plant, a sprout.

Ēōcaġn Māġġe, an old name of
 Brury, the chief regal house of
 all Munster in ancient times.

Ēōġan, the proper name of several
 great men among the old Irish.

Ēōġan-mōŷn, surnamed Moġnūaġad,
 was king of Munster in the se-
 cond century. During his mi-
 nority his kingdom was invaded
 and possessed by three usurpers,
 who enjoyed it by equal shares.
 They were supported in their
 usurpation by Con-cēad-Chaċ-
 aċ, king of Meath, and his allies
 in the northern provinces ; not-
 withstanding whose power, com-
 bined with that of the usurpers,
 the young Momonian hero not
 only recovered his kingdom, but
 forced Con-cēad-Chaċaċ and

the northern princes, whom he
 had defeated in ten successive
 battles, to come to an equal di-
 vision of all Ireland, whereof he
 possessed himself of the south
 moiety, by right of his great an-
 cestor Heber Fion, who had en-
 joyed the same half of the whole
 island, according to our histories.
 Eogan Mor's successors in the
 throne of Munster, who have
 been all of his posterity, were
 generally styled kings of Leat-
 moġ, i. e. Mogh's moiety, which,
 as I have said, was the south-
 half of all Ireland. This prince
 has been the common stock of
 the O'Briens, the Mac-Cartys,
 the O'Mahonys, the O'Sullivans,
 the O'Haras, the O'Carols, the
 Macnamaras, the O'Kennedys,
 and many other noble families.

Ēōġn, John ; Soġbŷġeul an Maom

Ēōġn, the Gospel of St. John.

Ēōġn, ēan, ēun, and ēn, a bird ;
 ŷūġde ēōġn, *sessio alitis*.—Vit.
 S. Brigid.

Ēōġŷġadaċ, fowling, birding.

Ēōġn-ŷealġajne, a fowler.

Ēōl, knowledge.

Ēōlaċ, expert, knowing ; also a
 guide or director.

Ēōlaŷ, art, science, knowledge.

Ēōlċajne, sorrow, mourning, grief,
 concern.

Ēōlċajneac, sad, sorrowful.

Ēōlġaġ, knowing, skilful.

Ēōluġde, a guide or director.

Ēōluŷ, knowledge, direction.

Ēonadán, a cage or aviary.

Ēondŷaoġġm, to divine, to con-
 jecture future events by the flight
 or pecking of birds ; ēonġaġġm,
 the same.

Ēōŷbŷat, a coif or head-dress.

Ēōŷna, barley.

Ēōŷ, ad ēōŷ, it was said.

Ēn, great, also noble.

Ēna, a denial.

Eṃaḃḃ, apparel.
 Eṃceallán, a pole or stake.
 Eṃceanncaḃḃe, most certain, assuredly.
 Eṃcṃete, transitory, not lasting.
 Eṃebeiṃt, a burden or carriage.
 Eṃennac, an Irishman; *rectius* eṃneanac.
 Eṃjn and Eṃjn, Ireland.
 Eṃnaḃl, a sign, or foretoken, a prognostication of some event; eṃnaḃl táṃnḃ aṃ ṃaḃḃ Chriḃḃ, the sign which marked out the passion of Christ.—*L. B.*
 Eṃoḃ, oḃḃneoz, and eṃezac, ice.
 Eṃlaṃ, a saint or holy person.—*Brogan.*
 Eṃn, an end, *vid.* eṃn, also the tail or fin; ex. a deṃtear eṃte ne neṃn bṃadáṃ, aḃur ḃac éṃe eḃle, written also aetne; as aetne bṃázad bṃadáṃ, the fins of a salmon.—*Uid. Tighearn. Annal. an. 1113.*
 Eṃnásḃ, an error, or mistake.
 Eṃceptur, opposing.
 Eṃneḃmeac, deviating.
 Eṃr, death.
 Eṃr, a ship; nḃ deacaḃḃ aon eṃr tne ḃan muḃn nṃaḃḃ, any floating vessel; *potius* eḃ or eṃr.
 Eṃteḃe, a mute.
 Eṃtopeac, an Ethiopian.
 Eṃtreaḃt, death.
 Eṃte, age; jáṃ mbṃaḃḃ aoiḃe aḃur éṃte, i. e. jáṃ mbṃaḃḃ oḃḃe aḃur aoiḃe, after being vic-

torious in youth and in old age; *vid.* éata.
 Eṃtḃonaḃ, an eunuch.
 Eṃtneṃrḃḃḃm, to awake a person.
 Eṃtuácaḃl, unhandy.
 Eṃtuálanḃ, incapable, unable.
 Eud, éad, and éada, jealousy.
 Eudac, *vid.* éadac, cloth; éudac láṃ, a handkerchief or napkin.
 Eudad and éadaḃm, to clothe or dress.
 Eudál, lucre, advantage, profit; *vid.* éadáḃl.
 Eudan, or éadan, the forehead.
 Eugam and éagam, to die; a támaoiḃ aḃ éuḃ, we perish; éuḃḃa tṃ, thou wilt perish.
 Euzcōḃn, wrong, injury.
 Euzcōḃnac, injurious.
 Euzcṃuáḃḃ, an infirm person.
 Euzcṃuáḃ, sickness, infirmity; euzcṃuay na ḃeōla, the infirmity of the flesh.
 Euznaḃḃ, or éucconaiḃḃ, irrational.
 Euzraṃaḃl, matchless, various.
 Eulad and éulōḃad, escape; do éulaḃḃ ḃé, he stole away.
 Eulḃarṃtaḃ, slumbering; nēulḃarṃtaḃ, *idem.*
 Eulōḃ, an escape.
 Eun, a bird, a fowl; éunlaḃt, fowls.
 Eumáḃneacṃt, galloping, riding.
 Eum and Eṃne, Lóc Eṃne, the famous lake of Eam in Ulster.
 Eumom, light; *vid.* éad-trom.

REMARKS ON THE LETTER f.

f is the sixth letter of the Irish alphabet, and is called by our grammarians Conḃoḃn Laz, or a weak consonant. By fixing a full-point over it, or subjoining an h, it loses all force in the pronunciation, as don ḃear, or a ḃḃn, is pronounced don ear, or a ḃn, *to the man, O man*; a ḃéle, *his generosity*, is pronounced a éle, &c. It is called ḃearn, from ḃearn,

vulgo ƿearnōð, the alder-tree; Lat. *alnus*. It is the same with the Hebrew ו, because the figure and sound of both letters are very nearly the same; this letter agrees in many words with the Latin *v* consonant, as ƿear, a man; hence in the obliques and plural, ƿjɿ, Lat. *vir*, ƿjor, *true*, Lat. *verus*; ƿjon, *wine*, Lat. *vinum*; ƿocal, a word, Lat. *vocalis*; ƿējžjɿ, a vigil, Lat. *vigilia*. It often corresponds with the Greek φ, as ƿájð, pronounced ƿájž, a prophet, Gr. φαις, and Lat. *vates*; ƿeall and ƿala, *deceit, cheating*, Gr. φανλος, Lat. *vilis*; ƿeaða, a beech-tree, Gr. φηγος, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to ƿ, it is pronounced like *v* consonant; as from ƿaða, long, aðƿað, is pronounced a *vad*; a ƿrūajne is pronounced a *vuaire*. It is evident that the Greeks and Latins have also observed a close original affinity with regard to the letters *f*, *b*, *v*, and *ph*, *b* for *v*; Lat. *cibica* for *civica*; Ir. beara, a spit, Lat. *veru*; and again *v* for *b*, as *aveo* for *abeo*, and sometimes *b* for *f*, as *bruges* for *fruges*, as Cicero relates, and Ir. bun, the bottom of any thing, Gr. βενθος, and Lat. *fundum*; Ir. bɿejm, a terrible sound, Gr. βρεμω, Lat. *fremo*, to sound or rattle: and again *f* is used for *b*, as *sifilare* for *sibulare*, which the French call *siffler*; hence we commonly say *suffero* for *subfero*, &c. We find that β was anciently used among the Greeks for φ; and Plutarch tells us that the Macedonians always said Βιλιππον for Φιλιππον; and Festus says that they used αλβον for αλφον, Lat. *album*. Note that in words beginning with the letter ƿ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that ð, t, m, or bh, is prefixed to it; ex. ðƿeōjɿ, of flesh, ðƿear, of or to a man, are pronounced ðeōjɿ, ðear, &c., tƿear, thy husband, tƿeōjɿ, thy flesh, are pronounced tear, teōjɿ; mƿear, my husband, mƿeōjɿ, my flesh, are pronounced mear, meōjɿ, &c.; ar bɿejɿ, our men, ar ƿƿearan, our land or ground, are pronounced as if written ar bɿejɿ, or ar *vir*; ar bearan, or ar *vearan*; so that the initial ƿ is quite eclipsed, and taken no notice of in the pronunciation, though it always stands in the writing for preserving the radical frame of the word.

— ƿá, under; ƿán ccláɿ, under the table: it is also written ƿē and ƿō.

ƿá, is sometimes the sign of an adverb; as ƿá cūl and ƿá ðɿajm, backwards; ƿá ɣeac, apart, distinctly, separately, also alternately; ƿá tɿuajɿm, towards, to, about, as it were; ƿá ðejne, at length; ƿá ðð, twice; ƿá tɿɿ, thrice.

ƿá, is sometimes a preposition, and signifies to, unto, into, also upon;

ƿán cōjll, to the wood; ƿán mačajne mējð, into or on the open field.

ƿá, answers in sense to bað, and means was, were, singular and plural; as ƿá hɿ an tɿnɣean, she was the lady; ƿá teajne aɣuɣ ƿá olc mo laēte, few and evil have been my days; na mná ƿá ɣjonne, of the elder woman, i. e. of the woman that was the elder.

ƿaðal, a fable or romance; Lat.

fabula; pl. *fabajl*.

Fabal, an expedition or journey.

Fábaltay, *pro fážaltay*, profit, benefit, a return of gain, an income; *an te bay luža fážaltajy*, he that has the least income.

Fábat, favour, friendship.

Fábja, a veil, a curtain; hence

Fábja, the hairs of the brow, and lids of the eye; pl. *fabjajde*.

Fábja, the month of February.

Fabtojnyre, negligence.

Fabtojnyreac, careless, negligent.

Facajm, matter; Lat. *materia*; also a cause or reason, a motive.

Facajn, a calling; also a temptation.

Facajn, a fighting or engaging.

Facajll, full of woods.

Fact, a battling or fighting.

Fad, long, either with respect to length of time, or the extent of any thing; *cá fad*, how long; *fad ô rjn*, long ago; *fad ūad*, far off; *fada dñreac*, long or tall, and straight; *rē mñle fada an njan*, a road six miles long.

Fad, length; *an fajd*, in length, also all along; *an fad*, whilst.

Fada, long, tall.

Fadažad, or *fadūžad*, a lengthening or prolonging; also a kindling; *fadūžad an tejne*, the kindling of the fire.

Fadažgjm, to lengthen or prolong, also to kindle; written also *fa-dajm*; *nj fajdēoētāoj*, ye shall not prolong; *do fadūžead tejne*, a fire was kindled; also to incite or provoke.

Fadajl, lingering, delay.

Fadālac, lingering, tedious, dila-tory.

Fad-ēluayac, long-eared, flap-eared.

Fad-čorac, spindle-shanked, long-

legged.

Fad-fujlñgeac, long-suffering.

Fad-fulanž, longanimity.

Fad and *fadb*, a mole.

Fad, cut.

Fadb, a question or enigma, a knot.

Fadb, a raven, or Royston crow.

Fadb, a mole, a knob, bunch.

Fadb, a fault; also a widow.

Fadbán, a mole-hillock.

Fadlajd, loosing.

Fadlajm, to distinguish.

Fadt, breath.

Faetad, to kill; *ex. fáetay le Dħajnaoh dá ndeacajnn ann*, ol Maojre, Pharaoh would kill me if I had gone there, says Moses.

—*L. B.*

Faete and *fáetead*, laughter; *genit.* and *plur. fáetbe*, rather a disposition for laughing; *fáetead an žájne*, an appearance of laughter.

Fafa, an interjection, O strange!

Fazam and *fážbam*, to quit or leave, to forsake; *ná fáž rjnn*, do not forsake us.

Fážajl and *fážbajl*, a leaving behind, or abandoning.

Fáža, or *poža*, a spear; hence an attempt or offer.

Fážajl and *fážajm*, to get or procure, to gain, to receive; *ajmynj nē cajll azuy ajmynj le fážajl*, a time to lose and a time to gain.

Fážaltac and *fážaltajreac*, profitable, advantageous.

Fážaltay, gain, profit, advantage.

Fážnajm, to favour or befriend; *rectius fábnajm*.

Fajc, a sparkle.

Fajce, a stitch; *as fan fajce don lejne*, without a stitch of the shirt.

Fajcealac, evident, plain, manifest.

ƒaicealac̃d, evidence.

ƒaiceam̃ajl, of a moment, in a trice.

ƒaiceall and ƒajc̃jl, wages, reward, salary; plur. ʒo ƒajc̃lj̃b̃, i. e. ʒo ʒeuaiaɣdalaʒb̃.

ƒaiceallac̃, a lamp, a light, a candle; also luminous.

ƒaicead̃ and ƒajc̃jm, to see, to behold; nac̃ ƒaiceann, azur nac̃ cclujneann, which neither sees nor hears.

ƒajc̃rjn, a seeing; also sight; ʒan ƒajc̃rjn, without seeing.

ƒajc̃rjonac̃, visible, that may be seen.

ƒajde, longer, also length; ñj ar ƒajde, longer, further.

ƒajdeōʒ, lot, chance.

ƒajd̃, he went; do ƒajd̃ tañ alpa uʒle, he passed beyond the Alps.

ƒajd̃ and ƒajʒ, a prophet; Lat. *vates*.

ƒajdead̃ōʒj̃, a prophet.

ƒajdead̃ōʒneact̃, the gift of prophecy; also prophecy.

ƒajdeam̃ajl, prophetic; also apt to criticise, also happy in expressions, witty.

ƒajd̃jm, to give up, to yield; do ƒajd̃ a ɣpjonad̃ r̃uaj̃, he yielded up the ghost.

ƒajʒ, a prophet; *vid.* ƒajd̃; an ƒajʒ D̃ōmnall, Daniel the prophet; beanƒajʒ, a prophetess; ɣile azur ƒajʒ, *vates*.

ƒajʒle and ƒajʒlead̃, words; also conversation.

ƒajʒlead̃, ivy.

ƒajʒjn, a sheath or scabbard; Lat. *vagina*.

ƒajʒjm, to speak, to talk.

ƒajl, a ring, a wreath, a collar, an ouch; pl. ƒajlʒe; ƒajlʒe d̃ōʒ, collars or ouches of gold.

ƒajl, a sty; ƒajl muʒce, a pig-sty.

ƒajl, company, society; an ɣʒeul d̃ob̃ aʒt̃ l̃jom̃ dõ c̃leʒt̃; ñj j̃nj-

ɣjnn a ƒajl̃ ban, I would not tell a secret in the company of women.

ƒajl, the hiccup; a t̃a ƒajl̃ oʒm, I have the hiccup.

ƒajl, liberal; ƒajl, fatal; j̃njƒajl, one of the old names of Ireland, supposed to have been derived from the Uʒaʒƒajl, or the fatal stone used at the coronation of the Scottish kings.

ƒajlb̃ejm, a blasting, as of corn.

ƒajlbe, lively, sprightly; also a man's name; hence the family-name of the O'Falvys, anciently lords of Ibea'ta in Kerry.

ƒajlbead̃, vegetation.

ƒajlbeaj̃ and ƒajlbeac̃d, liveliness.

ƒajlb̃jʒjm, to quicken or enliven.

ƒajlc, any gap or open, also a hair-lipped mouth; dõ c̃uʒ̃ ɣe ƒajlc̃ aʒn, he broke his jaw.

ƒajleabad̃, death.

ƒajleōʒ and ƒajlneōʒ, a hillock.

ƒajleōʒ, the hiccup.

ƒajlʒe, d̃ōʒb̃ ƒajlʒe, a territory in the County of Kildare, the ancient estate of O'Conor ƒajlʒe.

ƒajlʒjm, to beat.

ƒajll, a kernel; also a hard lump of flesh; *callus*.

ƒajll, *rectius* aʒll, a cliff or precipice; ƒajll̃ aʒd̃, a high cliff.

ƒajll, advantage, opportunity; ex. dõ ɣuaj̃ñ ɣe ƒajll̃ aʒn, he took an advantage of him.

ƒajll, leisure.

ƒajllead̃ and ƒajllj̃ʒe, neglect, failure, omission; ʒan ƒajllj̃ʒe, without fail.

ƒajllj̃ʒjm, to fail, to neglect, or delay; Gall. *faiilir*.

ƒajlte, welcome; cuʒj̃jm̃ ƒajlte, I welcome; also a salutation, or greeting.

ƒajlteac̃, welcoming, agreeable.

Fajltjǵm, to welcome, to greet or salute.

Fajltujǵað, a bidding welcome; also a saluting or greeting.

Fajltǵn, an intermeddler in other men's business.

Fajn and **fajne**, a ring; *rectius* **ajn**; **ajne**, a circle, a ring.—*Vid. Remarks on a.*

Fajne, a wart; **fajtǵne**, *idem*.

Fajne, a weakening, or lessening; hence **an-bfajne**, fainting, or great weakness.

Fajnz and **fanz**, a piece of Irish coin.

Fajnz, or **fanz**, a raven.

Fajnze, a light, insignificant fellow.

Fajnað, the hair of the body; also the hair or fur of a beast; *rectius* **fjonnað**.

Fajne, ignorance.

Fajr, watch thou; the second person singular of the verb **fajrm**, to watch; Gall. *gara*.

Fajr, the rising or setting of the sun.

Fajrb, weeds; **fajrb azur fjne-antán**, weeds and grass of a mossy nature.

Fajrbne, a notch, or impression on a solid substance; also a fault, a stain, a blemish.

Fajnce, extent.

Fajnce, a diocese, a parish, an episcopal see; **fajnce Chluana**, the diocese of Cloyne.

Fajnceall, a reward.

Fajndnejr, a bramble.

Fajne, a watching, also watchfulness, also a watch; **az fajne**, watching; **luð fajne**, the watchmen; **fajne na majðne**, the morning watch.

Fajneōz and **fajleōz**, a hillock.

Fajnzgreōjn, a spy; **tǵ fajnzgreōjne an ǵac nōð**, three spies on

each road.

Fajnrǵ, a parish.

Fajrm, to watch, to guard.

Fajnrǵrjonac, a brave, warlike champion.

Fajrneað, site, position, situation.

Fajrmjm, a train or retinue.

Fajrnjcjm, to obtain, to get.

Fajnrǵe, the sea; plur. **fajrn-ǵðe**.

Fajnrǵeōjn, or **fean fajnrǵe**, a seaman, a sailor.

Fajnrēanz and **fajnrǵnz**, wide, large, spacious.

Fajnrǵnz, plenty; also largeness, extent.

Fajnrjon, upon.

Fajnrǵnm, to increase, to enlarge or augment; **an uajn fajnrēōnzar ǵē**, when he shall extend.

Fajnrē, a feast.

Fajnrē, or **ab fajnrē**, soon, quickly, immediately.

Fajrcne, violence, compulsion, force; **adēoda fajrcne nō-fajrcne**, violence deserves violence, i. e. repel force by force.

Fajrcne, cheese: written also **fajrzne**.

Fajrz and **fajrceað**, a fold, a pound, or pinfold.

Fajrzgeað, a squeezing or pounding.

Fajrzgeamajl, flat, compressed; also spungy, yielding, that may be pressed.

Fajrzjm, to wring or press, to push or bear hard upon.

Fajrzte, squeezed, compressed.

Fajrzteán, a press.

Fajrzǵjm, to remain.

Fajrnējr, intelligence, relation, or rehearsal.

Fajrnēǵjm and **fajrnējrjm**, to certify, to evince or prove, to tell or relate.

Fáyrteanóijn, an augur, or soothsayer, a prophet.

Fáyrtyne, an omen, or prophecy;

fean-fáyrtyne, a soothsayer;

droc-fáyrtyne, a bad omen.

Fáyrtyneac, a wizard.

Fáyrcear and fáyrceóy, fear, apprehension; gan fáyrceóy, in safety, without apprehension.

Fáyrteac, fearful, timorous.

Fáyr and fáta, a field, a green.

Fáyr, heat, warmth.

Fáyr, apparel, raiment.

Fáyrte, the hem of a garment.

Fáyrteóy, reluctance, dread of bad consequence.

Fáyrty, the hem, or border of any cloth or garment.

Fáyrteóy, a broker.

Fáyrtyleóy, a lapwing, or a swallow.

Fáyrtyóy, a wardrobe.

Fáyrtyóy, the yeoman of the robes, or he that keeps the wardrobes.

Fáyrteann, a liking.

Fáyrtye, the south, or the southern point.

Fáyrteac, southward, southern.

Fál, a fold, a pinfold, &c.

Fál, a wall or hedge; fál doy, a thorn hedge; Lat. *vallum*.

Fál, a king or great personage.

Fál, much, plenty.

Fál, guarding or minding cattle.

Fála, or fálá, spite, malice, fraud, treachery; Lat. *fallacia*.

Fálaç, a veil or cover, a case, &c.; fálaç glyobaç, a shag-rug, an Irish mantle.

Fálaçda-fjonn, according to Dr. Keating, are places in the open fields, where fjon Mac Cúmajl and the other champions of them times used to kindle fires.

Fálaçjym, to hide or cover, to keep close.

Fálaç and fáláç, empty, void.

Fálaçnūçad, dominion, sovereignty; fálaçnay, *idem*.

Fálaçteóy, who covers or hides.

Fálaçnn, a mantle, or Irish cloak or covering.

Fálaçað, pacing, ambling, &c.

Fálaçay, chastisement.

Fálbaç, one troubled with the hickup.

Fálç, barren, sterile.

Fálç, frost; also sterility proceeding from drought; ex. dojnean moyn agay fálç dēaymāy ran çejmēad yo, great rains and hard frost this winter.—*Vid. Annal. Tighernachi*.

Fáleað and fáláym, to hedge or enclose.

Fálá, dominion, sovereignty.

Fáláç and fálán, wholesome, healthy, salutary; teagayç fáláç, wholesome instruction; also sound, safe, fast.

Fáláçne and fáláçneay, health, soundness.

Fáláçnaçd and fáláçnūçad, rule, dominion.

Fáláçnaym, to govern, to rule as king.

Fáláçnay, a kingdom or dominion.

Fálán, sound, healthy, safe; *vid. fáláç*.

Fálán, beauty, handsomeness.

Fállyn or fáláçnn, a hood or mantle, a cloak; Lat. *pallium*.

Fállya, deceitful, fallacious; Lat. *falsus*.

Fállyaçd, philosophy; also deceit, fallaciousness.

Fállyy, sweat; *rectius allay*.

Fálmaç, a hole.

Fállya and fálaçnaçd, pacing, ambling, &c.; eac fállya, a pacing horse.

Fállyaçjym, to pace or amble.

Fállya, false; also sluggish.

Faltanay, an occasion or pretence, also a quarrel or enmity; a **bfaltanayr** *ne Ceallaacán*, at enmity with Callaghan.

Falūmajn, a sort of coarse garment.

Fám, under me, or mine; **fám clesjē**, under my roof; **fám cō-rujb**, under my feet, i. e. **fa mo**.

Fá'n, *pro fá an, per apostroph. ut apud Græcos*; into, or upon, or under; **fán bfainge**, upon the sea, or by sea; **fán gcojll**, into the wood; **fán gcláir**, under the table.

Fán and **fána**, prone to, propense.

Fán and **fánað**, a declivity, an inclined position, a descent; *ne fánusð*, down headlong; **do rjē fōn fán**, he ran down.

Fán, a wandering or straying, also a peregrination, or pilgrimage; **caōjne an fán**, strayed sheep.

Fán, a church or chapel, a fane; *Lat. fanum*; as **fán lobuys**, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

Fanaicteac, mad, frantic, fanatic.

Fanajm, to remain, to stay, or continue; **do fan rē**, he stayed.

Fanajt, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; *mac rusbne fánajt*. **Andmji** was more particularly the estate of the O'Doghertys.

Fanz and **fajnz**, a raven.

Fanz, a thin coin of gold or silver; gold foil, or leaf-silver; **fajnz ndearz ójn**, a piece of red gold.

Fán-leac, the same in literal meaning, as **crom-leac**, an altar of rude stone standing in an inclined position.

Fann and **fanna**, weak, infirm; feeble.

Fannfác, ignorant.

Fanntajr, weakness, languishing, or propensity to faint.

Fanntajreac, fainting, inclining to faint.

Fannusðdeac, negligent, careless.

Faoban, an edge; **faoban clōjdm**, the edge of the sword.

Faobanac, sharp or keen-edged; also active, nimble, supple.

Faobanajm, to whet or sharpen.

Faocōz, a periwinkle, or sea-snail.

Faod, or **faoj**, the voice; hence **faojgle**, or **fujgle**, words or expressions, language; **ðfaoj jonnamajl onzajn**, your voice as melodious as the organs.

Faodbað, to shout, cry aloud, or proclaim, &c.

Faoz, punishment.

Faoj, below, underneath; **fáoj bun**, underneath.

Faoj, *Lat. vicis*, *Gall. fois*; **fáoj dō**, twice; *Gall. deux fois*.

Faoj-rjn, i. e. **fō na řamajl rjn**, for that reason.

Faojcearibajne, or **faoj-cjmjne**, an usurer.

Faojcearibam, to lay out money at interest.

Faojdeam, a messenger.

Faojdm, to sleep or rest; **řō faojð řōr lejc**, he slept on a rock, speaking of a saint.

Faojdm, to go; **řō faoj rē**, he went, also to send; **do faojð a řpjonad ar**, his spirit left him; **řaojte teacda**, messengers were sent.

Faojð, a voice, a noise, or sound; *vid. řaod*.

Faojleac and **řaojljð**, glad, joyful, thankful.

řaojljgm, to rejoice, or be glad.

řaojllea, a sea-gull.

řaojljð, the name of February.

ƿaojm-ċjal, interpretation.

ƿaojnam, to indulge.

ƿaojnbleáġan, mildness, gentleness, good-nature.

ƿaojneálaċ, foolish, silly.

ƿaojread, aid, help, succour; also mending in or after a sickness, recovering.

ƿaojryde and ƿaojrydġn, a confession or acknowledgment of a guilt; *majlle nē ƿaojrydġn acur nē leorġoġlġear*, with confession and contrition.

ƿaojrydġn, to confess; *naċajġ mē ƿaojrydġn mo ƿeacajġe don and-ġazant*, I will go and confess my sins to the high priest.

ƿaol, patience, forbearance; also a prop or support.

ƿaol, wild; ƿaolċū, a wild dog, a wolf, *quod vid.*

ƿaolad, learning, also learned; *ceannƿaola*, a learned man.

ƿaolċon, the falcon, or large kind of hawk.

ƿaolċū, a wolf, or wild dog; gen. ƿaolċon, plur. ƿaolċoġn; it is also used to signify a brave warlike man.

ƿaolġread, burning, setting on fire.

ƿaolġnām, swimming.

ƿaomajġteac, submissive, humble.

ƿaom, consent, permission.

ƿaomaġ and ƿaomajm, to assent to, to bear with; *nġon ƿaom ġē ƿnearabnaġ*, he did not bear with opposition.

ƿaomataġn, a predecessor.

ƿaon, void, empty; also feeble.

ƿaoraim, protection, relief.

ƿān, Anglice, *for*; as *cat ƿān*, wherefore, for what reason; Anglice, *what for*; from *ƿā*, a reason, and *an*, upon which, or why.

ƿanaċa and ƿanċa, a mall, a mal-

let, or beetle.

ƿanall, a sample or pattern.

ƿanallajm, to bear or carry; also to offer or present.

ƿánaon or ƿōnġn, alas! an interjection.

ƿanarġda, or ƿonurġda, solid, sober.

ƿanċa-ġġnnuġe, a flaming thunderbolt.

ƿandajl, the major part of any thing.

ƿāndonur, the lintel of a door.

ƿanġad, to kill or destroy; *ġo ƿanġrad a ċeġle*, that they destroyed each other; *ġo ƿanġa ơocurġe da muġntġn*, till a great number of his people were killed.

ƿanġbajr, that leaves behind.

ƿanlajċ, or doġ ƿanlajċ, to cast.

ƿannajċġm, to find.

ƿannac, or ƿonnac, violence, force.

ƿannad, comparison; a *ġānnad nē ċeġle*, in respect of themselves.

ƿannad, with, in company with, &c.; *an lūċd do ġj na ƿannad*, the men that were with them; *do ġurġd am ƿannad*, he sat by me; *nan ƿannajġone*, along with us.

ƿannān, force, violence, anger.

ƿannanta, tombs.

ƿannānta, great, stout, generous.

ƿannan, explication,

ƿār, void, empty.

ƿār, increase, growth; *an ġana ƿār*, the second growth.

ƿār-na-hēun-oġċe, a mushroom, i. e. a growth of one night.

ƿārac, desolate, desert; also a wilderness, also a road; *ƿean ƿāruġġ*, the old ways; also an edge or border; also stubble, waste grass.

ƿārajm, to grow, to increase;

deazla go b'fayad r'jad, lest they increase.

fayamajl, growing or increasing; also wild or desert.

faycojll, a grove in its first, second, and third years.

fay-folum, ruinous.

fayz, a prison.

fayzadan, a sconce; also an umbrella, or small shadow.—*Pl.*

fayzad, a shelter, or refuge; man ajt fayzad on zaojt, as a place of shelter from the wind: written also foyzad.

fayznajm, to purge.

fayne and fayneoz, a wheal or pimple, a measles.—*Pl.*

faytužad and faytužjgm, rather foytužjgm, to stop or stay, to seize or lay hold on.—*Pl.*

faytužad, rather foytužad, a fastening, securing, or seizing.

fayuzad, a devastation, or laying waste.

fāt, a cause or reason; čned fāt, wherefore.

fāt, skill, knowledge; also a poem.

fāt, heat.

fāt, the breath, a breathing.

fātač, prudence, knowledge.

fatač, or atač, a giant; fatač-tuata, a plebeian.

fatan, a journey.—*Pl.*

fātčajm, the hem of a garment.

fāt-ojde, a schoolmaster.—*Pl.*

fē, under; fē čalam, under ground; the same as fā, *quod vid.*

fē, a rod for measuring graves.

fē, a hedge, pound, or pinfold; fē fjad, a park.

feab, good.

feab, a widow.

feab, as, as if, &c.

feab, a conflict or skirmish; plur. feabta, ex. a b'reabta bud čmōda an čupač, the champion

behaved gallantly in all his encounters.

feab, means, power, faculty.

feabal, Loč feabajl, an ancient name of Lough Foyle in the County of Derry.

feabay, goodness; az dul a b'reabaj, improving, growing better, also beauty; *vid.* feabay, *idem.*

feabda, goodness, honesty; also knowledge.

feabna, February.

feabra, rent.

feabrac, cunning, skilful.

feabay, beauty, comeliness, decency; dā feabay do b'j a rtajd, at his best state.

feac and feac, the handle or stick of a spade.

feacad, a turning.

feacejd, they put, or set.

feacam, to bow or bend, to turn; feacad an fajžjttōjn a boža, let the archer bend his bow.

feacc and fecc, a tooth.

fēac, see, behold; *vid.* fēacajm.

feacad, a pick-ax, or mattock.

feacadōjn, a wizard, a seer.

fēacajm, a view or sight: pronounced fēucajnt, a glance.

fēacajm, or fēucam, to look, to see, to behold; d'rēac rē, he looked; az fēacajm zo f'fjōč-namač, looking steadfastly; t'jz d'rēucajnt, he came to visit.

feacd, time, turn, alternative; *Lat. vicis, vice*; feacd naon, on a certain time, formerly; an t'reay feacd, the third time; feacd nājll, another time, formerly, žac ajle feacd, every other turn.

feacd, a journey, an expedition.

feacd, danger.

feacrajtean, they shall be sent.

feacča, was fought: the same as čupča; feacčtan cat, a battle was fought; also set, put, pitched.

Feaena, *idem*.

Fead, to tell or relate; *amujl ad fead leabaí* *Gljnn dá Loé*, as the book of Gleann da Loch relates: also written *feat*; Greek dual, *φαρον*, from *φημι*, *dico*; Lat. *fatus*.

Fead, a whistle; *feaduigjól*, *idem*.

Fead, a bulrush.

Fead, a fathom; *fiíce fead*, twenty fathoms.

Fead, an island.

Feadað, a relation or rehearsal.

Feadajm, to be able; *feadmaojð*, we can.

Feadán, a pipe, a reed.

Feadánaç, a piper.

Feadánajm, to pipe, or whistle.

Feadaírlajç, the old law, or the Old Testament; *vetus lex, veteris legis*.

Feadaírtact, possibility.

Fead-ǵuile, lamentation.

Feað, extent; *ar feað na harja uile*, throughout the extent of all Asia; *ar feað meðlajç*, through the extent of my knowledge; *feað a ðae*, whilst he lives.

+ Feað, or *fiójð*, a wood; pl. *feáda* and *fiójðbújðe*; hence *Inj na bfiójðbújðe*, the Island of Woods, or the Woody Island, a name of Ireland.—*K. do cum feada, ad silvam*.

Feadaíjneact, a gift or present.

Feadaíjneact, strolling, or idling.

Feadajm, to rehearse, or relate; *vid. fead*.

Feádan, a band, a troop, or company; gen. *feádna*, as *cean feádna*, a captain, or head of a troop or company of men.

Feadan and *feadanyanaç*, wild, savage.

Feaðb, a fault or defect; also a widow; *vid. faðb*.

Feað-cúa, venison.

Feaðmaç, potent.

Feaðmadōjn, he that hath the use of a thing.

Feaðmajm, to make use of, to serve or administer to.

Feaðmanaç, a governor, or overseer; also *feaðmanaç tǵǵe*, a steward, also a servant; *feaðmantac*, the same.

Feaðmantar and *feaðmantac*, superintendence.

Feaðm-ǵlacajm, to make his own by possession.

Feaðm-ǵnaçúǵað, usurpation.

Feaǵa, a beech-tree; Lat. *fagus*, Greek Dor. *φαγος*, *pro φηγος*; *caíleac feáǵa*, a pheasant.

Feaǵað, an old verb: the same as *feacað*, to see, behold, &c.

Feal, bad, naughty, evil.

Feal, *vid. feall*.

Fealb, a kernel, or a lump in the flesh.

Fealcayð, austere, harsh; also deceitful, knavish.

Fealcáyðeact, sharpness, sourness, knavery.

Fealcáyðear, a debate or dispute.

Feall, treason, treachery, conspiracy, murder.

Feallam, to deceive, to fail, &c.; *nǵ fealla mé oírt*, I will not fail thee; also to brew mischief for a person, to conspire against; Gr. *σφαλλω*, Lat. *fallo*.

Feallya, philosophy; *dob eaznujðe a bfeallya*, was skilled in philosophy.

Feallyam, a philosopher.

Feallyamnaç, philosophy.

Fealmac, a learned man; also a monk or friar.

Fealyamnaç, a sophister.

Fealtōjn, a traitor, or villain.

Feamaçar, superfluity.

Feamnaç and *feamajm*, sea-ore, or sea-rack; Lat. *alga*.

Feancað and **feangcað**, wrestling or writhing, crookedness.

Feancay, genealogy.

Feannōz, a Royston crow; also a whiting.

Feannta, full of holes.

Feár, good; **feárr**, better; **feárna**, *idem*.

Feár, a man, also a husband; in the genit. and vocat. singular and nominat. plur. it makes **fjr**, Lat. *vir*; in compound words it is generally written **fjr** in all cases, as **fjr-gejn** and **fjr-gejneac**, (Lat. *virile genus*), corrupted into **fjrrjon** and **fjrrjonac**, a male, or of the male kind; and thus, by the by, **bujrjon** and **bujrjonac**, a female, or of the female kind, have been corrupted from **ben-gejn** and **ben-gejneac**. In the Irish language the radical and primitive frame of the *leading* words in compounds is generally better preserved in the conjunct than in their single state, though the *subsequent* word in the compound very frequently suffers either an alteration or an amputation of some of its radicals, of which several instances are observable in this dictionary. The above compounds, **fjr-gejn** and **ben-gejn**, show us that **fjr** and **ben** were the true original Celtic names of *man* and *woman*, upon which the Latins have formed their *vir* and *venus*: for *Venus*, though set up for a goddess, signifies no more than mere *woman*, the emblem of all beauty, according to the Pagan mythology. The Irish having no *v* consonant in their alphabet, always used either an aspirated **b** or an **f** instead of it, which, by the by, was likewise the *Æolic v* consonant, called the *Æolic digamma*,

as they always pronounced it like an *f*. The words **bjrán** and **bjránac**, changed sometimes into **bjonán** and **bjonánac** by the abusive rule of *Leatan le Leatan*, show us also that anciently this word was written **bjr** as well as **fjr**.

Féar, **féur**, or **fēr**, green grass or verdure; Gall. *verdeur*, Lat. *viridis*, *viride*.

Feapad and **feapajm**, to act like a man, to fight; ex. **do feapad cat mōn-fusleac eatorra**, a very bloody battle was fought between them.

Féar-ajm, a hay-loft, or hay-yard.

Feapadaçt and **feapamlaçd**, force, might, power.

Feapamalaçd, manliness.

Feapamajl, manly, brave.

Feapán, a quest, or ring-dove; **feapán-breac**, a turtle.

Feapanda, a countryman, a boor, or farmer.

Feapann, ground, land, or country; **feapann cloðjm**, sword-land.

Feapann-rajngjl, or **rajngeal**, a territory eastward of Limerick, the ancient estate of the O'Conuings, called *Sajngeal*, i.e. *Sajngaeal*, the apparition of an angel, where St. Patrick baptized *Capitan-fjonn*, king of North Munster, ancestor of the O'Briens, &c.

Feapayad, imitation.

Feapayōjn, an ape or mimic.

Fearb, a cow.

Fearb, a word; Lat. *verbum*.

Fearb, a wheal or pimple, any bunch or protuberance on the skin or flesh.

Fearb, goodness.

Feapbad and **feapbajm**, to kill, destroy, or massacre.

Fearbán, the herb crowfoot.
 Fearbairne, a herdsman.
 Fearbolg, a scabbard or sheath ;
 also a budget or bag, as fear-
 bolga fa coim zac fjr djob,
 every man of them carried budg-
 ets under his arm ; *vid.* bolg.
 Fearbö, the roebuck.
 Fearceall, a territory between the
 Counties of Kildare and Meath,
 which anciently belonged to the
 O'Molloys ; in Irish O'Máolmú-
 ad.
 Fearcuypnead, threefold.
 Fearcúr, a champion ; also man-
 hood, courage.
 Fearda, male, also manly.
 Feardaet, manhood.
 Fearg, anger.
 Fearg, a champion or warrior.
 Feargac, angry, passionate.
 Feargac, anger, passion.
 Feargajm, to vex or fret ; ná
 feargud tú fejn, do not fret
 thyself ; do feargudead é, he
 was angry or fretted.
 Fearmoige, a territory in the
 County of Antrim, anciently the
 estate of O'Čaráj and O'Čjg-
 enna ; also a large and very
 pleasant tract of land in the
 County of Cork, now called the
 Barony of Fermoy, and the half
 barony of Condons. In the old
 Irish it was distinguished by the
 name of fjr-majge fēne, i. e.
Viri Campi Phœniorum seu
Phœnicum, from the people that
 were its inhabitants, who pro-
 bably were a party of the Gad-
 itanian Phœnicians, for which
 opinion some reasons may pos-
 sibly soon appear in another
 work. This territory was pos-
 sessed from the third century to
 the tenth, by the O'Comrcmajg,
 or Cosgras, and the O'Dugans.
 Of the former branch descended

the Saint Malaga (*vid.* Colgan,
 Act. SS. in Vit. Mologæ) and
 the great Čuana, son of Čajcĵn,
 Dynast of Čloc-ljačmuĵn, near
 Mitchelstown, celebrated for his
 great hospitality and liberality
 in the seventh century. Of the
 latter branch there were two
 chiefs, each called O'Dugan, one
 residing at Čačajĵn-duĵajĵn, near
 Doneraile, and the other at
 Čunmanajĵn, now called Manain,
 near Kilworth. These families
 were the offspring of an Archi-
 Druid called Moĵnūt, in the
 third century. The O'Keeffes
 encroached upon these old pos-
 sessors towards the tenth cen-
 tury ; and they again were dis-
 possessed by the Flemings, the
 Roches, and the Condons in the
 thirteenth century : the Roches
 obtained in process of time the
 dignity of Lord Viscount of
 Fermoy, now extinct since the
 death of the late Lord Roch,
 Lieutenant-General in his Sar-
 dinian Majesty's service, and
 governor of Tortona.
 Fearmajc, strong or able men,
 altogether courageous.
 Fearmaj, full of grass.
 Fearĵn, and genit. fearĵna, dimin.
 fearĵnōg, the alder-tree ; hence
 it is the name of the letter f in
 Irish.
 Fearĵn, good.
 Fearĵn, a shield.
 Fearĵna, the town of Ferns, a
 bishop's see in the County of
 Wexford.
 Fearĵna, the mast of a ship ; do
 čuajĵ rōĵreaj clanna Mlead
 ran fearĵna rĵuĵl, the youngest
 of Milesius's sons climbed up
 the mast.—*Chron. Scot.*
 Fearĵnāĵe, masculine.
 Fearĵn, better ; ar fearĵn, best ;

an cújð bŷr fēam̃ don ola, the best of the oil.

fēam̃da, manly, brave; also of or belonging to a man.

fēam̃daect, manhood; rather goodness.

fēam̃ra, a verse.

fēam̃rad, *vid.* fēam̃ryde, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.

fēam̃rad, a spindle; fēam̃rad na lāime, the ulna, or ell, or the lowest of the two bones of which the cubit consists.

fēam̃ran, a short verse.

fēam̃rycal, a man; cjonar nō gejr-taoj rjn, ol rj, ðjn ñj fēadan azur ñj fjonab̃ra fēam̃rycal zjn bá bēo, how shall that come to pass, (says Mary to the angel,) for I know not and will not know a man while I live.—Leaban b̃neac. This explication of the ancient Irish Paraphrast is agreeable to that of St. Austin and other holy fathers, who from this answer inferred the blessed Virgin had made a vow of perpetual chastity; Lat. *quomodo fiet istud, quoniam virum non cognosco*.—Luc. 1. 34.

fēam̃ryda, a pool, stagnant water.

fēam̃t, any good or virtuous act; fēam̃ta fējle, acts of generosity.

fēam̃t, a miracle; fēam̃tajb̃ an tt̃jarna, the miracles of our Lord; hence fēam̃tam̃ajl, miraculous.

fēam̃t, a grave, a tomb; fēam̃t-laoj, an epitaph.

fēam̃t, a country or land.

fēam̃tēam̃ajl, miraculous.

fēam̃tajg̃jm, to bury.

fēam̃tajlle, a funeral oration.

fēam̃tujn, rain; corrupted from

fēam̃-r̃jon, a word which is compounded of fēam̃ or fēm̃, green grass or verdure, and r̃jon, weather; so that fēam̃-r̃jon literally signifies grassy weather, i. e. weather productive of grass or verdure, for which effect rain or moisture is absolutely necessary. The opposite of this word fēam̃-r̃jon, is c̃ruad̃-r̃jon, signifying a drying or scorching weather; z̃ajnb̃jon, corrupted from z̃ar̃b̃-r̃jon, is rough, boisterous weather; and z̃ajll̃jon, a corruption of z̃all̃-r̃jon, means very severe weather, as if it blew from a strange country.

fēam̃t̃molad̃, a funeral oration, an epitaph.

fēam̃tullac̃, a territory in the County of Meath, which belonged anciently to the O'Doolys.

fēam̃ and f̃jor, genit. f̃jr, knowledge; ñj fēam̃ d̃ūjnn, we know not.

fēam̃ac̃, knowing, skilful; fēam̃a-m̃ajl, the same.

fēam̃az, a fibre.

fēam̃c̃ar̃ta, late, in the evening.

fēam̃coj, the evening; Lat. *vesper*, Gr. *ἑσπερος*; j̃ar̃ r̃ūjðe fēam̃coj, after the setting of the evening star; ð̃m̃ajðjn zo fēam̃coj, from morning till evening.

fēam̃cojrluc̃, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

fēam̃cojrluc̃, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

fēam̃c̃nac̃, late.

fēam̃da, a feast or entertainment.

fēam̃da, or fēam̃ta, a festival, or festivity.

fēam̃da, hereafter, henceforward, forthwith.

fēam̃fõc̃ar̃tað̃, a gargarism; fēam̃g̃lanad̃, *idem*.

fēam̃z̃alajðe, a herald.

fēam̃z̃on, a separation.

féarōz, a beard.

féartneac, a muzzle.

féat, *idem quod* féad; Lat. *fari, fatus*.

Féat, music, harmony.

Féat, learning, skill, knowledge.

Féatad, the sight.

Féatal, the face or countenance.

Féatal, a bowl or cup.

Féatan, fur or hair.

Féatrgáoislead, the palsy.

Féb, whilst, as long as.

Fébarajǵjm, to correct or amend.

Fec, weakness, feebleness.

Fed, a narrative or relation.

Fedajm, to tell or relate; *ad* féad,

i. e. *do jnnjy*; *reancay ad* fé-

dajm, I speak of genealogy;

amajl ad féad leabai na

cceart, as is related in the

book of Regal Rights.

Fed, hard, difficult.

Fédan, flight.

Fejb, as.

Fejb, a long life.

Fejb, good.

Féjc, or féjt, a vein or sinew; *don*

féjc *do cnap*, of the sinew which

shrank; plur. féjte and féjte-

anna.

Féjteamnac, a debtor; *mar*

majmjo dáj *bfejcteamnajb*

fējn, sicut et nos dimittimus

debitoribus nostris.

+ Féjdl, just, true, faithful, chaste.

Féjldje, a follower.

Féjldjdm, to continue true and

faithful; *mar cnejdom bunad*

jy ájl leatra, agur féjldjūzad

ann, rlanpadyra tu, if you em-

brace the faith, and persist true

and faithful therein, I will cure

you.—*L. B.*

Fejdm, use, employment, neces-

sity; *dá gcam a bfejdm annya*

ccampa, to employ them in the

camp; *mar njd gan fejdm*, as

a thing of nought; *zac fejdm*
eyle, every other necessary busi-
ness.

Fejdm-ceáram, to usurp.

Fejdmǵljc, provident.

Fejdm-realbajǵjm, to make a thing

your own by long possession.

Fejdjl, faithful, &c.

Fejdjm, able, possible; coming

from *feadam, possum, valeo*,

and answers all the persons sin-

gular and plural, as *fejdmjm ljom*,

leat, &c.

Fejdmjm, or *feadam, nj feadam mj-*

ry rjn, I do not know that.

Fejz, bloody, with effusion of

blood.

Féjz, sharp; ex. *no b rǵjač no*

fočbna fejze, sit noster clypeus

contra arma acuta.

Fejze, a warrior, champion, or

slaughterer; plur. *fejzjb*.

Fejze, the top of a house, hill, or

mountain.

Fejzljz, long.

Fejzljzjm, to catch or apprehend.

Fejl, a *bfejl*, secretly.

Féjl and féjle, and *féjzl*, the

vigil of a feast; sometimes the

feast itself; *féjl Mjčjl, vigiliae*

Michaelis.

Féjle and *féjleacđ*, generosity, li-

berality; *cojme féjle*, a kind of

furnace or chaldron that was

formerly in constant use among

the Irish *bjátaǵjb*, or open

house-keepers; hence in the

Welsh *felaig* signifies a prince.

Fejle, arrant, bad in a high de-

gree; ex. *fejle bjteamnac*, an

arrant thief; *fejle bneazac*, an

arrant liar.

Fejljoj, the second sight.

Fejljoj, vanity, a trifle.

Fejljojac, frivolous, trifling.

Fejljojlabnōjm, a whifler, a vain

fellow that talks of trifles.

Féjljme, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

Fējlteac̃d, a feasting, or keeping of holidays; **bnejt-*fējlteac̃d***, the solemnity of one's birth-day; **fējltjūžad̃**, the same.

Fējmdead̃, denial, refusal.

Fējmean, the feminine gender.

Fējmjneac̃, feminine, effeminate.

Fējn, self; **tū fējn**, thyself; **ē fējn**, himself; **jad fējn**, themselves; also own, proper; **jona am fējn**, in its proper season.

Fējne, a farmer, or husbandman, a boor, or ploughman.

Fējnne, or **fjánaide**, the Fenii, or the famous old Irish militia.

Fējn, a bier, or coffin; Lat. *feretrum*; **ad concadair̃ dā dām alla go fējn eatar̃ta agur̃ an cor̃p ann**, they saw two wild oxen and a bier slung between them, whereon a corpse was laid.

—*L. B.*

Fējn, the genit. of **fēar̃**, or **fēur̃**, hay, grass; **luc̃fējn**, a shrew, or field-mouse.

Fējn-šnyr̃, a bramble, or briar.

Fējnēad̃, a ferret.

Fējnge, anger, indignation; gen. of **fear̃g̃**.

Fējn reōjl lujnge, the lower end of a mast.

Fējnyr̃, strength, courage.

Fējnyde, plur. of **fēar̃ad̃**, the pits or lakes of water remaining on the strand at low water or ebb; hence **bēl na fējnyde**, the town of Belfast, in the north-east of Ulster, takes its name.

Fējr̃, a convention, a convocation, or synod; as **fējr̃ team̃nac̃**, the solemn convention of the princes and petty sovereigns of Meath at Tara; **fējr̃ Eam̃na**, and **fējr̃ Cñuac̃na**, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught; **fējr̃**

Chajr̃jl, the parliament of Cashel.

Fējr̃, an entertainment.

Fējr̃, a pig, swine, &c.

Fējr̃, carnal communication.

Fējr̃te and **fējr̃tear̃**, entertainment, accommodation; **fējr̃tear̃ ojd̃ce**, a night's lodging.

Fējt̃, honey-suckle; **dujlleabair̃ fējte**, the leaf of honey-suckle.

Fējt̃, a vein, a sinew; plur. **fējte-aca** and **fējteanna**.

Fējt̃, tranquillity, silence.

Fējteam̃, or **fējtjom̃**, to wait, or attend, to oversee; **lujg̃ rē a b̃fējteam̃**, he lies in wait; **ag fējteam̃ oyr̃ cjoñn**, overseeing.

Fējteam̃, a taking care of, looking at; **fējteam̃ d̃jt̃ceallaç̃**, earnest expectation; genit. **fējtme**, **luçd̃ fējtme na r̃eultañ**, star-gazers.

Fējt̃de, a beast.

Fējt̃jr̃, to gather, or assemble; also to keep, or preserve; **non fējt̃jr̃**, i. e. **nō cōjmēadujr̃**, you kept or preserved.

Fējt̃leōg̃, the husk or pod of beans, peas, &c.

Fējt̃meōjr̃, an overseer or steward.

Fel̃, strife, debate.

Feleac̃añ, a butterfly.

Feleart̃air̃ and **fēleart̃nom̃**, or **eleart̃nom̃**, a water-plant called a flag; Wel. *silastar* and *elestr̃*.

Felj̃n and **felōg̃**, honey-suckle; *vid. fējt̃*.

Fem and **femen**, a woman or wife; Lat. *femina*, Gall. *femme*.

Fen, a wain, a cart, or waggon.

Fen-çeap̃, the ring of a cart-wheel.

Feneōjr̃, a carter, or waggoner.

Fenēul̃, fennel; **fennēul̃ at̃ajb̃**, fennel-giant.

Fēodaj̃d̃, hard.

Fēōdñad̃, a manner or fashion.

Fēōjl̃-d̃ata, flesh-coloured, or car-

tantur historice.

Fjádajge, or **fjagujde**, a huntsman.

Fjádajn and **fjáduj**n, wild, savage; **gabán fjádaj**n, the rock-goat.

Fjad-čullac, a wild boar.

Fjadžab, a hunting-spear.

Fjad-lonza, a hunting pole.

Fjadmuc, a wild boar or sow.

Fjadnajre, presence, witness, testimony; a **břjadnajre** an **dujne ro**, before this man.

Fjadnajread, a bearing witness.

Fjadnajrjm, to bear witness, to testify.

Fjad-nojdjr, wild radish; **fjad-abal**, a wilding, a crab-tree;

fjad-nojá, a wild rose.

Fjafnac, inquisitive; **fjafnajž-teac**, *idem*.

Fjafnužad and **fjafnajžjm**, to ask, to inquire, or be inquisitive about; **fjafnoča tū đoran**, thou shalt ask him.

Fjajle, weeds.

Fjajl-teac, a house of office.

Fjal, the veil of the temple, which hung between the people and the *sancta sanctorum*, and was of a prodigious thickness; ex. **nod lujžad jūnam fjal an teampujll a nojblejtjb ō tā a uáčdan zo a jŏčdan**, *azur nŏ cumycujžad an talaŋ, azur nod lujžad na cloča, azur nod horlajcte na hadnacajl*, hereupon (at the death of Christ) the veil of the temple was rent in two from the top to the bottom, and the earth trembled, (was thrown into a confusion or convulsions,) and the rocks were burst asunder, and the tombs were opened.—*L. B.*

Fjál, generous, liberal; **dujne fjál**, a generous person; hence **fějle**, generosity.

Fjal, a ferret.

Fjalaj, consanguinity.

Fjallac, a hero, a champion, a knight-errand.

Fjalman, bountiful.

Fjalmujne and **fjalmujneacđ**, liberality, bounty.

Fjalteaz, a place where ferrets are bred; **tzg layajr bŏrb ar a bŋažad, azur ar a řnŏn amajl layajr řujjyn tejne azur bŋejnjžtear le fjalteac an layajr řjn**, out of his throat proceeded a great flame of fire, just as from a blazing furnace, which stunk like a ferret-fold.—

L. B.

Fjamaračt, a glutton.

Fjam, a footstep, a trace, or track.

Fjam, fear, reverence.

Fjam, ugly, horrible, abominable.

Fjam, a chain.

Fjamađ, a tracing, or pursuing.

Fjaman, a heinous crime; **fjam-čojr**, the same.

Fjan-boč, a tent, hut, or cottage.

Fjann Eřnean, a kind of militia or trained bands in Ireland; amongst whom **fjonn Mac-Cūjl** was as much celebrated as Arthur in Britain.

Fjan, crooked; also wicked, perverse.

Fjanac, **dojb fjanac**, a large territory comprehending the greatest part of the County of Galway, which anciently belonged to the O'Heynes and to the O'Shaghnessys.

Fjanac, **dojb fjanac**, now called **Tuam uř Mheara**, in Tipperary, the estate of the O'Mearas, and of that sept of the O'Neills who descended from **Eogan Mŏre**, son of **Olljololjm**.

Fjanađ and **fjanajm**, to twist or wreath, to bend; also to warp, as in a board that warps or bends.

Fjanar, a crookedness.

ƿƿaƿuġe, *pro* ƿƿaƿuġe, a question.

ƿƿaġea, wreathed or twisted.

ƿƿaġ, *ad* ƿƿaġ, I will tell or relate, *vid.* ƿƿadam.

ƿƿaġdan, anger.

ƿƿaġġajl, vetches.

ƿƿġ, *rectius* ƿƿuġuġ, a portion of land, or a fee farm.

ƿƿġ, a country village, or castle; *Lat. vicus rusticus*; *ex.* dā ġġ-ġjobul taġġġ ō leſuſalem ġo-nuġe an ƿƿġ dānaġ aġnm Emauſ.—*L. B.* Two disciples who came from Jerusalem unto the village called Emaus.

ƿƿġm, to put, or sell; also to break.

+ ƿƿġm, to fight; *ex.* ƿƿġġġ ceġġne caġa ƿƿġ cġuġġġb, they fought four battles with the Picts. This Irish word is of a Germano-Celtic origin, as appears by its close affinity and resemblance to the Anglo-Saxon word *fight*. It makes ƿƿġtean and ƿƿġt in the third person singular of the perfect; as ƿƿġt rē, he fought; ƿƿġtean caġ lġſſe, &c., the battle of the banks of the river Liffey was fought by, &c.—*Vid. Chron. Scotor. passim.*

+ ƿƿġġ, twenty.

ƿƿġeoz, a small pipe, a whistle.

ƿƿġġeġ, a spear or lance.

ƿƿġeaġ, a custom, manner, or fashion.

ƿƿġġġm, to weave or knit; *vid.* ƿƿġġm.

+ ƿƿġġġn, a small fiddle.

+ ƿƿġe, of a fig-tree; dajlleada ƿƿġe, fig-leaves.

ƿƿġeġān, a garland, a wreath; also a web, or weaving.

ƿƿġeab, a weaving or knitting.

ƿƿġġm, to weave; mā ƿƿġġon tū, if you weave.

ƿƿġeadoġn, a weaver.

ƿƿġeadoġna, the woof or weft, the set of threads that crosses the warp; also the genitive case of the word ƿƿġeadoġn, a weaver.

ƿƿġeall, a buckler.

ƿƿġġob, a fig; ƿƿġeada ūna, green figs.

ƿƿġġn, a lap-wing.

ƿƿġe, a poet or bard; ƿƿġe ƿoġ-lamġa, a learned poet.

ƿƿġeadaġb, poetry; ƿƿġġeadaġb, *idem.*

ƿƿġeab, a fillet.

ƿƿġeōġn, a spruce fellow, a crafty man.

ƿƿġm, I am; ƿƿġ tū, you are; ƿƿġ rē, he is; ƿƿġmġd, we are; ƿƿġ rġb, or ƿƿġtġ, ye are; ƿƿġġd, they are.

ƿƿġleab, a fold or plait.

ƿƿġġm, to turn or return; dō ƿƿġleadaġn, they turned; ġo ƿƿġġġd tū, until your return; ƿƿġtġd būn nġlūn, bend your knee, also to wrap or fold; aġ ƿƿġleab a nēuġaġġ, wrapping up their clothes.

ƿƿġġġ, *pro* ƿeallaġ, that betrayest.

ƿƿġġte, folded, also a folding; beaġān ƿƿġġte na lāġme, a little folding of the hand.

ƿƿm, drink; also wine; dō dāġleab ƿm a cġeġġn, wine was administered out of cups; where note that cġeġġn is of the same root with cġateġa.

ƿmġneac, a hypocrite.

ƿmġneacġb, hypocrisy.

ƿmġe, a tribe or family; kindred or stock; a nation or people; cġne ƿeġt ƿaġn an ƿmġe; mac aġ ƿeapde ƿmġe; also a soldier.

ƿmġeal-cuġġa, the herb sweet fennel; *Lat. fœniculum dulce.*

ƿmġeal-ġġāġde, sow-fennel; *Latin, peucedanum.*

ƿmġeacāġ, an inheritance.

Ƒjneadačar, a nation.

Ƒjneamaj, and genit. Ƒjneamna, a twig or osier, or any other small rod; ex. lá cejtm aj Ƒjneamuj; Lat. *in curru vimineo*.—Brogan; also a vine or vineyard; nj jobajd mé don to-
mad Ƒo na Ƒjneamna, *non bibam ex hoc fructu vitis*; do čujr
jad na Ƒjneamuj, *et misit eos in vineam suam*.

Ƒjněur, a stock or lineage.

Ƒjněeac, wise, prudent, &c.

Ƒjnn and Ƒjonn, white; also milk.

Ƒjnnđabajž, a counterfeit sigh.

Ƒjnnne, attendance.

Ƒjnnne, testimony.—*Matt.* 10. 18.

Ƒjnnell, a shield; Ƒjnnen, *idem*.

Ƒjnnžejnte, the Norwegians, or rather the Finlanders; and dub-
žejnte, the Danes.

Ƒjnnjđeacđ, care, vigilance.

Ƒjnnjžěal, a romance or story of the Fenii.

Ƒjobar and Ƒaobar, an edge, or point, a whetting.

Ƒjoc, wrath, anger, choler.

Ƒjoc, land.

Ƒjocđa and Ƒjocmar, angry, perverse, fierce, froward; rujl Ƒj-
ocđa, an angry look.

Ƒjocna, anger.

Ƒjocujl, having twenty angles or corners.

Ƒjodađ, laughter.

Ƒjodađ and Ƒjodajm, to laugh.

Ƒjod, a wood or wilderness.

Ƒjodajr, shrubs.

Ƒjodajr, a witness.

Ƒjodba, hollowness.

Ƒjodbađ, a wood, a thicket, or wil-
derness; pl. Ƒjodđađe, as *Inny*
na Ƒjodđajđe, a name of Ire-
land, i. e. the Woody Island.

Ƒjod-cat, a wild cat.

Ƒjodnac, manifest, plain.

Ƒjodnac, increase.

Ƒjodmad, fashion.

Ƒjodruđa, a wood or thicket.

Ƒjog, a wall; tpej an Ƒjog,
through the wall.

Ƒjog, a braid or wreath; polt ar
a Ƒjge, the hair out of its braid-
ing.

Ƒjogajr, a four-square figure.

Ƒjogar, a figure, a sign; tpe Ƒj-
žajr na črojre, through the
sign of the cross; Ƒjognac,
idem.

Ƒjogog, a fig-tree.

Ƒjon, wine; Lat. *vinum*; Ƒjon
Ƒjonn, white wine.

Ƒjon and Ƒjonn, small, little, few;
also white.

Ƒjonabal, a grape, i. e. caor na
Ƒjneamna.

Ƒjonač, old, ancient.

Ƒjonažajll, the Fingallians, inha-
bitants of Fingal; *vid.* Ƒjongal.

Ƒjonboc, a tent, or booth.

Ƒjončáor, a grape.

Ƒjonbloj, a wine press.

Ƒjondujle, a vine-leaf.

Ƒjon-čajržčěan, a wine press.

Ƒjonpađ, the beard; also fine hair
or fur; *vid.* Ƒjonnad.

Ƒjonfuar, cool, tepid.

Ƒjonfuarne and Ƒjon fuarnear, a
coolness, a gentle gale.

Ƒjon-fujmead, a maxim.

Ƒjongal, or Ƒjngujle, treason; but
properly the murder of a rela-
tion, a parricide; compounded
of Ƒjne, a family or kindred,
and gal or žujle, slaughter,
murder, &c.

Ƒjongalac, a murderer, a parri-
cide; Ƒjon-žall, a Fingallian.

Ƒjongont, a vineyard.

Ƒjon-jađrajm, to verify.

Ƒjonimur, abounding with wine, also
a wine-bibber.

Ƒjonn, white, pale; also fine, plea-
sant.

Ƒjonn, sincere, true, certain; žo

Ƒjonn, verily, without doubt.

Fjonn, little, small; *ar éju fearn fjonn*, I saw a little man.

Fjonn Lochlannač, a Norwegian.

Fjonnad, a waggon or chariot.

Fjonnad, hair, fur, &c.; *fjonnad ljač*, grey hairs; *fjonnad gá-bán*, goat's hair; *a zeujnnead an fjonnad*, against the grain or hair.

Fjonnadmač, hairy, having hair or fur.

Fjonfjntean, called *fjontean*, long coarse grass, usually growing in marshy or low grounds; *fajnb azar fjonfjntean*; *vid. Cat-nejm Chojn Dealb*.

Fjonnám, to look upon, to behold, to see, also to pay for; *dfjonn-fajdyr na rlojž rjn*, the army would pay dear for it.

Fjonnaob, neat, clear, clean.

Fjonnaolta, white-washed.

Fjonnárga, or *fjon-fárga*, bands wherewith vines are tied.

Fjonnfađač, fine, smooth; also sensible.

Fjonnfúanađ, a cooling or refreshing.

Fjonnčormajl, probable.

Fjonn-čormalačb, a probability.

Fjonn-občajb, sober, abstemious.

Fjonnajr, a territory in the County of Tyrconnel, formerly the patrimony of the O'Forananes and the O'Carnahanes.

Fjonnr, a well.

Fjonnrgoč, a flower.

Fjonnrgočáč, white-shield, a surname.

Fjonnúa, a grandson's grandchild.

Fjonújn, the vine-tree; *Lat. vitis*.

Fjor, true, also notable; *Lat. verum*.

Fjorad and *fjoram*, to make certain, to verify; *azar do fjorad an fajrtejne*, and the omen was verified.

Fjorajđeáčb, veracity.

Fjoran, salutation, welcome.

Fjor-čormalačb, a probability.

Fjorda, sincere, true, righteous.

Fjoržlan, pure, clean, sincere; *ož fjoržlan*, the immaculate virgin.

Fjoržlujne, sincerity; also the quintessence of a thing.

Fjor-jočtar, the lowest, or the bottom; *fjor jočtar an uajm ajbžžge ud jofnujnn*, the bottom of that stupendous furnace of hell.

Fjormamejnt, the firmament.

Fjor-ōrda, illustrious.

Fjornajđeáč, frivolous, trifling.

Fjornajđeáčt, truth, veracity.

Fjornajđteáč, that speaks the truth.

Fjornajčnr, the same.

Fjorja, *don fjorja*, of necessity.

Fjontean, long coarse grass growing in marshy places.

Fjornužjm, to justify.

Fjor-ujrge, spring-water.

Fjor, art, science, knowledge, also vision, understanding; *fear, idem*; genit. *fjre*; *Lat. visus, visio*; *tájnž dom fjor*, he came to see me.

Fjorač, knowing, expert; *fearáč, idem*.

Fjorajbm, to know.

Fjornajžteáč and *fjornač*, inquisitive, busy, prying; *percunctans*.

Fjornajžjm, to know; also to examine, to inquire, or be busy about.

Fjočnaje, sorcery.

Fjočnaje, poison.

Fjn, the genit. of *fear*, as *lám no cor an fjn*, the man's hand or foot; also the nominat. plural, as *fjn čnōda*, gallant men. This Irish word *fjn* or *fear*, a man, one grown up to man's ability or strength, is like the Hebrew

word אֲבִיר, which signifies a strong or able man, *robustus, potens, validus*.—Vid. Buxtorf. et Opitius Lexic. Hebr. אָדָם or אֲדָמָה signifies the male sex, and answers exactly to the Lat. *vir*; as דֹּחֵה, which has a close affinity with the Greek *δυναμις*, *possum, validus sum, &c.*; hath also the same signification with the Lat. *homo*, and is a common name to the human race, whether male or female; *vid. דֹּחֵה*.

Էյրօ, swiftness.

Firbolg, the third colony, according to Keating, that came into Ireland before the Milesians. There are yet, says he, three families in Ireland descended from the Firbolgs, viz. *Tamrujge-ruca* in Connaught, *Fir-tajyre* in Failge, and the *Talljuncy* of Leinster. N. B. There were many other families of them, and perhaps are still subsisting in Ireland, such as the Martins of Galway and Limerick, and the following :

Რ᲏Თ Ḳ᲏ᲗᲟᲗᲑᲉ, or Რ᲏Თ ᲛᲗ Ḳ᲏ᲗᲟᲗᲑᲉ,
a tribe of the Belgians in the
province of Connaught.

Fjñ-ðjleay, true, genuine.

Ἐνδρις, a bramble.

f̃j̃ne and f̃j̃neac̃ð, truth.

Head, a bottom, a floor.

Ḥnēad, a ferret; Lat. *viverra*.

fjñēan and fjñēanač, a true-hearted or just man, righteous.

Fineann, male, masculine; fine-
annac and fineannda, *idem*;
vid. fear, *supra*.

Eineann, a chain, or garter.

Fineannaç, one of the male sex, a boy or man.

Eyneannact, manhood.

Fjnéanta, true, just, righteous,
loyal.

Ḥjēantācd, integrity, righteous-

ness, loyalty.

Εἰνεῦνα, to justify, to verify.

Fin-jm-jol, the utmost coast or border.

Ḥḥḥ, a despicable little fellow.

Fynne, the truth.

Finnneac, true, just, faithful ; 30

fjynneac, truly, certainly.

Финяне, the masculine gender.

† Jn-jonadač, a lieutenant.

Ĥju-ljonajm, to multiply.

Φημεὸν, a farmer.

fjrrj, strength, power. *x* is in fact

Fifteen, bound, obliged.

Fig, colour, a dying, or tincture.

Er, a dream.

פִּיר and פִּירֶה, the genit. of פִּיֹר,
 knowledge, also a vision; פֶּאֶר-
 פִּירֶה, a seer; *vid.* פִּיֹר.

פֿט, a collation, or low mess, a breakfast.

Ḥṣṣ, land.

ſſte, or ſſgte, woven, wreathed,
twisted, braided.

ꝥꝛteán, a quill ; ꝥꝛteán ꝥꝛjoꝥdōma,
a weaver's quill.

Piteañ, a hog.

ƿʃt̃cʝod, twenty; an ƿʃt̃cʝodm̃ad, the twentieth.

Þitcjol, and genit. þitcjlle, a full
 or complete armour, consisting
 of corslet, helmet, shield, buck-
 ler, and boots, &c. ; as, τριόκαδ
 λυτήνεακ αζυρ τριόκαδ þitcjoll
 ὁ νῆξ Καγγρλ γο νῆξ Τεάμνιακ,
 the king of Cashel presented to
 the king of Tara thirty coats of
 mail and thirty complete ar-
 mours.

פֿיטעֿן and פֿיטעֿלע, tables, or chess-board; אַז מײַנט פֿיטעֿלע, playing at tables, or chess.

բէշը and քաճաշը, a doctor or teacher.

Ῥηεακ, that kind of sea-rack which is called *δυλεαγ*, or sea-grass, and is wholesome to be eaten in the morning, as some

think.

ꝥꝯ, worth; *ar* ꝥꝯ *ar*ꝯꝯ *ē*, it is worth silver, also worthy; *n̄* ꝥꝯ *mē*, I am not worthy.

ꝥꝯ, like, alike.

ꝥꝯ*baꝯ*, dignity, worth.

ꝥꝯ*caꝯ*, boiling.

ꝥꝯ*caꝯ* and ꝥꝯ*caꝯm*, to boil up, to spring forth.

ꝥꝯ*caꝯ*, a boiling, or springing forth; Lat. *scatebra*.

ꝥꝯ*n* and ꝥꝯ*naꝯ*, price or value.

ꝥꝯ*ntaꝯ*, worthy, deserving; *ꝯ* ꝥꝯ*ntaꝯ*, worthily; Lat. *digne*.

ꝥꝯ*ntaꝯ*, merit, worth, dignity.

ꝥꝯ*ndeang*, sanguine or murrey, being a staynard colour in heraldry, used to express some disgrace or blemish in the family.

ꝥꝯ*n-deangtaꝯt*, the bloody flux.

ꝥꝯ*taꝯ*, a lord, also a prince or king; Arm. *flach*, and formerly a kingdom; ꝥꝯ*taꝯ*, *idem*.

ꝥꝯ*taꝯ*, a kind of strong ale or beer among the old Irish.

ꝥꝯ*taꝯ-beangta*, a man's proper name; whence O'ꝥꝯ*taꝯ-beangta*, a family-name descended from the stock of the O'Connors of Connaught, and whose ancient property was the territory called *Muirtimurcu*, in that province of which they were proprietary lords.

ꝥꝯ*taꝯ-ēꝯte*, a royal treasure.

ꝥꝯ*teamas*, generous.

ꝥꝯ*teamlaꝯt*, generosity.

ꝥꝯ*tear* and ꝥꝯ*teammar*, sovereignty, rule, or dominion, a kingdom; ꝥꝯ*tear* *ēꝯꝯonn*, the realm of Ireland, also the kingdom of Ireland; ꝥꝯ*tear* *Ōē*, the kingdom of God; it likewise means a reign, as ꝥꝯ*tear* *ēꝯbꝯn*, the reign of Heber; ꝥꝯ*tear na bꝥꝯtear*, the Heaven of Heavens, or the king-

dom of Heaven.

ꝥꝯ*naꝯde*, a heathen priest.

ꝥꝯ*n*, ꝥꝯ*ann*, blood; also red.

ꝥꝯ*ann*, the proper name of several great chiefs of the old Irish.

ꝥꝯ*ann*, whence O'ꝥꝯ*n*, English, O'Flin, a family-name of which I find four different chiefs descended from different stocks. One in Connaught, of the same stock with the O'Connors of that province, who was distinguished by the name of O'ꝥꝯ*n-lꝯne*, and whose estate was the district called *Clan-moelnuana*; another O'ꝥꝯ*n*, descended from *Colla-uay*, king of Ulster and Meath in the fourth century, was dynast, or chief lord of Hytuirtre, in Orgiala, of which district O'Donallán had a share; *vid.* Donallán. A third O'ꝥꝯ*n*, of the stock of the O'Donoghue, was proprietor and lord of the large district called *Mūrcu-l-ꝥꝯhlann*, extending from the river Dribseach, near Blarney, to Ballyvoorny; his principal residence was the old castle of Macroom, built by one of the O'Flins, and called *Cayléan-l-ꝥꝯhlann*, from the name of its founder. This family continued proprietary lords of that country until towards the beginning of the fourteenth century, when the Mac Cartys of Blarney overpowered them, and after putting their chief to an ignominious death, possessed themselves of all his lands and castles. A fourth O'ꝥꝯ*ann*, of a more ancient stock than any of those just mentioned, being of the old Lugadian race, was called O'ꝥꝯ*ann-arda*, from the place of his residence, which was the castle of Arda, near Baltimore, in the west of the County of

Cork. He was lord of the district anciently called *Íb-baílj-amna*, in whose centre is situated that castle whose ruins are still to be seen.

Flannagán, whence *O'Flannagáin*, a family-name, of which the Topographical and Genealogical Poems of O'Dugan and Mac-Fearguil, mention five chiefs of different stocks and in different provinces of Ireland. First, *O'Flannagan* of Orgialla, who was proprietary lord of a large district called *Tuat-ráta*, in the County of Fermanagh, and descended from the same stock with the Maguires, lords of Inniskillin, and the Mac Mahons, all descendants of *Colla-dá-Chroc*, brother of *Colla-uair*, king of Ulster and Meath, soon after the beginning of the fourth century.—*Vid. Cambren. Eversus*, p. 26. The present hereditary chief of this family is Colonel John O'Flannagan, now an officer of particular note and merit in the Imperial service, whose younger brother, James O'Flannagan, Esq., is Lieutenant-Colonel of Dillon's regiment in France. A second O'Flannagan, descended from the stock of the O'Connors of Connaught, was dynast, or lord of the country called *Clancatajl*, jointly with *O'Moel-Mórdá*, *O'Captajd*, and *O'Moržejn*.—*Vid. Camb. Evers.* p. 27. A third O'Flannagan was dynast of a district called *Comar*, in Meath.—*Vid. Camb. Evers.* p. 25. But his particular stock I am not enabled to point out. A fourth O'Flannagan of the same stock with O'Carol of *Ejle-I-Cheanbújl* in the King's County and that of Tipperary, descen-

dants of *Tajðz*, son of *Cjan*, son of *Oljoll-olum*, king of the south half of all Ireland, in the beginning of the third century, was dynast, or lord of the territory formerly called *Cjneal-aíza*, in the King's County. And a fifth O'Flannagan, of what stock I cannot ascertain, was dynast of the territory called *Uačtar-čjne*, on the borders of the County of Tipperary towards that of Waterford.

Flanrzaosleað, the bloody flux.

Flan-ryuleac, that has red eyes.

Flat, or *flajt*, a prince.

Flata, a sitting, or session.

pleað, a banquet, feast, or entertainment; *pleaž*, *idem*.

pleaðajm, to feast, or banquet.

pleaðacay, a feasting or banqueting; *pleažacay*, *idem*.

pleayz, a rod or wand; *do nað Oja an pleayz fjon ulajn a lajm Maojre*, i. e. God gave the wonder-working rod to Moses.
L. B.

pleayz, a wreath, a rundle or ring.

pleayz, moisture.

pleayz, a sheaf; *pleayza na mac uile do yleactajn do pleayz Joyep*, the sheaves of all the sons bent themselves before the sheaf of Joseph.—*L. B.*

pleayzac, a fiddler; also a clown, a rascally fellow.

pleayzacán, an ignoble fellow, a rustic.

pleayzláma, land, a field, farm, or tenement.

plyce, phlegm, moisture; also the comparative degree of *plyuc*, wet, moist.

plyceacð, moisture, oozeiness.

plycmeað, any measure for liquids.

plyð and *plejð*, chick-weed; *Wel-gulydh*.

land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

Ʀoðac, wise, prudent, discreet.

Ʀoðalajm, to divide, to distinguish.

Ʀoðbꝛꝛꝛꝛꝛ and *Ʀoðcnum*, fiends, furies.

Ʀoð, knowledge, skill.

Ʀoðajl, a division; also releasing, or dissolving.

Ʀoðajlm, to loose or untie; *vid.*

Ʀoðalajm, to divide.

Ʀoðb, a cutting down.

Ʀoðjn, *vid.* *Ʀonn*.

Ʀoðōꝛð, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

Ʀoðꝛꝛꝛꝛꝛ, any man in low life, a plebeian.

Ʀoðꝛꝛꝛꝛꝛ, perceiving.

Ʀoꝛꝛꝛꝛꝛ, a yard, a park, or enclosure.

Ʀoꝛajl, to teach, or instruct; also to dictate; *ꝛo Ʀoꝛajl ꝛe ꝛað aꝛte*, he dictated them all (to his clerk.)—*Vid. Anal. Tighearn*. *Vid.* *Ʀoꝛað*, *infra*.

Ʀoꝛajm, *do Ʀoꝛajm ꝛē*, he commanded; *vid.* *Ʀoꝛꝛað*; also to publish.

Ʀoꝛ and *Ʀoꝛað*, is the radix of the word *Ʀoꝛlajm*, and of the same signification; as *do Ʀoꝛ ꝛē ðōꝛb ꝛæt a tꝛꝛꝛꝛꝛ*, he instructed them with the intent of his expedition; *vid.* *caꝛtꝛējm Thoꝛꝛꝛꝛꝛ*.

Ʀoꝛ, entertainment, hospitality.

Ʀoꝛa, a dart, also an attack, a rapt; hence *Ʀoꝛ-ꝛꝛꝛꝛꝛ*, a sea-robber, or pirate.

Ʀoꝛajl, an inroad into an enemy's country, robbery, &c.

Ʀoꝛalajm, to plunder, to spoil; derived from *Ʀoꝛ*, a rapt, *quod vide*.

Ʀoꝛalꝛꝛꝛꝛꝛ, a robber; *ꝛeꝛꝛꝛꝛꝛꝛ*,

the same.

Ʀoꝛal, the whole.

Ʀoꝛꝛꝛꝛꝛ, to do good, to suffice, to serve.

Ʀoꝛꝛꝛꝛꝛ and *Ʀoꝛꝛꝛꝛꝛ*, good, prosperous, serviceable.

Ʀoꝛꝛꝛꝛꝛð, goodness, prosperity, sufficiency.

Ʀoꝛaðē, a gentle gale or blast.

Ʀoꝛꝛ, a sound, a noise, or voice; also a tone or accent; *ðāꝛoꝛꝛ*, or *ðeaꝛꝛoꝛꝛꝛꝛꝛ*, a diphthong; and *ꝛꝛeaꝛꝛ-Ʀoꝛꝛꝛꝛꝛ*, a triphthong.

Ʀoꝛꝛꝛꝛꝛ, echoing, resounding, loud, noisy, clamorous.

Ʀoꝛꝛꝛꝛꝛ, to make a noise, to tingle.

Ʀoꝛꝛꝛꝛꝛ, a thistle.

Ʀoꝛlajm, learning, instruction.

Ʀoꝛlamꝛeac, a novice, an apprentice, a scholar; *Ʀoꝛlꝛꝛꝛꝛꝛ*, the same.

Ʀoꝛlama and *Ʀoꝛlamꝛa*, learned, ingenious; *ceꝛꝛð Ʀoꝛlama*, skillful artists; sometimes written *Ʀoꝛlamꝛa*.

Ʀoꝛalajm, to commit trespass, to rob; *vid.* *Ʀoꝛ*.

Ʀoꝛlꝛꝛꝛꝛ, to grow pale.

Ʀoꝛlamajm, to learn; *ðeꝛla ꝛo bꝛꝛolajmꝛeꝛā ðle*, for fear you should learn vice.

Ʀoꝛlꝛꝛꝛð, a ransacking, or robbing, &c.

Ʀoꝛlꝛꝛꝛꝛꝛ, a scholar, or apprentice, a novice.

Ʀoꝛꝛꝛꝛꝛ, the harvest.

Ʀoꝛꝛꝛꝛꝛꝛ, a sea-robber, a pirate; *vid.* *Ʀoꝛ*.

Ʀoꝛꝛꝛꝛð, enough.

Ʀoꝛꝛꝛꝛꝛ, to suffice, to do good; *vid.* *Ʀoꝛꝛꝛꝛꝛ*; also to serve, to be in slavery; *do ceꝛꝛꝛꝛꝛ ꝛꝛeꝛe Ʀoꝛꝛꝛꝛð, quatuor familiis inser-viebat*.—*Vit. S. Patricii*.

Ʀoꝛꝛꝛꝛꝛ, servitude, slavery, i. e. *Ʀoꝛꝛꝛꝛꝛ*, in servitude.—*Vit. S.*

Patric.

Fozlajm, to loose or untie.

Fōznað, foznfōzna, and fōzajnt, a warning, charge, or caution; also a proclamation or decree, an ordinance or declaration.

Fōznað and fōznaajm, to warn or caution, to order or decree.

Foztanta, a district in Leinster, possessed anciently by the O'Nua-lans.

Fozur, near, at hand; a ffozur do, near him; its comparative and superlative is fozere, or fozrge, nearer, or next.

Foj, i. e. Cnámcoill, the name of a place near Cashel.

Fojceall, i. e. fozmajl, a day's hire or wages, a salary, &c.

Fojcill, to provide or prepare; fō badan tñ bjažana az fōjcill na flejže rjn, they were three years preparing for that feast.

Fojdōjan, quick, smart, ready.

Fojdeartan, is sent, gone, &c.; anrjn fōjdeartan fōlajd cun-rujn fōr ceann fōra, zo ttjad-rad dā azallad, then Pilate sent a messenger for Jesus that he may come and speak to him.—

L. B.

Fojdneac, a little image.

Fojdneacda, likeness.

Fojjōd and fōjōde, patience, forbearance.

Fōjōdeac, patient, forbearing.

Fōjōdead and fōjōdjm, to bear patiently.

Fōjōjn, a green plat, a mead.

Fōjre and fōjry, nearer, or next; n̄ ar fōjre, nearer; do b̄j re fōjre don n̄jž, he was next to the king.

Fōjl, a while; zo fōjl, yet, as yet, also a little while; fan zo fōjl, stay a while.

Fojlbeama, fierce, cruel, terrible.

Fojlbējm, a blast, also a scandal

or reproach; fōjlbejmnjūžad, idem.

Fojlceadnað, adjuration, conjuring.

Fojlceadtoji, a conjurer.

Fojleaba, a truckle-bed.

Fojlēad, a fillet, a woman's coif.

Fojleanajm, to follow, to go after, to hang after.

Fojleanbað, death.

Fojleayān, an asp.

Fojlleacdaç, a research.

Fojlleac̄t, a track, a footstep.

Fojllēan, the bud of a flower.

Fojlljžeaç, negligent, sluggish; written for fajlljžteaç.

Fojlljžeaç and fōjlljžteaç, properly means hidden, latent, which does not exteriorly appear. Our old parchments of medicine use it frequently in this last sense.

Fojlryjgm and fōjllryūžad, to reveal or discover, to express, declare, or manifest; zo ffojllre-ōc̄ad majnm, that I may declare my name.

Fojlryjžte, manifested, made plain.

Fōjllryūžad, a manifestation, or declaration, discovery.

Fojlmean, a bad dress.

Fojmeal, consumption.

Fojmōjn, in expectation of.

Foj-nēal, a little cloud.

Fojnye and fōjnyeōž, the ash-tree.

Fojny, wells, springs, or fountains.

Fojnyjon, i. e. fōjnye-amujn, the name of a river in the County of Cork and barony of Fermoy.

Fōjn, help thou; fōjn ont fējn, save thyself.—Matt. 27. 40.

Fōjn, a ship's crew, any number of people stowed in one place; pl. fujjne; hence *fuirion*.

Fojnbjm, to be present.

Fōjnbn̄jajnaç, an adverb.

Ʋojn̄b̄n̄joc̄, force, power.

Ʋojnceadal, instruction, exhortation, admonition, also a lecture, &c. ; Ʋojncejdeal, *idem*.

Ʋojnceadalajm, to teach, instruct, or admonish.

Ʋojnceann, the end or conclusion ; zo Ʋojnceann na talman, to the end of the earth ; also the front or forehead.

Ʋojncjobal, a reinforcement.

Ʋojndeajnc, more excellent.

Ʋojneamajl, steep, headlong.

Ʋojnedjm, to prevent.

Ʋojnēgean, violence, constraint.

Ʋojnfe, old, ancient ; also perfect.

Ʋojnfeac̄d, old age ; also perfection.

Ʋojn-Ʋjacla, the foreteeth.

Ʋojn̄gealla, witness, testimony.

Ʋojn̄ḡjol, a declaration, manifestation, &c. ; Ʋojn̄ḡjol na Ʋj̄n̄j̄nne, the manifestation of the truth.

Ʋojn̄ḡjolaajm, to prove, to declare.

Ʋojn̄ḡlj̄de, nobility.

Ʋojn̄ḡlj̄de, true, certain.

Ʋojn̄ḡlj̄d̄j̄r, they used to swear.

Ʋojn̄ḡneam, a building ; Ʋojn̄ḡne-āḡad, a building, *edificium*.

Ʋojn̄ḡn̄j̄ḡjm, to build.

Ʋojn̄j̄ān̄ac̄, preposterous.

Ʋojn̄f̄j̄ḡjm, to perform, or execute.

Ʋojn̄j̄ḡjm, to stay, to wait, or delay.

Ʋojn̄j̄ḡt̄j̄n, aid, help, relief, succours ; Ʋojn̄j̄ḡt̄j̄n do luc̄d an Ʋōj̄ḡ, a relief to the afflicted : also written Ʋōj̄n̄j̄n and Ʋōj̄n̄t̄j̄n̄t̄.

Ʋōj̄n̄j̄m, to bless or make happy, to relieve or assist ; also to heal, to save ; Ʋōj̄n̄ ōr̄n̄aj̄n̄n a Ʋh̄j̄ān̄a, help us, O Lord.

Ʋoj̄n̄j̄meal, the utmost part, the furthestmost limit ; also the circumference of a circle ; ex. ōn

meōdon zo Ʋoj̄n̄j̄meal, a *centro usque ad circumferentiam*.

Ʋoj̄n̄j̄mealac̄, a front ; also extrinsic, on the outside.

Ʋoj̄n̄j̄om̄n̄īad and Ʋoj̄n̄j̄om̄n̄īad̄teac̄, a ceremony.

Ʋoj̄n̄j̄om̄n̄īad̄teac̄, ceremonial.

Ʋōj̄n̄leatan, extensive, large ; zo Ʋōj̄n̄leatan, at large, in an extensive ample manner : but in old parchments it signifies in general, universally.

Ʋōj̄n̄lj̄on, much, many.

Ʋōj̄n̄lj̄onac̄, a completion ; also a supplement.

Ʋōj̄n̄lj̄onac̄ and Ʋōj̄n̄lj̄onajm, to complete, to make perfect.

Ʋōj̄n̄lj̄onta, complete, perfect.

Ʋoj̄n̄m, a form or manner, an image.

Ʋoj̄n̄ne, dwellers, inhabitants ; na Ʋean Ʋoj̄n̄ne, the old inhabitants ; the plur. of Ʋuj̄n̄j̄on and Ʋuj̄n̄j̄n̄ne.

Ʋoj̄n̄neac̄, inclination ; an Ʋōj̄n̄neac̄, headlong.

Ʋōj̄n̄neaj̄n̄t, oppression, high hand ; az jm̄j̄n̄t Ʋōj̄n̄j̄n̄t ōr̄n̄aj̄n̄n, oppressing, or laying a heavy hand on us.

Ʋoj̄n̄n̄ējl, manifest, apparent.

Ʋoj̄n̄neac̄ and Ʋuj̄n̄neac̄, harrowing.

Ʋoj̄n̄t̄be, a cut, or cutting off.

Ʋoj̄n̄t̄beac̄n̄ūḡad, divination.

Ʋoj̄n̄t̄c̄j̄, black, swarthy.

Ʋoj̄n̄t̄c̄j̄, i. e. Ʋoj̄n̄t̄c̄uj̄ḡ, a shoe.

Ʋoj̄n̄t̄oj̄n, enough.

Ʋoj̄n̄teaz̄aj̄ḡ, rudiments, or introduction.

Ʋoj̄n̄t̄j̄be, slaughter, massacre ; Ʋoj̄n̄t̄j̄be Ʋeal̄b̄na l̄a hoj̄n̄ūj̄ḡj̄b̄, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*

Ʋoj̄n̄t̄jl, able, strong, hardy ; Lat. *fortis*.

Ʋoj̄n̄t̄j̄le, the comparat. and su-

perlat. of *fojntjl*, signifying more hardy, and most hardy by prefixing *nj buʃ*, or *nj aʃ*, to imply the comparative, and *aʃ* to signify the superlative; *nj buʃ fojntjle*, more hardy or brave; *an fēap aʃ fojntjle*, the hardest, &c. N. B. The Irish have these particles *nj buʃ* and *aʃ*, and no other, to distinguish and form their degrees of comparison, as the English *more* and *most*.

Forſtyle and forſtleact, patience, greatness of ſoul, as in pain, ſorrow, or even the agonies of death; alſo courage, hardi- neſs, and intrepidity in dangers, labour, or difficulties, like the cardinal virtue *fortitude*.

For, leisure; an for, vacant, or free from business.

Forcjonac, backbiting, malice.

ᠪᠣᠵᠢᠵᠢᠵᠢᠮ, to approach.

ῥοιζῆν, to stop or rest.

fojſſte and fojſſtne, a resting,
or residing.

forstead, hire, hiring, wages;
from the verb forsteajǵm, to
hire.

ƿoƿteanaċ, serious, also arranged,
in good order; ƿlūaȝ ƿoƿte-
naċ, a well-ordered army when
on their march.

ῥοιτ, about.

Fortne, woods.

Ғоҗнеҗб, hunger.

ṛōla, a short day, a little while;
vid. ṛōjl.

Fola, a garment.

Cola, the genitive of řuyl, blood.

Polabna, a good speech, pleading,
or reasoning.

Polac, a covering.

Polac, hid, secret, private; a bro-
lac, hidden; Lat. *clam*, in oc-
culto; Goth. *fulgin*, occultum.

Polactajn, toleration, forbearance.
Polactajn, water-salad, water-

parsnip.

Polad, a cover, or covering.

Colas, power, ability.

Polada, cattle.

Polajo, a wimple or muffler.—Is.
3. 23.

ƿolaſſeac and ƿolaſſteac, secret,
private, hid.

Polajžim, to cover; do polujž rē
jad, he covered them over; do
rojlead na rlejbte, the moun-
tains were covered.

Polam; empty, void, vacant.

Polárajm, to command; also to offer, or proffer.

Polánam, or ponálam, an offer.

Folapnajeact, equality, parity.

Colonnadeac, equal.

Polantōjn, an emperor.

Polanynajd, a sufficiency, enough.

Polaptnajdjm, to satisfy.

Polax, a shoe, sandal, or slipper.

folcad, a cleansing of the hair by
washing the head; folcad cynn,
idem.

Polcað and polcajm, to water or
moisten, to cleanse by water, to
steep in water.

Polrajð, whole, entire.

Polz, active, nimble, quick.

pollac, a kind of water-gruel; also any covering or garment.

Collad, government.

fallájn, vid. fallájn.—*Luke, 5.*
39.

Collāman, a grace, ornament.

ṣollamnūḡaḥ, a ruling or governing, as a prince.

ƿollamnujſjm, to rule or govern,
to ſway; ʒ jonnat ʒejn ƿuɔɔjɔn
an ʒaɔjreac ƿollamnujſjreay
a ƿopul ƿejn, in thee will a
Chief be born who ſhall govern
his people.—*L. B.*

folloy, or follay, plain, evident,
manifest, public; so follay,
openly, in the day-time; man

ar pollur, as is manifest.

Pollycead, a scalding.

Pollyjgim, to make apparent, or manifest, to discover.

Pollurġlan, clear, loud; le ġut pollurġlan, with a loud voice.

Polmaç, that makes hollow or empty.

Polmajgim, to make empty; do polmuġcead ē, it was emptied.

Polorycajn, a tad-pole; *ranunculus*.

Poloryġ, a burning of heath.

Polt, the hair of the head; ġo nuġe an polt lġat, even unto hoary hairs; also a tail; ex. corrujġġd re a polt, he moveth his tail.—*Job*, 40. 17.

Poltçjb, a leek.

Poltudad, to be active or nimble.

Poluajmneac, stirring, active, nimble; also prancing; rġeac poluajmneac, a prancing steed.

Poluamajn, a giddy motion; also a running away or flying; a skipping.

Poluaj, a footstool.

Poluġceac, hid, secret.

Polumajn, bad clothes.

Pomamuġad, obeisance, humiliation.

Pomaj, harvest, autumn.

Pomajda, autumnal.

Pomjġceac, half drunk.

Pomori and pōmōraç, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of Pōmarajġ, formerly infested this nation, and were at last overthrown and banished by Lūġġ Lām ġada. This word is understood by some to mean a giant, for Cloçan na Pōmarajġ, in the County of Antrim, is rendered the Giant's Causeway; pōmōraç, or rather

pōmōraçġ, properly signifies sea-robbers; from pōġ, rapt or plundering, and mōri, muġri, or maġri, the sea; *vid.* pōġ.

Ponamad, jeering, or mockery; pōnōmad, *idem*.

Ponamadaç, a jeering person.

Ponamadaġm, to mock, to deride.

Ponn, land, earth.

Ponn, delight, pleasure; a desire, or longing; a tā ponn oġm, I long very much.

Ponn, a tune or song; a ġronnuġġb dġada, in hymns.

Ponn, inclination, desire; ponn aġur ġaġġġġoġ, inclination to act, accompanied with a dread of bad consequence; *vid.* ġaġġġoġ, *supra*.

Ponnad, a journey.

Ponnamaġri and ponnmaġri, willing, inclined, or prone to.

Ponnamaġneac, inclination, propensity, willingness.

Ponnya, a hoop.

Ponya, a band.

Ponyaġne and ponyoġri, a cooper.

Pontabġajm, to rejoice, or be glad.

Pōri, before; *Angl. fore*, in compound words,

Pōri, over, or upon; pōri ġeamaġġb Eġġġonn no cġnn an macáom, the youth excelled all the Irish; also beyond, into, &c.

Pōri, discourse, conversation.

Pōri, protection, defence.

Pōri, enlightening, illumination.

Pōra, a seat, or bench; pōrada, *idem*.

Pōrabajġ, early, ripe, or before the time; *præcox*.

Pōraçajm, a watchman.

Pōraġdeac, fierce or cruel.

Pōraġdeac, fierceness, cruelty.

Pōraġġim, or ġaġġim, to watch or guard.

Fonajjyr, or fonáojr, a forest ; also the kennel of a fox, or the haunt of any wild beast.

Fonajl, excess, superfluity.

Fonájlljm, to offer ; d'fonájll rē dojb rjē rútajn, he offered them an everlasting peace.

Fonajm, a journey.

Fonajnm, a pronoun ; also a nickname, an epithet.

Fonajne, a watch or ward ; annya b'fonajne, in the ward ; an jonadajb fonajne, in the lurking places ; *rectius* fon'fajne ; also those that lie in ambush.

Fonajmead, remembrance.

Fonán, anger, wrath.

Fonán, a short verse, or versicle, a song.

Fonánta, angry, resolute, presumptuous.

Fonaoróglac, old, ancient, an old man ; fonaor'bean, an old woman.

Fonay, knowledge, understanding.

Fonay, a ford in a river.

Fonay, old, antique, ancient.

Fonay, increase, or augmentation.

Fonay, a law ; also a foundation ; fonay-feaya, a history ; fonay-focal, an expositor or etymologicon.

Fonayda, grave, sedate, sensible.

Fonaydaet, gravity, sobriety.

Fonayna, illustrated.

Fonb, a landlord.

Fonba, land ; Gr. *φοβη*, Lat. *herba* ; also glebe-land, or the lands annexed to a church ; hence the word cōmōnba, or cōmponba, a successor in a see or church-living ; cōm'fonba Dátt'naiz, St. Patrick's successor in the see of Armagh ; it also signifies a lay possessor of part of the lands annexed to a church. — *Vid. War. cap. 17.*

Antiq. Hib. et Girald. Camb.

Itin. Camb. l. 2. c. 4. Also a partner in a benefice, such as those laymen who enjoy part of the tithes of a parish by way of impropriation. — *Vid. cōm'fonba.*

Fonba, a tax, or contribution.

Fonbae, i. e. *cuid na manb.*

Fonbad, cutting, slaying, or slaughtering.

Fonbajr, to grow or increase ; zon ajne rjn nō fay agur nō fonbajr zōrta d'ryjm ann, in consequence a great famine increased there.

Fonbajr, increase, profit, emolument.

Fonbajr, a conquest ; do dēanam fonbajr fōn E'rynn, to make a conquest of Ireland. — *Vid. Annal. Tighern. et Innisfallen.*

Fonban, banns of marriage, any proclamation or edict.

Fonban, excess, extravagance.

Fonbay, a snare or ambush ; *vid. cajt'nejm.*

Fonb'nat, a cloak, the upper garment ; rcanay janam a fonb'nat, she afterwards spread her cloak. — *Brogan.*

Fonb'raosleab, mirth, rejoicing.

Fone, firm, steadfast.

Fonead, to teach, instruct, &c. ; jr a n'gajljlē jr cōmlájne nō fonead lofa a eaybula jn na rúnajb djada, it was in Galilee Jesus instructed his apostles fully in the divine mysteries. — *L. B.*

Foncan, violence ; also a wooden hook.

Foncagna, or fonózna, a command, an order, or decree.

Foncáojn, a catch, or quirk ; a caption in words.

Foncóngna, persuasion, advice, instigation ; ex. go nō adnag rad maca h'nyael an cōjmde f'nj

ꝥoncōꝥna hełłj an ƿáꝥð, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

L. B.

ꝥoncōꝥna, a command.

ꝥoncōꝥnaꝣm, to bid or command.

ꝥoncꝥoꝥceann, the foreskin.

ꝥoncmaꝥð, superfluity, excess.

ꝥoncomal, a binding together.

ꝥoncmaꝥð, superfluity, excess.

ꝥoncmaꝥð, rising or dawning; ꝥoncmaꝥð maꝥðne, the dawning of the day.

ꝥoncut, the fore part of the head.

ꝥorðal, erring or straying.

ꝥorðab, a lid or cover; an ꝥorðabꝥð mo ƿūł, upon my eyelids.

ꝥorðare, the light; also plain, manifest.

ꝥorðroꝥn, a loin; ðð ꝥorðroꝥnꝥð, from thy loins; also the womb of a woman.

ꝥorðulaç, erroneous.

ꝥorēꝥzean, force, a rape, violence; but ēꝥzean is the common word for a rape.

ꝥorēꝥzneaç, violent, ravishing, &c.

ꝥorꝥ, a guard.

ꝥorꝥaꝥne, a watch, or ward; *vid.* ꝥorꝥaꝥne.

ꝥorꝥaꝥneaç, watching; also a watchman.

ꝥorꝥaꝥnꝥm, to watch or guard; also to lie in ambush.

ꝥorꝥ-ƿocal, a by-word, a proverb.

ꝥorꝥaꝥneðꝥ, a window-shutter; a wire or lattice before a window.

ꝥorꝥaꝥnꝥm, a convocation.

ꝥorꝥaꝥnꝥm, to provoke; also to call together.

ꝥorꝥal and ꝥorꝥall, a lie, fable, or romance.

ꝥorꝥalꝥm and ꝥorꝥuꝥꝥꝥm, to tell, relate; nān ꝥorꝥuꝥꝥl ꝥð, that told or invented no lies.

ꝥorꝥant, the fore part of the head.

ꝥorꝥar, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.

ꝥorꝥlacꝥm, to prevent.

ꝥorꝥla, for the most part; *plerumque*.

ꝥorꝥla, election, choice.

ꝥorꝥuꝥn, a wound.

ꝥorꝥo, i. e. ƿēð, jewels, or precious things.

ꝥorꝥze, sincere, true.

ꝥorꝥoꝥꝥ, a rudiment, or trial of skill.

ꝥōꝥlan, force, power; hence an-ꝥōꝥlan is oppression, tyranny; ꝥōꝥlan is also superfluity, excess of any thing.

ꝥorlaꝥm, leaping or bouncing.

ꝥormaç, an increase, a swelling.

ꝥormað, i. e. tñūç, envy, a mortal sin.

ꝥormalaç, a hireling.

ꝥormaꝥaꝥl, of good form or figure.

ꝥorꝥan, a type or mould.

ꝥorꝥna, much, a great deal.

ꝥōꝥneant, violence; *vid.* ꝥōꝥneant.

ꝥōꝥnꝥaꝥne, a command, an offer.

ꝥorꝥnꝥabꝥl, hardness.

ꝥorꝥ-oꝥdear, a rudiment.

ꝥorꝥ-ðꝥða, renowned, famous.

ꝥōꝥ-ðꝥðuꝥꝥð, predestination.

ꝥorꝥaç, an angling rod; also a perch.

ꝥorꝥaꝥð, near to, hard by; also towards.

ꝥorꝥēꝥlꝥm, to shine forth; also to manifest, or discover.

ꝥorꝥoꝥeana, served, did service, or good.

ꝥorꝥuma, fringes.

ꝥorꝥūma, sent.

ꝥorꝥanaꝥm, to shine.

ꝥōꝥꝥaꝥlꝥtean, divination.

ƿoʃonʒað, cleansing.

ƿoʃnʒað, a bath; *am̃na ɔj an ƿoʃnʒað ʁenta jmpe b̃a dean-
glad, praeclarum ipse quod bal-
neum benedicendo vertit in cer-
visiam.*

ƿoʃnʒʃojn, a bath; pl. ƿoʃnʒ-
ʃobaj̃n, *idem*, i. e. a well of puri-
fication or cleansing.

ƿoʃnʒaj̃m, to bathe.

ƿoʃnom, a great noise or rustling.

ƿoʃuʒað, a beginning.

ƿouj̃, or ƿoʒaj̃n, diphthongs or
triphthongs; *ñj nojnteaj̃ an
ƿoʒaj̃ na ʃotuj̃b̃*, the diph or
triphthongs are not divided into
different syllables or sounds.

ƿnʒ, a woman, or wife; *Ar. grak,*
and *Wel. guraig, Ger. frau, or
frai.*

ƿnʒ, a hand.

ƿnʒ, a shield or buckler, because
worn on the hand to defend the
body.

ƿnʒʃneʒað, a floating.

ƿnʒʒ, a bush of hair.

ƿnʒʒ, the sea.

ƿnʒnc, France.

ƿnʒnnac̃, a Frenchman, French;
bolʒac̃ ƿnʒnnac̃, the French
pox.

ƿnʒnnac̃, or *lũc ƿnʒnnac̃*, a
rat.

ƿnʒõc̃, heath, ling; *Hisp. breco,*
and *Lat. erica.*

ƿnʒõc̃, hunger; *ƿnʒõc̃ ƿʃacal,*
fretting or hungry teeth; also
rage, anger, fury.

ƿnʒõc̃aỹde, fretful, furious; *ƿnʒ-
õc̃da, idem.*

ƿnʒõc̃ōʒ, wortleberry.

ƿnʒõ-ʃeaj̃ñc̃, a heath-poult, or
grousehen; pl. *ʃeaj̃nca ƿnʒõc̃.*

ƿnʒaỹ, a shower.

ƿnʒaỹ, ready, active.

ƿnʒaỹac̃, fruitful, showery.

ƿneacaj̃n and ƿneacaj̃, use, prac-
tice, frequency; *le ƿneacaj̃n na*

Sacnamej̃nte, by frequenting
the Sacraments.

ƿneacaj̃, witness, testimony.

ƿneacaj̃añ, a wrestling-school, or
any place of exercise.

ƿneacñuʒað, exercise; *ƿneacñu-
ʒað, idem.*

ƿneacñaj̃ʒj̃m, to exercise or ac-
custom, to discharge an office or
duty.

ƿneacñaj̃nc̃, the present time.

ƿnead̃, a pillaging or plundering.

ƿneazaj̃nad̃, or ƿneazñad̃, an an-
swer.

ƿneʒaj̃ñaj̃m, to answer, to make
answer.

ƿneʒaj̃ñac̃, answerable, account-
able.

ƿneʒaj̃ñtōʒj̃ñ, a respondent or de-
fendant.

ƿneʒaj̃ñaj̃m, to work or labour.

ƿneʒaj̃ñaj̃nc̃, conversation.

ƿneʒaj̃ñam̃, labour.

ƿneʒaj̃ñac̃aj̃m, to converse.

ƿneʒaj̃nad̃ and ƿneʒaj̃ñaj̃m, to an-
swer or reply; *do ƿneʒaj̃ñ ʁē,*
he answered.

ƿnēam̃ and ƿnēam̃ac̃, a root; also
a stock, or lineage.

ƿnēam̃ad̃ and ƿnēam̃uj̃m, to take
root, to root; *vid. ƿnēam̃ad̃.*

ƿneanc̃, to make crooked, to
bend.

ƿneanc̃ac̃, winding or turning.

ƿneapad̃, medicine.

ƿneapad̃, a running, bouncing, or
skipping away: otherwise writ-
ten *ƿneapad̃.*

ƿneaỹc̃, upwards.

ƿneaỹab̃ña, opposition, reluctance;

ñjʒ ʒan ƿneaỹab̃ña, a king with-

out opposition; *ñjʒ ʒo ʃña-*

ỹab̃ña, rex cum reluctantia, aut

emulorum principum renitentia.

—*Vid. O'Flaherty's Ogyg. pag.*

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ƿneaỹdal̃, serving, waiting, at-

tending; *bean ƿneaỹdaj̃l̃, a*

waiting-woman, a nurse-tender,
or charing-woman; *fneartal*,
idem.

fneardalajm, to wait, to attend,
or serve.

fneargabájl, ascension into hea-
ven.

fneargam and *fneargabam*, to
climb, to ascend.

fnecojméud, to reserve.

fneimac, fundamental.

fneercj, a reflection, or suppo-
sition.

fneercne, brittle, withered.

fneerljž, anger, resentment.

fneunajde, a foundation.

fneunajdjm, to found or establish.

frij, or *frija*, in old Irish manu-
scripts is the same as our mo-
dern *ajri* or *re*; *frijr*, the same
as *lejr*, or *rijr*; *frijom*, as *ljom*,
or *rijom*; *frijot*, as *leat*, or
neat; *friju*, as *leo*, or *riju*;
frijnn, as *ljnn*, &c.

frijalta, freed.

frijocnam, care, diligence, circum-
spection.

frijocnámac, diligent, careful, cir-
cumspect; *go frijocnámac*, care-
fully.

frijotatalajm, to fry or parch.

frijotán and *frijotájl*, a frying-
pan; *frijor-ajžean*, *idem*.

frijorzajm, to answer.

frijotal, a word, interpretation;
fean frijotajl, an interpreter;
rejm frijotal, politeness.

frijotbhuč, a refusal or denial.

frijot-čantajneacđ, recantation.

frijot-čojdear, antipathy.

frijotola, a covenant.

frijotolam, service, attendance.

frijotnáđajm, to contradict.

frijotrájlfjđear, that shall be
served.

frijycart, an answer.

frijrcjm, to hope.

frijrcjr, hope, expectation.

frijymbearc, to betray or deceive,
to kill or murder; ex. *neac*
frijymbearc a Čhjauna: njr-
bad jle a ljbeajna; go mbean-
tajd námajd a čeann: a ža-
đajr, jr a đujžžean; i. e.
whoever shall betray his Lord,
let his habitations be not nume-
rous, let his enemies deprive him
of his head, and of his horse,
and of his sword.

frijrnejd, he told or said.

frijrnjnle, attendance.

frijozčabrad, they stood up, or
arose.

frijč, *do frijč re*, he was found, or
he behaved or acted; *do frijč*
go majč ljom ē, he behaved well
to me.

frijč, a wild mountainous place;
friaojč, heath, has an affinity
with this word; hence *frijčne*,
quod vide.

frijč, profit, gain, advantage.

frijčbearcťajm, to object, or con-
tradict.

frijčbuajlčac, is often used in
old parchments which treat of
medicine; as *lejžjor frijčbuajl-*
čac, *medecina percussiva*, a
healing, or preserving remedy.

frijčedřajđ, a witnessing, a tes-
timony.

frijčejlčte, *lučđ frijčejlčte*, ser-
vants, waiting men or women,
attendants; *rectius frijčejlčte*.

frijčjžjđ, attending, serving, wait-
ing.

frijčjr, earnest, eager, fervent.

frijčne, an uninhabited wood or
mountain; ex. *a řfrijčne na*
cconajre, in the mountainous or
by-roads.

frijčjžžean, a frying-pan.

frijčřearc, a return of love, a mu-
tual regard.

frijčacť, a returning back.

Pnožajm, wrong, or injury.
Pnožēln, a whirl.
Pnoṃaḍ and **pnoṃajm**, to try, to taste, to examine, to inquire.
Pnoṃaḍ, a trial.
Pnoṃṭa, tried, experienced; **ḍujne pnoṃṭa**, an experienced man.
Pnoṛ, dark, obscure.
Pnoṭal, a whirl.
Pū, under, into, &c.; like **pō**, **pā**, **pē**, *quæ vid.*
Pūac, a word.
Pūacajḍ, a jilt, a tricking, intriguing harlot.
Pūacay, a cry, an outcry; **pūacay**, *idem.*
Pūacayac, a den, a cave, a hole; a **tā pūacayajḡe az na ṛjon-načajḍ**, the foxes have holes.
Pūacḍ, cold, chilness.
Pūacḍa, an engraver.
Pūacḍān, a sore on the heel occasioned by extraordinary cold, a kibe.
Pūad, a bier; *Lat. feretrum.*
Pūadaḍ, a running away with, a rape; **pūadaḍ mṇā**, the running away with a woman; **luḍḍ pūadajḡ**, a press-gang.
Pūadaḍḍ, robbery, depredation.
Pūadajm, to snatch away, to sweep off, to run away with; **ḍo pūadajḡ an aṃan jād**, the river swept them away; **pūaduḡḡjm**, *idem.*
Pūaḍ and **pūaṭ**, hatred, aversion.
Pūaḍ, i. e. **cnōcaṃ**, a bier.
Pūaḍmaṃ, odious, hateful.
Pūaḍmajneacṭ, abomination, detestation.
Pūadaṃ, haste; also a preparation to do a thing.
Pūadaṃaḍ, active, diligent.
Pūaḍnaḍ, to cross or hinder.
Pūaduḡḡeazḡ, ravenous.
Pūaduḡḡe, taken away, snatched away.

Puaḡajl, sewing or stitching.
Puaḡala, a ring.
Puaḡajm, to sew or stitch; **puaḡalam**, *idem*; **ḍo puaḡḡeadaṃ ḍujlleḍḍa ṛḡe ḍā cēḡle**, they sewed fig-leaves together.
Puaḡaṛṭa, proclaimed, published.
Puaḡna, a proclamation.
Puaḡnajm, to admonish, or proclaim.
Puaḡḍ, a remnant.
Puaḡḍlean, anger, or fury.
Puaḡḍṛjm, to stagger or reel.
Puaḡlṛeab, to leap or skip.
Puaḡlṛeabān, the ureter.
Pūajm, a sound, a rebounding noise.
Pūajmeamaḡl, resounding, rebounding.
Puaḡmetuṛajḡ, the herb fumatory; *Lat. fumaria.*
Puaḡṛ-cṛeataḡm, to shiver with cold.
Pūajne, cold.
Puaḡṛ-ḡneadaḍ, a warming blast.
Puaḡṛjm, to find, to discover.
Pual, urine, also water.
Pualacṭaḍ, to boil; **ḍo ḡṇḍō la-cob amaḡl ṛjm, azuṛ pualacṭa an mjonān azuṛ tuḡ ḍā aḡṛjm ē**, Jacob did so, and the kid being boiled, he gave it to his father.
L. B.
Pūalan, a chamber-pot.
Pūalay, a tribe or family.
Pūalaycāḡḍe, osiers, small twigs.
Pūal-bṛoṛṭac, a diuretic, a medicine to provoke urine.
Pūaljoṛḡ, the strangury.
Pūal-loṛḡaḍ, difficulty of urine.
Pūaman, a shade or shadow.
Pūaman, whiteness.
Pūaman, a rebound.
Pūamnaḡm, to sound, to rebound.
Pūamyē, under me.
Puan, cloth, veil, &c.
Puanaḡm, to cover, to clothe.

řān, cold, chilly.

řānāð, a cooling, or making cold.

řānāð and řānājm, to make cold, to cool; ðřān an anbrut, the broth is cold, to make cold, to cool.

řānāgam, to nourish, cherish, &c.

řānālaç, cold, chilly; řānānta, *idem*.

řānān, a spring or fountain; also any water wherein cattle stand to cool themselves.

řānārdājm, judicious; a mbrerç ūğdājm řānārdājm, in the opinion of a judicious author.

řānābalað, an ungrateful scent, a stench.

řān-çrābāð, hypocrisy, or in-devotion.

řān-çrājbteaç, a hypocrite: it rather means tepid in acts of religion and devotion.

řānācāð, coldness.

řānāð, a controversy.

řānçān, fright, affrighting, or terror.

řānçnājm, to put to flight.

řānçglað, a ransom; also redemption; řānçgalt, *idem*.

řānçglað and řānçglajm, to redeem, to set at liberty.

řānçglurçtēojn, or řānçgaltōjn, the Redeemer or Saviour; řānçgaltōjn an Chjne daona, Jesus, the Redeemer of mankind.

řānāð, to astonish; do řānāð agur do hymeaglað an luçt cojmēada bj řōjn an adnacal, i. e. the guards of Christ's sepulchre were astonished and terrified.—*L. B.*

řānnyjðteaç, tumultuous.

řāat, hatred, aversion, abhorrence.

řāat, an image, a spectre, or ap-

parition.

řāatāð and řāatājm, to hate, abhor, or dislike.

řāatāð, a detestation, or abhorring.

řāatājr, a den, or cave.

řāatōğ, an armour or coat of mail.

řābal, or řābal, a general's tent, or pavilion; Lat. *papilio et prætorium*.

řāba, a hurt, or scar.

řābtāð, threats or menaces.

řāð, amongst; an řāð na lūata, among the ashes.

řāğ, řōjr řāğ bār, i. e. do řāajn bār, that died.

řāğōğ, a thrum, a loose thread, or end in weaving cloth.

řājbjge, an argumentator, or disputant; bj ad řājbjge, ná tñējğ tñojð, be a disputant, argue on.

řājçeact, lust, leachery.

řājðb, a knob or bunch.

řājðeaç, with joy or thanks.

řājðjn, gain, profit.

řājðjn, a word.

řājðjn, a veil.

řājðjn, a hireling.

řājðne, attendants, servants, &c.; plur. of řājðjn.

řājðneaç, naked, or exposed.

řājğeal, řājğjol and řājğleaç, a relic, also a remnant.

řājğeall, or řājğall, judgment.

řājğeall, a word.

řājğjm, to get or obtain.

řājğjm, to leave, or forsake, to abandon; ðřājğ a tñjn, he forsook his country.

řājğle, words or expressions, language.

řājğljm, to say or speak; to tell, relate.

řājł, blood, gore.

řājleaç, bloody.

řājleað, increase, profit, gain.

ƿuſjat, bloody.

ƿuſjðe, blood-red.

— ƿuſjm, to be; cáyt a ðƿuſl tū, where art thou? *vid.* ƿſjm.

ƿuſjngeaċ, enduring, patient.

ƿuſjngeaċ, armed with a shield or spear.

ƿuſlleaċ, a reward.

ƿuſlteaċ, bloody, cruel.

ƿuſlteaċð, blood-shed.

ƿuſj, the end or termination of any thing; ƿuſne láoſ, the end of the day or evening; also a bound or limit; *Lat. finis.*

ƿuſneað and ƿuſjnm, to knead bread; hence perhaps ƿaƿuſjſon, i. e. ƿaƿa-ƿuſne, a cake of bread, *vid.* ƿaſjſjſj; also to dress meat; ƿaſſþear leat mjoſán aſur ƿuſnnþear jaram ē aſur taƿaſj do ſyaac, here it means dressed and prepared.

ƿuſneað, a boiling.

ƿuſngeall, an idiot.

ƿuſnneōſ, a window; tſjð an ƿuſnneōſſ, through the window; pl. ƿuſnneōſa.

ƿuſnnjmeð, foundation.—*Matt.* 7. 25.

ƿuſnnſean and ƿuſnnſeann, an ash-tree; *alias* oſnſeoſ and oſnſean.

ƿuſnnſeoſ coſlle, the herb called *virga pastoris.*

ƿuſnte, kneaded.

ƿuſnteōſj, a kneader, a baker.

ƿuſnteōſaċð, the trade of kneading, or baking.

ƿuſneac, delay; aſ ƿuſneac, staying, waiting, or expecting.

ƿuſneacaſj, deliberate; ſo ƿuſneacaſj, deliberately, also violent; ſo ƿſaocaſſe ƿuſneacaſj, fretful and violent.

ƿuſneað, a preparation; also a feast.

ƿuſneanal, a chamber: rather uſjnal.

ƿuſjðe, ready, prepared; also sensible, ancient, old.

ƿuſjſon, furniture; also the crew of a ship; also any assembled body or association of people; genit. ƿuſjſonne; ƿoſjſne, pl.

ƿuſjmeað, a travelling, or going.

ƿuſjmeað, humiliation, lessening.

ƿuſjmeað, a seat.

ƿuſjmeaċ, tired, fatigued.

ƿuſjnmjð, hard.

ƿuſjſneſj, a furnace; *Lat. furnus*, a stove.

ƿuſj, active, thrifty.

ƿuſte, a sound, or reiterating noise.

ƿuſte, under her or it.

ƿuſt, a rag of cloth.

ƿuſtj, good land; from ƿo, good, and tſj, land.

ƿuláſj, is a verb impersonal; it has the negative nſ or náċ before it, and then signifies must; as nſ ƿuláſj ðam, I must; ƿē náċ ƿuláſj do ſaſjmeað, he must be called: when ƿoð, doð for ƿo ba, or do ba, &c., which are affirmatives, go before, it has a contrary meaning; as, aſ ƿuláſj ðaſt, you are free, or at liberty; so that when a negative comes before this verb, it implies a necessity or obligation to do a thing; but an affirmative dispenses with the obligation, and sets at liberty, like the Latin verbs *caveo, timeo.*

ƿulang, patience, forbearance; ƿulang ƿada, or ƿað-ƿulang; *Gr. μακροθυμία*, longanimity; also a foundation, a prop, or buttress; ƿulang tſſ, a prop or shore-post put under the weak parts of the wall or timber of a house to prevent its falling; also a stud or boss; le ƿulangajð aſjſjð, with studs of silver.—*Cant.* 1. 11.

ƿulangajm, to endure, to bear with; also to prop or support.
 ƿulla, a lie, falsehood, or untruth;
 ƿan ƿulla, truly, sincerely, certainly.
 ƿulla, a leaping or skipping.
 ƿullon, an ornament.
 ƿullangujðe, a sufferer; luð ƿullangujðe, sufferers, patients.
 ƿulnað and ƿuljruç, corruption, corrupt blood, or gore; ƿoll-naçt, *idem*.
 ƿum, under me; i. e. ƿu mē; ƿū, ƿō, or ƿá, *idem*.
 ƿun, land or ground, earth.
 ƿuracaƿ, expectation.
 ƿurájl and ƿurájleam, an offering, a command; also incitement, instigation.

ƿurajm, plenty, abundance.
 ƿurálam, to offer, to incite, provoke, &c.
 ƿurmuji, a prompting or exciting;
 ƿurnajðe, a dwelling, resting, staying.
 ƿurnánaç, civil, obliging.
 ƿurtaçð, ease at the crisis of a disorder; also comfort, relief.
 ƿurtajžjm, to help or relieve; ƿurtajž onrujnn jon ári neaƿ-bajðjð, he relieved us in our wants.
 ƿurtajžçeðji, a helper or comforter.
 ƿurčajm, satiety, sufficiency.
 ƿūta, under them; i. e. ƿū jad;
 ƿūta-ƿjor, underneath all.

REMARKS ON THE LETTER Ƴ.

Ƴ is the seventh letter of the Irish alphabet, and is ranked by our grammarians in the number of heavy consonants, called by the Irish Conƿojneada Tnomá, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called Conƿojneada Eadnomá. In this aspirated state, Ƴ being the initial letter of a word, is pronounced like *y* in the English words, *York*, *young*, &c., or like the Spanish (*j*) consonant in the words *Jesus*, *Joseph*; but Ƴ, aspirated by a subjoined *h* in the middle or end of a word, is rendered quite quiescent or suppressed in the pronunciation. Thus the words Ƴjžearna, *a lord*, and Ƴjž, *a king*, are pronounced Ƴjžearna and Ƴj; but Ƴ in its unaspirated and natural state has always the same strong power with the Greek *γ*. The very figure of the letter Ƴ in some of our old parchments is not essentially dissimilar to some of the cuts of the old Abrahamic and Phœnician ʾ in the first alphabet or middle column of Dr. Bernard's table of old alphabets published by Dr. Morton. The Hebrews call this letter ʾ, as we are assured by grammarians, from its crooked figure bearing some resemblance to a camel, which in Hebrew is called ʾמָלָא, and, to observe it, by the by, *gamal*, as well as *camul*, is the Irish for a camel. In the Cadmean and Ionic alphabet, to be seen in the eighth column of Dr. Bernard's Table, this letter (*g*) is called *gamla*, which is but a variated writing of the Hebrew ʾ, or the Syrian ܓ, as the *γ* of the

less ancient Greeks is likewise but a different utterance of the Ionic word *gamla*.

It hath been observed in the remarks on the letter C , that it is naturally commutable with ζ , both letters being of the same organ, and very nearly of the same power, and hence, in our old parchments they are written indifferently for each other; of which practice some examples have been cited. I cannot, however, but be of opinion, that this indifference should be limited, and that the general and unlimited use of it should naturally be deemed abusive; for the most ancient alphabets of the Hebrews, Phœnicians, Syrians, and Greeks have the α and β , or the γ and κ , as two distinct letters of different powers or functions, and consequently those letters are to be regarded as two different radicals of words, in the original elementary formation of all dictions. The same indifference, or interchangeable use of the letters g and c in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Dulus the Consul, whereupon were engraved the words *Macistratos*, *Leciones*, *pucnando*, *Carthacinenses copias*, instead of *Magistratos*, *Legiones*, *pugnando*, *Carthaginenses*. From the manner of this inscription some writers have concluded that the letter g was not in the Roman alphabet, nor used in the Latin tongue till after the first Punic War; and Plutarch informs us that it was brought in by Sp. Carvilius, wherefore Diomedes calls it *Nova Consona*. But there is this other foundation for judging that the Latins had the γ , or g , from the beginning, as a quite different letter from the κ : viz. that inasmuch as they received their alphabet from the Greeks, who had theirs from the Phœnicians; and as the Phœnician alphabet had always the α , or g , different from the β , or c ; both which different letters were also from the beginning in the old Ionic alphabet, as appears by Dr. Bernard's 8th alphabet, column 9th of his table, it follows that the Latins had also from the beginning both these letters with different powers or functions. Nor do I believe it will ever appear that the old Romans wrote *cenus*, *ceneratio*, *caudium*, for *genus*, *generatio*, *gaudium*, and other such words, which I cannot but think were always written with a γ , or g , different from c . The primitive Latin alphabet, as well as the old Ionic, contained the letter k or κ , which served for a c as well as for a k , in the same manner as the Ionic γ served for a g and a c . But as the letter k was not agreeable to the genius of the Latin tongue, to serve instead of which the Latins changed the γ into a c , and then made a separate letter of the γ , or g , which they removed into the seventh place, with a figure or shape not much different from their c , which remained in the place of the primitive γ . This change of place was doubtless what gave occasion to Diomedes to call the g a new consonant. The bare inspection of the old Latin alphabet derived from the Ionic, as it was used by the Romans about 714 years before Christ, to be seen in Dr. Morton's edition, column 17, will be sufficient to justify what hath been now advanced. In the meantime we should not have forgot to observe, that the name of the letter ζ in Irish, is $\zeta\omicron\mu\tau$, which signifies the *ivy-tree*, vulgarly called *ejñeán*, Lat.

hædera. Our grammarians commonly use *cc*, or double *c*, instead of *z*, especially when the radical word begins with *c*, as, a *ccora*, *their feet*, a *ccjnn*, *their hearts*; which are pronounced a *zora*, a *zjnn*: but the most correct manner of writing them and the like words is, a *z'cora*, a *z'cjnn*, &c.

zā, is sometimes put for *az*; as, *zā ymūajnead*, thinking, meditating; *zā yād*, saying, &c.

zā, the same as *cā*; as, *zā har*, whence? *zā řad*, how long, how far?

za, or *zat*, a spear or javelin.

zabājyde, colewort, cauliflower, or cabbage.

zaba, or *zoba*, a smith; *n̄jy řyřē zaba*, there was no smith found; plur. *zabann*, *zajbne*, *zajbnjē*; hence *zabajneact*, smithery.

zāba, want, danger, need, occasion; a *nzābajē ajmne*, in danger of rivers.

zabājł, to take, to make prisoner, to bind in fetters; hence *zabann*, a prison, is like the word *כלב*, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedit*.—Vid. Henricus Opius's *Lexicon Hebræo-Chaldæo Biblicum*. *Do zabaš an laoc le bjōššajē*, the hero was made prisoner by the enemies; *cūm a zābāla*, in order to take him; hence *zabāltay*, &c.; *vid. zabam*.

zabājł, spoil or booty; plur. *zabāla*, also a conquest; *leabari na zābāla*, the book of conquests; *řeari zābāla*, a conqueror.

zabājł-cjne, the ancient law of Gavelkind, formerly used in Ireland, by which the lands of the chief house of a family were divided and subdivided among its branches or descendants; hence

the *Gavelkind* of the English, an universal custom amongst the Anglo-Saxons, as well as among the Britons and Irish.

zabal, the fork, or groin; *zabal řjy*, or *mā*, a man or woman's fork, as well as groin; hence *zablūžad zejnealtajē*, the branches of a family. Note, that *glūn* and *glūjne*, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as *zabal*, the fork, is used to express the collateral branches; and this is agreeable to the style of the primitive Hebrews, who expressed their descents or generations from those inferior parts of man, as in Gen. cap. 49. 10. *Dux de femore ejus*.

zabāltay, any land-property or possession obtained by conquest or otherwise. It is now used to signify a farm or piece of land rented from a landlord to his tenant.

zabam, to take or receive, also to beat, also to pass, or go by; *zabajē ajm*, take ye up arms; *zabajē lejy*, receive ye him; *do zabadari do cločajē ajy*, they beat him with stones, or they stoned him; *an řeariann ay zābamari t̄jē*, the land we passed through; *do zabadari c̄riann*, they landed; *zabam ab̄riājy*, let us sing songs; *do zabadari řejlē*, they took possession.

Žabann, a gaol or prison: it is now more commonly used to signify a pound to confine cattle on account of trespass.

* **Žaban**, or **caban**, a goat; **žaban-čnō**, or **žaban-lann**, a goat-fold, also a stable; **žaban ulca**, a goat's beard; plur. **žabna** and **žabnajb**; Lat. *caper et capri*.

Žabanać, skipping, bouncing; Gr. *γανος*, *hilaris*.

Žabla, a spear or lance.

Žablać and **Žablanać**, forked, divided.

Žablajm, to spring or shoot out; *žō ngablōčujb anjy*, that it will sprout out again.

Žablán, a branch, the fork of a tree or branch.

Žablōž, any forked piece of timber used to support a house; also a forked instrument used in making hay.

Žablūžad, propagation, also genealogy; **žablūžad clojnnē Ejbjn fjn**, the genealogical branching forth of the posterity of Heber-fionn.

Žabnán, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Žabča, taken; **žabča na pñjōrū-nać**, taken prisoner.

Žabuyn, or **žamujn**, a calf; hence **žabanać** and **žabnać**, a stripper, i. e. a cow that has a grown calf or heifer; as the word **laožljž-eać**, or **lojlžeać**, is a milch cow, or a cow that lately calved; from **laož**, a young calf, and **ljžeać**, a heifer, because the cow's first care is to lick her calf.

* **Žabla**, a cable.

Žać, each, every; **žać ndujne**, each man; **žać náon**, every one; **žać ugle**, all in general.

* **Žad**, a withe, or twisted twig, or osier.

Žad and **žadać**, a stealing or taking away.

Žadać and **žadajm**, to take away, to carry off by stealth, to steal.

Žada, or **žadča**, stolen, taken away; **žadajdče**, *idem*.

Žadajde, a thief.

Žadán, a voice, a noise.

Žad, or **žat**, an arrow, a dart; *žō cur žad žear trj na čnojde*, he pierced his heart with a sharp dart; also a ray or beam; as, **žad-žrējne**, a sun-beam.

Žad, a skirmish, fighting.

Žad, peril, want; *vid. žaba*.

Žadajm, or **žujbjm**, to pray, to entreat.

Žaban, or **žajžear**, a dog, a mastiff.

Žadužge, a thief.

Žadužjm and **žojbjm**, to steal.

Žaf, or **žafa**, a hook, or any curved instrument; is like the Hebrew **כ**, which means a crookedness or curvature.—*Vid. Optinus's Lexic.* Hence the name of the letter **p**.

Žapann, henbane.

Žaz, a cleft or chink.

Žazać, leaky, full of chinks.

Žazać, a cleft.

Žazać and **žazajm**, to split.

Žaj, or **žaoj**, a lie, or untruth; **žō**, *idem*.

Žajbne, the plur. of **žaba**, a smith.

Žajbneać, the smith's trade.

Žajbteać, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. **dujne žajbteać**, a querulous man.

Žajbdjn, a little study or closet.

Žajze, a proud coxcomb.

Žajze, stammering or stuttering.

Žajl and **žal**, smoke, vapour, fumes.

Žajle, or **žujle**, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.

ḡajleab and ḡajlm, to evaporate.

ḡajln, a parasite.

ḡajlmeab, flattery, soothing.

ḡajll, or abḡajll, he spoke to ;
vid. agalla.

ḡajllceap, a duck or drake.

ḡajlleac, the gum.

ḡajlléan, a strange or foreign
bird.

ḡajlljan, a dart, or arrow.

ḡajlljan, the name of a tribe of
the Fir-bolgs, or Belgians, a
colony that came to Ireland be-
fore the Scots. From this tribe
of Belgians, Cōige ḡajlljan, the
Irish name of the province of
Leinster, is supposed to be de-
rived.

ḡajllm, to hurt.

ḡajllm, Galway, the chief city of
the province of Connaught.

ḡajllreac, an earwig, a very nim-
ble insect, dangerous to come
near persons' ears.

ḡajmcan, a skin or hide.

ḡajmzjn, a skillet.

ḡajn, ḡajmneac, and ḡajnm, sand.

ḡajn, clapping of hands, applause.

ḡajnceap, a pillory, a pair of
stocks.

ḡajne, hunger, scarcity.

ḡajne, a shaft ; also sand.

ḡajneamairc, a sandy-stone.

ḡajneōjn, an archer.

ḡajnz, jet, or agate-stone.

ḡajmnejn, sandy ; le clocajb ḡajn-
mejn, with gravel stones.

ḡajmne, poorer ; the comparat. of
ḡann, poor, needy.

* ḡajmne, a reed or cane, an arrow ;
com ḡjneac le ḡajmne, straight
as an arrow.

ḡajmne, scarcity ; from ḡann,
scarce.

ḡajmneac, a place where reeds or
canes grow.

ḡajn, an outcry, a rejoicing, also
laughter ; do mjn ḡajne, he

laughed ; ḡájn ḡola, a lamenta-
ble weeping, or outcry.

ḡajmbe and ḡajmbeact, roughness,
harshness, tartness.

ḡajmb-éadaç, a coarse garment.

ḡajmbeōjl, big-lipped.

ḡajmb-ḡjnn, rough weather, a tem-
pest, or violent storm ; Wel.
garu-hin.

ḡajmbeacur, pleasure, joyfulness ;

ḡajmbeacur, *idem.*

ḡajmōjan, a guardian.

ḡajmōjgeaç, or ḡajmduḡaç, a re-
joicing, or congratulating.

ḡajmōjm and ḡajmōjzjm, to rejoice,
or be glad.

ḡajmōjn, a garden ; ḡajmōda, *idem.*

ḡajme, laughter.

ḡajme, reparation, or amendment ;
also good luck or auspices ; ex.
ḡen ḡajme ḡenajm, felicitibus
auspiciis natus est.—In Vit. S.
Patric.

ḡajmeaç, a bawling or calling.

ḡajmeaç, a vault.

ḡajmfecc, *gelasinus*, a dimple, or
dent on the cheek.

ḡajmz, a diver, or a cormorant ;
and ḡajmz-éann, *idem.*

ḡajmzcan, a niece.

ḡajmzjn, dung, ordure.

ḡajmzme, a diver.

ḡajmzme, a pilgrim's habit ; ḡajm-
zjn, *idem.*

ḡajmōb, short, lately ; comparat.
ḡajmbe, sooner.

ḡajmleōz, garlic.

ḡajmjm, to extoll, to rejoice, to
laugh ; Gr. χαίρω, *gaudeo* ; do
ḡajmheadan an pobul, the people
rejoiced.

ḡajmjm, to call, to bawl, or shout ;
ḡajmjm ajm, I call upon him ;
ḡajmedj, let them shout ; also
to invite ; ḡajmjm-ḡcojle, a con-
vocation ; ḡajmjm-ḡjolla, a cri-
er.

ḡajmjm, a title, a calling, or quali-
fication.

Зажымж, to call, to qualify, to dub.

Зажынжан, a niece.

Зажынаж, a short form, or compendium.

Зажыңжаң, a raven or vulture.

Зажыңжаң, rocky, full of rocks or cliffs.

Зажырамаж, wanton.

Зажырамаң, lewdness, debauchery.

Зажырежле, a short life; from жаң, short, and режле, жао-жал, life; Lat. *sæculum*, Gall. *siecle*.

Зажте, a narrow path.

† Зажтең, a garter.

✧ Жаң, a torrent, or stream; plur. жырб; *rectius* каң and каңе; plur. каңырб.

Жаңде, a gin or trap to ensnare rats, deer, or any beast; жажте, the same.

Жаңдыбар, painting.

Жаңге, bravery, feats of arms; лүд жаңге, brave men.

Жаңгеамаж, valiant, warlike, brave.

Жаңгеамаң, the doing valiant actions.

Жаңжыбар, a champion; *rectius* жаң режатаң, from жаң, a warrior, and режатаң, a shield; *vid.* жаң and жаңа, *infra*.

✧ Жаңж, to flow; Angl.-Sax. *gush*.

Жажте and жажтеаң, a snare, gin, or trap, a wile; а жаңжтең an Ожабаж, in *insidiis Diaboli*; *vid.* жаңт.

Жажтж, to trepan, or deceive.

Жажтж, a crafty fellow; also ingenious, thrifty; каңжтж, *idem*; каңжтжнелөң, a little bird of the same size with a wren.

Жажтж, a brief, an abridgment.

✧ Жал and жал, smoke, vapour, exhalation; Lat. *caligo*.

✧ Жал, a puff, or gale, a steam, also heat; Lat. *caleo*, to be hot; жал

жаоңте, a gale of wind.

Жал, a blast, or flame; жал жаң, a blast or flame of straw.

Жал, warfare, a battle, &c.; жала аоңжж, a duel; also courage, valour.

Жал and жаол, kindred, relations.

Жалабар, a parasite.

Жалаң, valour, courage, fortitude; also valiant, brave; дуаң жалаң, дуаңаң, the brave or valiant; жаланн, *idem*.

Жаланн, an enemy; Wel. *gelyn*.

Жалаң, a disease, or distemper; pl. жална.

Жалаңтаң, or аң жалаңтаң, they spoke to; from аңгаллаб.

Жалба, rigour, hardness; Latin, *chalybs*, steel.

Жалбажж, to be hot or warm.

Жалболжаң, the French pox.

Жалжаң, stout, valiant, a champion.

Жалжа, a helmet, or military cap, a hat; Lat. *galea*.

Жалл, according to the modern acceptance of the word, signifies an Englishman; as, жаң-жалл, the old English, or Strongbonians. The Danes or any other foreigners are in Irish writings called жалл; but the true meaning of the word is жалл, the Gauls, those from ancient Gaul, now called France.—*Vid. Remarks on the letter а*.

Жалл, a rock, or stone; plur. жаллелөңб.

Жалл, a cock; Lat. *gallus*; also a swan.

Жалл-түмпа, a trumpet, or clarion.

Жалла, brightness, beauty.

Жаллжа, a district in Meath, anciently belonging to a tribe of the Ожаоңжараң, or Hennessys; it was called жаллжжгебег, to distinguish it from жаллжжамоң, now the barony of

Galen, in the County of Mayo, anciently the estate of the O'Harras, descended from Cormac Galn̄gač, great grandson of Olhol-olum, king of Munster and Leat̄ Mož in the beginning of the third century.

Žalluč, a rat.

Žallūnač, soap.

Žalma and žalba, hardness.

Žaln̄žad, divination.

Žaltac, or žalltač, a Gaul.—*Vid. Lhuyd Archæol. tit. 1. pag. 23. col. 3.*

Žamažneac, žo žamažneac, scarcely, hardly.

Žamažn̄žge, scarcity.

Žamal, a fool or stupid person; is the same in letters and sound with the Hebrew חמל, which means a camel, the most stupid of all beasts.—*Vid. Isa. 21. 7.*

Žamal, or camul, a camel.

Žam, winter; Corn. *guar.*

Žamann, a ditch.

Žamanna, the place called Jnnur, in the County of Mayo.

Žamnac, *vid. žabužn*, a stripper, or unbulled cow.

Žamužn, or žabužn, a calf, a yearling; maž-žabužn, a bear; žabužn-nūad, a yearling deer.

Žan, without; Lat. *sine*; žan ōr, *sine auro*; žan mac, *sine filio*; olim can and cean in old parchments.

Žanažl, a rail, a fold.

Žanžajb, falsehood, deceit.

Žanžajbeac, false, deceitful; also pitiful, narrow-hearted.

Žanžajbeac̄t, craft, knavery, deceit.

Žann, scarce, little, short.

Žannažl, lattices.

Žan̄na, a gander.

Žantan, hunger.

Žaod, a swan.

Žaoj, prudence, wisdom.

Žaoj, or žō, an untruth, or lie.

Žaojbeanta, idle, slothful.

Žaojbean, a false colour, a counterfeit.

Žaojōjol, an Irishman; also a Highlander of Scotland.

Žaojl, a family or kindred; žear žaoil, a kinsman; br̄at̄ažn-žaojl, a man of the same tribe or clan.

Žaojleaz, the Irish tongue.

Žaojne, good.

Žaojne, goodness, honesty.

Žaojž and žaoj, wisdom, prudence.

Žaojč, from žaoč, wind.

Žaojčneōž, a blast, or blowing.

Žaolam, to break.

Žaojžte, a whirlwind.

Žaojžman and žaojžmur, prudent, skilful; žaoč, *idem.*

Žaoč, a dart; also a stitch, or shooting pain.

Žaoč, the wind; žaoč nūad, a blasting wind; žaoč žūajnde-ājn, a whirlwind; anžad žaojžte, a tempest.

Žaoč, the sea.

Žaoč, wise, prudent.

Žaoč, pains; žaoča žnmēodanaca, interior pains.

Žaoč, theft; mn̄a-žaojžte, thievish women.

Žaoča, streams left at low water.

Žaočac and žaočānac, windy; žaočmur, *idem.*

Žaočman, painful; cnēad.

Žaočman, a painful wound.

Žaočmajneac̄t, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Žaočmajžjm, to winnow.

Žan, desert, merit, or commendation.

Žan, near, nigh to; anžan, near, at hand; do žružd ajmžjn anžan, the time drew near; nōžan, very nigh; cōm-žan, equally

near, also short, not long since;
այրյի չար, a short time, or
while.

Հարա and Հարա՜, useful, profitable,
near, neighbouring.

Հարաբան, bran; Gr. κρηβια.

Հարածան and շարիածան, a re-
gister, a note book.

Հարած, a gratuity.

Հարաշեամա՜տայի, the great grand-
father's sister.

Հարամ, to gratify.

Հարամալլ and Հարամալ, near,
neighbouring; also useful, com-
modious.

Հարան, an underwood, a forest, or
thicket; Հարյան, *idem*, a grove,
or wood.

Հարաձայի, a great grandfather;
Հարաձայի, Հարաձայ, *proavus*.

Հարբանա՜, rude, raw, inexpe-
rienced.

ՀարԾ, rough, rugged, uneven,
coarse: it is often used in com-
positions, as ՀարԾ-ժոռ, a bois-
terous wave; ՀարԾ-ի՛յն, a tem-
pest: hence the Celtic name of
the river Garumna in Languedoc,
composed of ՀարԾ, pronounced
garv; and *amujn*, river; Lat.
amnis.

ՀարԲա՜, a grandson.

ՀարԲայտ, a rough place.

ՀարԲեւոձա՜, a coarse blanket, or
coverlet.

ՀարԲ-ժւալա՛ջ, a frize coat.

ՀարԲ-Հարեամ, gravel.

ՀարԲոց, a crag, a thicket.

ՀարԴա, a guard; also a garrison.

ՀարԴա and ՀարԴոյն, a garden;
ՀարԴա Բի՛ւսեամ, a vineyard.

ՀարԶ, austere, fierce, cruel; also
rough, firm; also sore.

ՀարԶա՜ծ, rudeness, roughness, cru-
elty; also soreness.

ՀարԼա՜, an infant lately born; so
called from his screaming; also
any naked, idle, or starving
child; Scot. *garlach*, a bastard.

ՀարԼա՜, a mole.

Հարմա՜, a calling.

Հարմաժոյն, a crier, a proclaimer.

Հարմայն, a post or pillar, a beam;
աշար Բա Կոյմալ Երանն աճա՜ լե
Հարմայն Բի՛ջեաժոյն, and the
staff of his spear was like a wea-
ver's beam; Հարմայն, *idem*.

Հարման, a gallows; Կան Լո՜ւս

Հարման, the haven of Loch
Garman, i. e. the town of Wex-
ford.

Հարմա՜տայի, a great grandmother.

Հարժո՛ջ, the next.

Հարյան, a strong horse, a hackney
or work horse; perhaps a dimin.
of ՀաԲայ, a horse; pronounced
and written շարյան, or շոր-
յան.

Հարյան, *vid.* Հարյան.

Հար-Բա՛յձեա՜, clamorous, noisy.

ՀարԴա, a garden. ✕

Հար-Բի՛յա՜, a glutton.

ՀարԻժոյն, a crier, a bawler.

Հարտ, liberality, generosity, boun-
ty.

Հարտ, a head.

Հարտան, a bonnet, a cap, or hat.

Հարտա and Հարտա, a shout or
great cry, a bawling, or crying
out.

Հարւա, a great grand-child's grand
child, *adnepos*.

Հար, the stalk or stem of an herb,
a bough or sprout; hence Հար
signifies a growing boy or youth;
also a military servant; plur.
Հարրա, or Հարրա՜, signifying a
band of domestic troops or at-
tendants of a great man, and
anciently all mercenary soldiers:
it is of the same grammatical
construction with *mac*, plur. *ma-
րա*. In Welsh and Armoric
guas signifies the same thing;
and in French *goujat de l'armee*,
is a camp-servant. The above
Հար and Հարրա is the radix of
the word *Gessatæ* and *Gessi*, of

the Gauls and Germans.

ȝay, strength; also anger, wrath: more commonly written *ȝur*.

ȝay, at, to, into.

ȝayajm, to sprout, or shoot forth.

ȝay-conbēac, a midwife.

ȝaynad, the plur. of *ȝay*, *quod vid.*

ȝayt, a snare, a wile; ȝo deazla, nȝabēaoȝ a anȝajrte leȝr, lest you should be ensnared thereby, also a blast; ȝayt ȝaoȝte, a blast of wind.

ȝayt, an old woman; Armor. *gast*, a whore.

ȝayta, or ȝayda, ingenious, witty, skillful; macám ȝayta, an ingenious youth; noc ȝejnnȝoȝ ȝo ȝayta aȝi clájnyēac, that plays very well, or judiciously, on the harp; like *casta*, femin. of *castus*, chaste; just as *agna*, qd. *vid.* is like the Greek *ayva* and *ayveia*. This word is at present used in a bad sense, and means a tricking, cheating fellow; *dujne ȝayta*.

ȝaytačd, ingenuity, skill.

ȝaytōȝ, a wile, a trick.

+ ȝat, a spear or javelin; also a ray or beam; ȝon a nȝatāȝb, with their javelins; ȝat ȝrēȝne, a sun-beam.

* ȝē, ȝēd, or ȝēad, a goose; and plural ȝēna, or ȝēanāȝb, geese.

ȝē, *pro cē*, or *cja*, who? which? what? ȝē dāȝi muȝntȝi, who of our clan or people; ȝē aȝ, from what place.

ȝē, and ȝē ȝo, although; ȝē tāȝm, although I be.

ȝeabaš and ȝeabaȝm, to be found, to behave, to be; do ȝeabaȝmȝo uȝle bāȝ, we will all die; ȝeobēan mȝȝȝ ȝo maȝt oȝt, I will deal well with you; mā ȝejbēan an ȝadūȝȝe, if the thief be found; do ȝejbȝ rē ločt, he findeth fault.

ȝeabtaȝȝeay, fear, dread.

ȝeacdaȝdeacđ, a debate.

ȝeacđ, a buttock or haunch.

ȝeacđ, a spot; a star in the forehead of a horse or any other beast.

ȝeacđ, a small plot of ground.

ȝeacđ, *vid.* ȝē, a goose.

ȝeaduȝ, a pike or jack.

ȝēaz, or ȝēuȝ, a bough or branch, a limb or member; rāoȝ ȝēazāȝb tȝūȝa doȝne mōȝne, under the thick boughs of a thick oak.

ȝēazac, or ȝēȝeamaȝl, branched, having boughs or branches.

ȝēazam, to branch or bud, to sprout forth.

ȝeal, fair, white, bright; oȝdce ȝeal, a bright night; Gr. *καλος*, *pulcher*.

ȝealacān, the white of an egg, or of the eyes.

ȝealac, and genit. ȝealūȝe, the moon: it comes from ȝeal, white or bright, as doth the *gole* of the Welsh, which means the light, also lunacy; ȝeapȝealūȝd, a lunatic person.

ȝealaš, whiteness, also the dawn; ȝealaš an lāoȝ, the clearing up or dawning of the day.

ȝealajm and ȝealajȝm, to whiten, to make white, to blanch.

ȝealān, whiteness; ȝealācān, the same; ȝealacān oȝbe, the white of an egg.

ȝealban, or ȝealūn, a sparrow.

ȝeall and ȝjall, a pledge, a mortgage; do cūȝneaman aȝ bȝeapȝaynn a nȝeall, we mortgaged our lands; ȝan ȝeall nā bȝayȝde, without pledge or hostage; *vid.* ȝjalla.

* ȝeallaš, a promise; tuȝ rē ȝeallaš do mȝnāoȝ, he hath betrothed a wife.

ȝeallaš and ȝeallajm, to promise or devote; maȝ do ȝeall rē, as

he promised.

Zeallamna, a promising, or promise; do nējn a zeallamna, according to his promise.

Zeallamujn, promise or vow; zeallamujn pōr a, a marriage contract; le zeallamujn anma do, by promising him his life.

Zealōz, salmon-trout, or a white salmon.

Zealta, whitened; fear zealta ēudajz, a fuller.

Zealtac, fearful, jealous, astonished.

Zealtajze, jealousy.

Zealtajzjm, to dread or fear.

Zeam, a gem, or jewel.

Zeamānac, a servant, a lacquey.

Zeamaj, a blade of corn; also corn in grass or blade.

Zeam, fondness; also love.

Zeam, a woman; jn-zeam, a daughter.

Zeanač, greedy, covetous.

Zeanačd, chastity.

Zeanačdjm, to deride.

Zeanajn, January; calljon zeanajn, the calends of January.

Zeanajn, was conceived or born; from the verb zeanajm, or zjnjm, Lat. *genitus*, Gr. *γινωμαι*, *nascor*, *gignor*, *sum*; zeanajn Páttanajcc a Nemptojn, St. Patrick was born at Nempthur, in North Britain; Neamtun, i. e. *tūr Neamda, turris caelestis*; zenajn pōr meōdon mājze, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidae.

Zeanamlačd, grace, beauty, comeliness.

Zeanamujl, graceful, comely.

Zeanaγ, chastity.

Zeanaγac, chaste, modest.

Zeanzajm, to strike or beat.

Zeamcnu, a chestnut.

Zeamnayde, pure, chaste, incorrupt.

Zeamnajdeac, chastity.

Zeán and zeájn, short, shortly. Zeanažad and zeunžad, a soliciting, or enticing; also a sharpening.

Zeanažjm, to sharpen.

Zeanaγt, holy, a saint.

Zeanaγt, wise, prudent.

Zeanaγt, a virgin; vid. zenaγt.

Zeanam and zeunam, to whet or sharpen.

Zeánan, a complaint, a supplication, or remonstrance; a groan or sigh.

Zeánanajm, to accuse, to complain.

Zeayb, a scab; pl. zeayba, also the itch; zeyyb, pl.

Zeayba, bran.

Zeaybač, scabby; also rugged.

Zeaybajm, to grieve, to hurt, or wound.

Zeaycayread, smartness, briskness.

Zeaycūjre, subtlety, sagacity.

Zeaycūjreac, ingenious, subtle.

Zeayncujz, chickens.—Matt. 23. 37.

Zeayz, a blotch, or bile.

Zeayz, fierce, cruel.

Zeayza, a short dart or javelin.

Zeán-žlúajr, a gloss, or short note.

Zeán-leanajm, to pursue eagerly; also to persecute.

Zeán-leanamujn, persecution.

Zeán-mažad, a sarcasm, or bitter jest.

Zeaynad, a tax or tribute; cōjm-žeaynad, a shot, share, or reckoning.

Zeaynad and zeaynajm, to cut; also to bite or gnaw; an na žeaynad na pjoγujb, being rent in pieces.

Zeaynad-žujr, a quail.

Zeaynán, a work-horse, a hack.

Zeayn-řjad, a hare.

Zeayn-fojrm, an abstract, or abridgment.

Ʒeánniŷuŷn, a horse-leech.
 Ʒeapnōŷ, fortune, fate, destiny.
 Ʒean-ŷmaçt, severity.
 Ʒeant, milk.
 Ʒeántōŷn, a carver, a hewer; Ʒeápn-
 tōŷn connuŷð, a wood-cutter.
 Ʒeánniŷeacð, railing, satirizing.
 Ʒeapnŷŷm, to whet or sharpen;
 also to scold or exasperate.
 Ʒeapūn, a gerund.
 Ʒeapra and Ʒeaprað, a conjecture
 or guess; Ʒeapra ðnoma ðŷá-
 oŷeacra, a nice kind of the
 Druidish sorcery, explained at
 large by Dr. Keating.
 Ʒeapraðán, a shrub.
 Ʒeapraðōŷn, a wizard, or charmer.
 Ʒeapraðōnaçð, divination, sorcery.
 Ʒeapram, to divine, or foretell.
 Ʒeapnoŷað, superstition.
 Ʒeaprt, or Ʒiŷoŷt, barm.
 Ʒeaprtal, a deed, or fact.
 Ʒeaprtal, want, need, necessity.
 Ʒeat, milk.
 Ʒeata, a gate.
 Ʒeð, a goose; *vid.* Ʒé.
 Ʒejbeal, and Ʒeall, a pledge.
 Ʒejbeal or Ʒejbŷol, and sometimes
 written Ʒejmŷol, chains, fetters,
 also confinement; pl. Ʒejbŷleac,
 Ʒjŷlŷb, and Ʒjŷleacajb; cean-
 Ʒajlte a ngejŷlŷb, tied in fetters.
 This word corresponds not only
 with the Hebrew, but also with
 the Chaldaean, Syrian, and Ara-
 bic languages, in the affinity of
 sound and letters, as well as in
 the identity of sense and mean-
 ing; since in the said dialects it
 is written כבש, *compes*, as in
 Psalm 105. 18. and Psalm 149.
 8. and in our Irish dialect Ʒe-
 beal, or cebeal; *vid.* Ʒabajl,
supra.
 Ʒejbŷm, to obtain, to get.
 Ʒejbŷon, fetters, prison; also any
 great distress; plur. Ʒejbŷo-
 najb.
 Ʒejbŷŷr, a valley.

Ʒejbŷlŷŷm, to fetter, or put in
 chains; also to pledge, to mort-
 gage.
 Ʒejðeal, a fan.
 Ʒejlŷneagŷnað, a stipulation.
 Ʒejlŷoŷr, traffic.
 Ʒejlle, gives or fetters.
 Ʒejlle, submission.
 Ʒejllŷŷm, to serve, to obey, to do
 homage.
 Ʒejllŷm, *idem*.
 Ʒejllŷoŷr, kindness, friendship.
 Ʒejllŷŷne, submission, homage; a
 ngejllŷŷne mŷe máŷŷne, *in servi-
 tio filii Mariæ*.
 Ʒejlmŷn, a pilchard.
 Ʒejlt, or ngejlt, pasture.
 Ʒejlt, a wild man or woman, one
 that inhabits woods or deserts;
 from the Irish coŷll and coŷllte,
 woods; Wel. *guyllt*, a wild
 man; and Wel. *gelhtydh*, wood.
 This Irish word Ʒejlt and coŷll-
 te, and the Latin national word
Celtæ, the Celts, have an affinity
 with the Hebrew word שֵׁל, *re-
 fugium*, because the *Celtæ* fre-
 quented woods and groves either
 for their places of refuge and
 residence, or to perform their
 religious rites and other cere-
 monies.—*Vid. Tacit. de Morib.*
Germ. et Cæsar. Commentar.
 Ʒejmæan, restraint, bondage.
 Ʒejmleacð, a bond, or chain.
 Ʒejmne, winter; Ʒan ngejŷne, in
 the winter; Gr. *χειμα*, Lat.
hyems, or *hibernum tempus*.
 Ʒejmneað and Ʒejmŷm, to winter,
 to take winter quarters; Ʒejm-
 neðcuŷð, they shall winter.
 Ʒejmeað and Ʒejmneað, to bellow,
 to low; Lat. *gemo*, *gemere*.
 Ʒejmneac, the lowing or bellowing
 of cattle.
 Ʒejn, a conception, an offspring;
 has an affinity with the Gr. *γε-
 νος*, and Lat. *genus*; as Ʒejnŷm,
 to beget, hath with *γινωμαι*.

Žejn, a wedge.

Žejneab, generation; also a springing, or bringing forth.

Žejnealac, a genealogy, a pedigree, a family.

Žejneamujn, a birth; o na žejneamujn zo a báy, from his birth to his death.

Žejneanálta, general.

Žejneōz, a gem.

Žejnym, or žijnym, to beget children, to generate; do žejn Abraham Iſaac, Abraham beget Isaac; žijnfjō tū mjc ažuſ jnžeana, thou shalt beget sons and daughters; Greek, γίνομαι.

Žejnjołac, a family; *vid.* žejnealac.

Žejnmoća, except, save only; ex. do majbāđ uſle jād žejnmoća Ōōmnall, they were all slain except Daniel; *vid.* cejnmoća.

Žejnteōjn, a sower or planter.

Žejntjleay, Paganism, idolatry; žejntljžeay, *idem*; hence žejntljžeact, and sometimes pronounced d̄jntljžeact, signifies witchcraft.

Žejn, suet, tallow; žejn-čaoñac, suet; žejn-dam, tallow.

Žejne, more sharp, more harsh.

Žejne, žejneacō, and žejnt, sharpness, sourness, or tartness.

Žejneac, greasy.

Žejnym and žejnjžjm, to whet; also to grease.

Žejnjntleacō, sagacity, subtlety.

Žejn-m̄jnūžad, a gloss or short comment.

Žejnēal, a granary.

Žejnje, a brief, an abridgment.

Žejnjin, a snare.

Žejnjnyeac, a girl.

Žejnjn-γžjat, a short shield.

Žejj, an order, or custom; žeaya na ſeamñac, the customs of Tara.

Žejj, a vow; or protesting against

a thing, an indispensable injunction or prohibition; ex. ay žejj damya bejt a mbjujžjn aon-đorujj, I am forbidden to live or be in a house of one door; *vid.* žeaya.

Žejj, a prayer.

Žejj, a swan.

Žejjreay būan nāmāđ fñj jleaz̄a, that obtains the cattle of his foes by the power of his lances.

Žejjreac, entreaty.

Žejjſle, as tuat-žejjſle, a territory of the King's County, the ancient estate of the O'Hivir-gins.

Žen, a sword.

Žen, a hurt or wound; žeay dōđā žeana, a man that inflicts wounds.

Ženčmjōj, a sword-belt.

Žendeabam, to fence.

Žendneanajne, a fencer.

Žendneanam, to fence, to scuffle.

Ženeanálta, general, universal.

Žentljžeac, a Gentile, a Heathen.

Žeōcac, a stroller, a vagabond, or vagrant; also a low parasite.

Žeōcajžjm, to act the vagrant, to strole.

Žeōcamajl, strolling, vagrant.

Žeōcōjn, a reveller, debauchee.

Žeōđ-lann, a goose-pen.

Žeozna, a hurt or wound.

Žeōjlnean, a fan.

Žeōjn, a confused noise.

Žeōjn, a fool, a foolish person.

Žeōjradān, a shaft or arrow; also a small stalk; *Lat.* *arundo*.

Žeōjan, the belly.

Žeōt, for žaot, wind.

Žeōt, the sea or ocean.

Žetay, to hurt, or wound.

Žeucujneac, strict, rigorous.

Žjābajj, a prostitute, or whore.

Žjal, the cheek, or jaw; žjall, *idem*; *Wel.* *kill*.

Žjallbjat, a neck-cloth, a cravat.

Žjall, the jaw.

Žjalla, softness.

ḡjail, and ḡjálla, hostages; also a pledge.

ḡjb̃r and ḡejb̃r, a glen or valley.

ḡjbne, thread.

ḡjbne, adame leaḡa, a cupping-horn.

ḡjbne, a greyhound; ḡjbne ḡor-tac, signifies a hungry hound.

ḡj̃d, who, what; ḡj̃d b̃e an b̃r̃, whoever, whatsoever.

—ḡj̃d, though or although, nevertheless: but in this last sense it is generally written ḡj̃deab̃.

ḡj̃rl̃t and ḡj̃rleab̃, a tickling.

—ḡj̃rl̃m, to tickle.

ḡj̃l, water.

ḡj̃le and ḡj̃leab̃, whiteness.

ḡj̃le, more white, more fair; the compar. of ḡeal, also whiteness.

—ḡj̃lla, a servant; *vid.* ḡj̃olla.

ḡj̃ll̃n, a gelding, an eunuch.

ḡj̃lneab̃, a water-adder.

ḡj̃nn, a wedge; ḡj̃nn, *idem.*

—ḡj̃nealac̃, or ḡej̃nealac̃, a genealogy.

ḡj̃neam̃uj̃n, a bud or sprout.

ḡj̃nell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ḡj̃nn or ḡj̃nn, a wedge.

ḡj̃ñm, to bud or sprout forth; ḡj̃ñ an t̃uab̃an, pride hath budded.—*Ezek.* 7. 10. ḡj̃ñfe r̃e ḡeug̃a, it shall bring forth boughs.

ḡj̃obac̃, rough or hairy, ragged; also a coarse rug.

ḡj̃obal, canvas, cast cloth; also old fur or hair; a rag or clout.

ḡj̃obalac̃, full of hair, ragged.

ḡj̃obam, to tear.

ḡj̃obōḡ, a rag; l̃an do ḡj̃obōḡaj̃b̃, all ragged.

ḡj̃obōḡac̃, ragged.

ḡj̃odan, dung, ordure.

ḡj̃od̃, although.

ḡj̃od̃ñan, a barnacle.

ḡj̃od̃t̃nac̃t̃, or c̃j̃od̃t̃nac̃t̃, never-

theless, howbeit. This expression is very common in Irish, and is mostly used when the thread of a story is resumed, or when the historian returns to treat about the principal persons or actions of his discourse, and answers the Lat. *jam vero*.

ḡj̃ofac̃, dutiful, officious.

ḡj̃ofac̃d and ḡj̃ofaj̃neac̃d, officiousness.

ḡj̃ofaj̃ne, a client.

ḡj̃of̃f̃ōḡ, a female client; *officiosa*.

ḡj̃oḡac̃, a bag, or budget.

ḡj̃oḡaj̃l, to follow or pursue.

ḡj̃oḡnam, a plain.

ḡj̃olc̃ and ḡj̃olc̃ac̃, broom, a reed or cane.

ḡj̃olc̃am̃uj̃l, made of broom or reeds.

ḡj̃olc̃ōḡ, a reed.

ḡj̃olla, a servant, a footman; ba m̃j̃r̃ ḡj̃olla cup̃aj̃n an ñj̃ḡ, I was the king's cup-bearer; ḡj̃olla ñj̃ḡ Ula, the king of Ulster's page; ḡj̃olla cap̃aj̃d̃, a coachman; Lat. *calo*; ḡj̃olla ḡr̃ad̃, a prince or nobleman's chief servant of confidence.

ḡj̃ollaḡa an ḡl̃uag̃, the baggage of an army, also the servants of the army.

ḡj̃ollaḡaj̃l, of or belonging to a servant.

ḡj̃ollaj̃, service.

ḡj̃olm̃aj̃m, to solicit.

ḡj̃omac̃, or ḡj̃omac̃, a lobster.

ḡj̃om̃, a lock of hair.

ḡj̃on, will or desire.

ḡj̃on, the mouth.

ḡj̃onb̃aj̃r̃, January.

ḡj̃onaj̃c̃, a noise or tumult.

ḡj̃onac̃ac̃, talkative.

ḡj̃onac̃aj̃m, to chat, or prate idly; Lat. *garrio*.

ḡj̃oññad̃an, faoc̃án, or faoc̃ōḡ, a kind of periwinkle.

ḡj̃oñam̃án, a hungry fellow.

ḡj̃oñam̃ac̃, greedy.

Ճօրմաճծ, greediness, covetousness.

Ճօրմա, shorter.

Ճօրմայծ, a buttock, or haunch.

Ճօրժա, *idem*.

Ճօրժալայ, to patch or mend.

Ճօրժան, the noise of a wheel or door.

Ճօրժան, or ծօրժան, a gnashing of teeth.

Ճօրտ, barm.

Ճօրտայնայ, old age.

Ճօրտալ, a fact, or deed.

Ճօտա, an appendage, or dependence.

Ճյuban and շայբանաճ, a fly; Wel. *guybedin*.

Ճյւլայ, to follow; շայ չյւլ յաճ, that he followed them.

Ճյւմայ, a pine-tree; also a fir-tree; մայծ ճյւմայր, deal.

Ճյւրժա, a can or tankard.

Ճյւրտալ, or ճյւրժալ, the games or manly exercises formerly practised by the Irish at their աօնաճ, or *éunteaċt*, or public meetings.

Ճլաճ, a hand; genit. ճլայժե, as *lân mo ġlajce*, my handful; ճլաճ յօյմրյծ, a handful.

Ճլաճ and ճլաճան, a prong, a fork.

Ճլաճաճ and ճլաճանաճ, forked.

Ճլաճան, a repository.

Ճլաճած, acceptance, receiving, also feeling.

Ճլաճած and ճլաճայ, to take, to receive, or apprehend, also to feel; *nâc fējժյր* a ճլաճած, that cannot be felt; ճլաճայ տայրծ, to enjoy the benefit.

Ճլաճածօյր, a receiver.

Ճլաճալաճ and ճլաճալաճ, a bundle.

Ճլաճ-լեճան, a pocket-book.

Ճլաճօյր, a bundle; a faggot.

Ճլաճա and ճլաճաճա, felt, handled.

Ճլաճայր, a gladiator.

Ճլաճ, or ճլաճօ, a calling out; Gr. *γλαῦω, cano*.

Ճլաճ, broad.

Ճլաճայր, a babbler, or prating fellow.

Ճլաճար, ճլաճարնաճ, and ճլաճօյծ, noise or din, a prating or chattering.

Ճլաճայր and ճլաճչյր, a talkative person.

Ճլաճարժա, flowing.

Ճլաճյրնաճծ, gluttony.

Ճլայ and ճլայմ, a great noise or clamour, a pitiful complaint; also a common report; as, *olc an ġlajm a tû a muġġ ajr*, there is a bad report spread abroad of him, or he has a bad character; also a yelling or yelping; Lat. *clamor*.

Ճլայմչյր, a spendthrift, a glutton.

Ճլայմնչյր, to roar, or cry out.

Ճլայր, brightness, clearness; Wel. *goleini*; also the comparative of *ġlan*, more bright.

Ճլայրնաճծ, clearness, neatness.

Ճլայրնածօյր, a glazier.

Ճլայրբյաճ, a glutton.

Ճլայր and ճլայրնաճծ, greenness, verdure; also the comparat. of *ġlayr*.

Ճլամ, an outcry, a great shout or noise; Lat. *clamor*.

Ճլամայր, a noisy, silly fellow.

Ճլամայրնաճ, a constant babbling, or making a noise.

Ճլամայ, to cry out, to bawl; also to devour, to eat greedily.

Ճլամչյր, or ճլամայր, a spendthrift.

Ճլան, clean, pure, sincere; *ô çıoj- de ġlan*, from an unfeigned heart; *lê dealıaċ ġlan*, with a clear brightness; Gr. *καλον*.

Ճլանայ, to make clean, to purge; *çıonnaġ ġlanfam ġjnn fējn*, how shall we clear, or acquit ourselves.

Ճլանչ, a shoulder.

Ճլանլաճ, a fence, a dyke.

Ճլանլայչյր, to fence, enclose, or entrench.

ḡlanman, i. e. man ḡlan, clean wheat.

ḡlanbánn, a good head of hair; bánn is properly the top or summit of any thing, but is here used for the hair of the head.

ḡlanta, cleansing.

ḡlantaḡbreac̃, clearness of expression, evidence.

ḡlantōḡneac̃, cleansing, weeding.

ḡlantōḡnḡḡ, snufflers.

ḡlaoḡ, bird-lime.

ḡlaoḡ, a call.

ḡlaoḡ and ḡlaoḡajm, to call, to bawl, or cry out; do ḡlaoḡḡ an caḡleac̃, the cock crew.

ḡlaoḡac̃ and ḡlaoḡuḡḡ, crying or bawling.

ḡlaoḡḡ, a heap, or pile.

ḡlaoḡḡeamán, a wolf.

ḡlay, and plur. ḡlayr, a lock, hold, &c.; a nḡlayarḡḡ, in fetters.

—ḡlay, green, verdant; cḡann ḡlay, a green tree; also pale or wan; also grey; eac̃ ḡlay, a grey horse.

ḡlayarḡne, a prattler.

ḡlayarḡm, to become green; also to lock up, to fetter.

ḡlayarḡajl, greenish; also somewhat pale or wan, greyish.

ḡlayán, a sort of edible alga, or sea-rack; any sallad.

ḡlay-bán, pale.

ḡlay-ḡort, a green plot.

ḡlay-maḡḡ, a green plain.

ḡlayōḡ, or ḡlūayōḡ, a water-wagtail.

ḡlayruḡḡe, greens to eat.

ḡlayruḡḡjm, to make green.

ḡlayúḡne, green; and ḡlayḡearḡ, grass.

ḡlé, pure, clean; hence the compound ḡlé-ḡeal, exceeding white, from ḡlé, clean, and ḡeal, fair.

ḡlé, open, plain.

ḡlé, good; ex. ḡlé ḡomḡa a cōjm-de ḡan cōl; beata boct ḡr

beḡt máonḡn, i. e. poor life, with solitude, is my great good and happiness.

ḡleac, or ḡleḡc, a fight, or conflict.

ḡleacac̃ and ḡlacajm, to wrestle, to struggle; aḡ ḡlḡc ruḡr, struggling with him; ḡleḡcḡḡḡḡ ḡḡac̃, they shall wrestle.

ḡleac̃ajḡe, a combatant.

ḡleác̃, and plur. ḡleác̃ḡna, tricks, sham, humour; Gr. ḡελαω, *ri-deo*.

ḡleac̃ajm, to bear leaves.

ḡlé-ḡlan, bright, clear.

ḡleac̃ḡnac̃, or ḡleacajr, a loud cry or shout.

ḡléajr, neat, clean, fair.

ḡléal, exceeding white, or clear.

ḡléalajḡjm, to blanch, or whiten.

ḡléamḡac̃, tedious.

ḡlean, to adhere, to stick close to; do ḡleanḡac̃ a láma don cōḡne, his hands clung to the chaldron.

ḡleana, ḡleannac̃, ḡleantamajl, of or belonging to a valley; also steep, shelving.

ḡlean, a valley; genit. ḡlḡnn, and pl. ḡleannḡa; Wel. *glyn*, Angl. *glin*.

ḡleannajm, to adhere, or stick to.

ḡleanjam, to follow.

ḡleanamajr, now called Glanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of ḡleannamajr and its territory, but not in early ages; *vid. ḡearnamajḡe*.

ḡlean-ḡleḡḡḡ, in the County of Kerry, the patrimony of the O'Donoghues of ḡleannḡleḡḡḡ.

ḡleanmalḡar, a district of ḡḡḡḡ ḡaylḡe, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.

ḡlean-ōmḡa, a territory of the

County of Cork, between Ūman ūlla and Zlean Sulcon, which anciently belonged to the Mac-Auliffs.

Zleanam, to follow.

Zleanac, flexible, pliant.

Zlēar, or zlēur, a manner or condition, a method or means; ar zlēur eyle, by other means; ar zlēur, so that, insomuch that; also any machine, the lock of a gun, &c.; zlēur marbta, a murdering instrument.

Zlēarad and zlēuram, to prepare, or make ready.

Zlēarann, a storehouse.

Zlēarta, provision; also prepared, provided, in readiness; also digested, or set in order.

Zlēartact, neatness, preparedness.

Zlējcd, wrestling, justling.

Zlēj-zeal, exceeding white, very bright, or clear.

Zlējle and zlējleacð, whiteness, pureness.

Zlējne, much, plenty, a great deal; zlējne marjora, much good.

Zlējne, choice, election; zlējne laoc, a choice hero.

Zlējmejj, a commissioner.

Zlējt and zlējtm, to keep; also to clear up, to manifest; also to cleanse.

Zlējte, grazing; badar na hejc az zlējt an fcojrt, the horses were grazing.

Zlējt and zlē, pure; also neat.

Zlēð, a fight, an uproar, or tumult, disturbance, or squabble.

Zlēðð, a sigh or groan.

Zlēðð, cleansing, scouring, polishing.

Zlēðdam, to cleanse; vid. zlējtm.

Zlējte, handsome, curious, tight, pretty, neat.

Zlēðrann, cresses.

+ Zlēten, glue.

Zlēte, clean.

Zlēur, furniture, order; vid. zlēar.

Zlēuram, to prepare, to provide; zlēur dam, get me, prepare for me; do zlēur rē, he hath provided.

Zlēurta, prepared, ready; ðn bō-za zlēurta, from the bent bow.

Zljad and zljat, war, battle.

Zljb, a lock of hair.

Zljc, cunning, artificial, crafty.

Zljfd, a noise.

Zljfjrm, to prate, to make a noise.

Zljn, a generation; corrupte pro glun.

Zljngjn, drunkenness.

Zljnjm, to follow, to cling.

Zljnn, light; also the sky.

Zljnn, a fort, or fortress, a garrison.

Zljnn, clear, plain; zljnn-bnejt-njzeac, clear-sighted.

Zljnn, from zlean, a valley, vale.

Zljnne, a habit, or cloak.

Zljnneartar, le neart dē do zljnneartar, hoc virtus Dei prastitit.—Vid. Brogan in Vita S. Brigid.

Zljnnjg and zljnn, manifest, plain, clear, evident; zo zljnn, clearly.

Zljnnjužad, to observe closely, to see clearly.

Zljnteac, flexible, pliant.

Zljocar and zljocar, prudence, ingenuity, cunning, wit in dealing; fear zljocarj, a cheat.

Zljogar, a tinkling, or ringing noise.

Zljogar, slowness.

Zljogarm, to ring or tinkle.

Zljomac and zjomog, a lobster; Scot. *gimmach*; zljomac-rpaj-neac, crawfish.

Zljorajne, a prating fellow.

Zljortajne, a glyster.

Zlju and zljum, glue.

Zljurta and zljurtaç, slowness.

Zlocar and clocar, zlocarnac and clocarnac, breathing, res-

piration, snoring.

Ճօյն, glass; ամյլ ճօյն ծալ-
լոյճեա՛, as transparent glass;
also brighter, or more clear;
also cleanness; from ճlan, clear,
transparent.

Ճօյն and ճօյն, glory. ✠

Ճօյնիճյմ, to glorify.

Ճօյնյոնա՛, ambitious, proud,
vain-glorious.

Ճօյն-բեյմ, pomp, triumph.

Ճօյն-լյոնա, full-stuffed, cram-
med, thick set.

Ճօնաճ, a multitude.

Ճօնմար, loathing.

Ճօն, a fact, or deed.

Ճօր, a noise, a voice, or speech;
ն՝ a ճօրմ ծոյճա, not in a dark
or mysterious speech; ծօ ճայճն
ան ճօրն ճօ մայճ յի, the saying
pleased him well.

✠ Ճօր, clear, neat, clean.

Ճօրա՛, noisy, clamorous.

Ճօրամ, to sound or make a noise.

Ճօրմար, or Ճօրմօր, glorious, fa-
mous, celebrated.

Ճօր-մաօյճյմ, to boast.

Ճօտայն, a bosom.

Ճօժ, wise, prudent, discreet.

Ճօժ, a veil or covering.

Ճւայն, pure, clear, clean.

Ճւայնեա՛, brightness, neatness.

Ճւայր, a device, or invention;
ճւայրմիճյճ, glosses, or an ex-
plication.

Ճւայր, cleanness, neatness.

Ճւայրեա՛ and Ճւայրյմ, to go, to
pass, move, march; ծօ Ճւայ-
րեաճար, they marched, or they
went on.

Ճւայրե, moved, stirred, pro-
voked.

Ճւայրա՛, gesture, motion; Ճւայ-
րա՛ ռա մբալլ, the motion of
the members.

Ճւայրօճ and Ճլայրօճ, a waterwag-
tail,

Ճւյն, the knees; also the genit.
of Ճւն; also a generation.

Ճւյնեայրա՛, the gout in the knee;
i. e. gonagra.

Ճւյն-բեաճյմ, to bend the knee.

Ճլայնճ, the shoulder.

Ճլայր-ճեաճա՛, full of green leaves.

Ճւն, a knee, also a generation;

ճւր ան երայ Ճւն, to the third
generation or degree.

Ճւնայմ, to kneel.

Ճւնծօր, bandy-legged.

Ճլայ, light, brightness.

Ճնա՛, a man or woman, but more
properly a woman, as γυνή in
Greek is the name of woman.

Ճնալայ, cudweed.

Ճնայր, a woman's privy parts.

Ճնաման, a sea-snail, or periwinkle.

Ճնամյլ, peculiar, proper.

Ճնաօյ, the countenance.

Ճնաօյ, pleasant, delightful.

Ճնայր, a custom.

Ճնա՛, a manner, fashion, or custom,
a stature; Ճնա՛-ծեպլա, the vul-
gar tongue, the common Irish;
ծօ բեյր a ճնա՛, according to
their custom; ծօ ճնա՛, always,
continually.

Ճնաճա՛, common, continual, con-
stant.

Ճնաճայճյմ, to accustom, to inure,
to exercise; մա ճնաճայճ յբ, if
he were wont.

Ճնաճայր, experience.

Ճնաճ-ճաօյ, a way much used, a
beaten path.

Ճնաճ-ճւյմն, tradition.

Ճնե, a kind or sort, a manner or
form; also a countenance, a spec-
tre, shew or appearance; ex. ծօ
ճնեյճն ան ճայր; աճ ճոնայր
ճնե մնա, i. e. of the different
sorts of death; I saw the ap-
pearance of a woman.

Ճնե, an accident, or outward sen-
sible sign; բա ճնեյճն անայր
աճայր բյոն, under the accidents
of bread and wine.

Ճնեա՛, ծօ ճնեա՛, was born.

Ճնյ, a voice.

Ḑnġa, knowledge.

Ḑnġa, a tree.

Ḑnġa, a servant; as **beant Ujcton** **ḥu** **ḑnġa** **Milcon**, *dixit (Angelus) Victor, servo Milconis, (Patricio puero.)*—Vit. S. Patric. **do** **ḥġ** **ajngeal** **fō** **ḑnġa**, *regi angelorum inserviendo.*

Ḑnġa, a judge, or knowing person.

Ḑnġad, a doing service.

Ḑnġe, knowledge.

Ḑnġdm, to bring to pass, to effect, to do, to make.

Ḑnġom, a parcel or division of land, which I think is the twelfth part of a ploughland.

Ḑnġom, or **ḑnġom**, a fact or deed, an action; plur. **ḑnġomarġa**.

Ḑnġomac, actual; also active, busy.

Ḑnġomad, an action, an acting, or doing a thing.

Ḑnġomarġa, deeds, or facts.

Ḑnġom-cumayac, powerful.

Ḑnġom-tōjn, an actor, or agent.

Ḑnjrġm, to bring to pass, to effect.

Ḑnjrġm and **ḑnjrġġm**, to make, to do.

Ḑnġe, transactions, deeds.

Ḑnō, business; **tabajr** **ajne** **dōd** **ḑno**, take care of your business; plur. **ḑnōta** and **ḑnōtajġe**.

Ḑnō, famous, remarkable, notable.

Ḑnō, jeering, or mockery.

Ḑnōact, brave actions, bravery, courage.

Ḑnōdūḑad, profit, gain in traffic; **ḑnōdūḑad** **neam-jonġajc**, dishonest gain; **ḑnōḑad**, *idem*.

Ḑnōdūḑad and **ḑnōdajġm**, to get or obtain, to profit; **ḑo** **nḑnōdō-cujnn**, that I may gain; also to appoint, or ordain; **do** **ḑnōtuyġ** **re**, he hath commanded.

Ḑnōtac and **ḑnōtajġeac**, busy, active.

Ḑnōtuyġe or **ḑnōtuyġeac**, the plur. of **ḑnō**; **ḥne** **jomad** **na** **nḑnōtuy-de**, for multiplicity of business;

ōr **cjonn** **ḑnōtuyde** **na** **babġojn**, over the affairs of Babylon.

Ḑnūac, leaky.

Ḑnūjr, the face; gen. **ḑnūjre**.

Ḑnūjr, hazard, danger; a **nḑnūjr**, in jeopardy.

Ḑnūjr, a notch.

Ḑnūjr-meallam, to counterfeit.

Ḑnum, a dent, or notch.

Ḑnum, a heap, or pile.

Ḑnūmam, to heap up, to amass, to pile.

Ḑnuyad, a notch.

Ḑnuyac and **ḑurajġjl**, the grunting of a cow.

ḑo, is sometimes used for the dative and sometimes for the ablative cases, and signifies to, unto; as also with, together, or along with; **ḑo** **baġle āta-clġac**, to the town of Dublin; **ḑo** **hej-mjnn**, to Ireland; **ḑo** **halla**, unto the palace; **ḑo** **marġb** **ḑajġean**, together with the chiefs of Leinster, also until; **ḑo** **bēaltjne**, until May; **ḑo** **Caġrġ**, till Easter.

ḑo, is a sign of the conjunctive mood; **ḑo** **mbeannūjġe an** **ḑjġar-na** **ḥġb** **aġur** **ḑo** **ccojmēada** **ḥġb**, may the Lord bless and preserve you.

ḑo, placed before an adjective, makes it an adverb; as, **luac**, quick; **ḑo** **luac**, quickly; **ḑo** **cealzac**, craftily; **ḑo** **ḑana**, boldly; **ḑo** **hoġcujlte**, openly; **ar** **ron** **ḑo**, although; **ḑo** **beġc**, and **ḑo** **ḑur**, until; **ḑo** **haġc**, quickly, swiftly. Note, that **co** is often written for **ḑo** in old Irish manuscripts.

ḑo, the sea.

ḑo, or **ḑa**, a spear.

ḑō, a lie; Wel. *gay*; Corn. *gou*.

ḑob, a bill, beak, or snout.

ḑobam, to bud, or sprout forth.

ḑoban, a muffle; also any impediment or obstruction of speech

proceeding from an exterior cause.

Žobel, the harbour's mouth.

Žoba, a smith.

Žobajm, to lessen or diminish; ex. *nġr žoġb do mač a haoġdġ, non diminuit de prosperitate hospitis.*

Žobaŋ, or žabaŋ, a horse, but now it commonly means a goat, (also the sgad fish.)

Žobaŋŋ, a periwig.

Žogač, wavering, reeling.

Žogaļleacđ, dotage.

Žogallač, the cackling of a goose, duck, hen, &c.

Žogam, to make much gesture.

Žogor, light.

Žoġbġn and žobáġ, a little bill; also sand eel.

Žoġbriog, a false colour.

Žojc, a scoff, or taunt.

Žojd, theft.

Žojdealġ, the Irish tongue.

Žojdjm, to steal; do žojd rē mōŋ aġur majrġead, he stole my gold and silver; *cjonnuŋ maŋ rġn do žojdfeŋġŋ*, how then should we steal?

Žojġļŋ, a tickling; Wel. *goglais*, and Gr. *γυγλισμος*, and Hisp. *coxquillas*.

Žojl, prowess, chivalry; žaļl, *id.*

Žojle, the stomach; also an appetite for eating.

Žojleamajŋ, grief, sorrow.

Žojļm, to grieve, to cry; do žojl rē žo ħjomaričac, he cried excessively; Cor. *guilvan*.

Žojļļne, žojlla žojļļne, or žaļļne, the devil.

Žojm, anguish, vexation.

Žojn, a hurt, or wound.

Žojn, a chapter, or paragraph.

Žojn, delusion.

Žojnjm, to wound, to hurt.

Žojne, near; *anžojne an ħalla*, nigh the wall.

Žojnyd, a short space.

Žojnjm, or žaġnjm, to call; do žojn rē he hath called; *žojnpe tu*, thou shalt call.

Žojnmjn, woad.

Žojrnead and žuġrnead, a gurnard.

Žojrġiġe, a dolt, a fool.

Žojrġead, a target.

Žojrt, genit. of žoŋt, a corn field.

Žojrt, sore.

Žojrt, salt; *salsus*.

Žojrt, žoŋtač, greedy.

Žojrt-ħrġead, misery, calamity.

Žojrte, saltiness, sourness.

Žojrte, warm.

Žojrtġġ, a gossip.

Žojrte, a halter, or snare; do mađ ludáŋ žojrtġ jm a ħrāġaġđ žuŋ maŋb de ē; maŋ do dļġ; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—*L. B.*

Žojrne, a lance or spear.

Žola, gluttony.

Žolġaġŋ, lamentation.

Žona, with, along with.

Žonad, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Žonađajne, the same; žonađajne rġn, therefore.

Žonađrađġŋ, therefore, from whence, whereupon.

Žonta, wounded, hurted.

Žoor, light.

Žor, advantage, profit.

Žor, short.

Žor, laughter, also pleasure.

Žoriam, to heat or warm; žorġyđ rġb feŋ, warm yourselves.

Žorġ, cruel, terrible.

Žorġaġġjm, to hurt or annoy.

Žorġlantōŋ, a weeder.

Žorŋ, blue; feaŋ žorŋ, a Moor.

Žorŋ, noble, illustrious, excellent.

Žorŋmajm, to make blue or red.

Žorŋ-ġlay, of an azure or blue colour; *glaucus*.

Žorŋmac, a brave sturdy servant or domestic.

Ζορμῖοδ, a passage through the sea.

Ζορν, a coal or ember, a fire-brand.

Ζορν, the force of poison.

Ζορνγεαῖν and ζορνγεαῖδ, do-tage; also peevishness, surliness.

Ζορτ, the ivy-tree; also the letter ζ.

Ζορτ, standing corn, a field, or garden.

Ζορτ and ζορτα, famine, hunger.

Ζορτ ιννε-ζυάινε, the regal residence of the O'Shaghnessys in Uobh Fhianac in the County of Galway.

Ζορταῖ, hungry, greedy, starving; also sparing, stingy.

Ζορτάν, a hungry fellow.

Ζορτεῶζ, a sour apple-tree, a crab-tree.

Ζορτῦζαῖδ, hurt, wrong, oppression.

Ζορτῦζαῖδ and ζορταῖζιμ, to hurt, to wound, to oppress.

Ζορτζεαῖν, the universal language before the confusion of tongues.
—K.

Ζόρδα, a spirit, a ghost, or phantom; plur. ζόρδάινε.

Ζοῖ, straight, even.

Ζοῖ, a spear.

Ζοῖαῖδ, a vowel.

Ζοῖαναῖ, opprobrious.

Ζοῖναῖδ, a spear.

Ζοῖνεῖδ, a spear to fight with; from ζοῖ, a spear, and νεῖδ, fight, battle.

Ζηαῖ, notched, indented.

Ζηαῖδ, an impediment.

Ζηαῖινε and ζηαῖοζ, a jester, droller, scoffer; an impertinent p. rattler, or talkative person.

Ζηαῖμ, to devour, to cram.

Ζηαῖαλ, sculpture, engraving.

Ζηαῖαῖδ, an engraver.

Ζηαῖ-λοῖδ, a great fault, an error, a blot; ζηαῖ-ρόνδ, the same.

Ζηαῖ, or ζηοῖδ, sudden.

Ζηαῖ, or rather ζηά, love, charity; ζηαῖδ δῦτῆαῖδ, tender love.

Ζηαῖ, a degree, or gradation; Lat. *gradus*; ζηαῖα εακκλῖννε, ecclesiastic orders, because they are conferred by degrees and interstices.

Ζηαῖάν, an expeditious way to make corn ready for the mill by burning the straw: its meal is called λοῖννεαῖν.

Ζηαῖαῖ, loving, also beloved, dear.

Ζηαῖαῖζ, ανζηαῖαῖζ, of a sudden.

Ζηαῖμιν, loving; fear ζηαῖμιν, a loving man.

Ζηαῖμιννεαῖδ, fondness, lovingness.

Ζηαῖαῖζιμ, to love affectionately, to have a regard or friendship for a person.

Ζηαῖαῖννε and ζηαῖαῖννε, beloved, dear.

Ζηαῖαῖ and ζηαῖαῖμ, to write, to inscribe; μῖννε εῖζαν δὸ ζηαῖαν λεαῖαν γο, I, Owen, wrote this book. This Irish word ζηαῖαῖ signifies also to grub or scrape up the earth, and is like the Greek verb γραῖω, to write, to inscribe; and γρῖννεαῖδ, to scrape up, also to write; Lat. *scribo*, to write: it is also written ζηαῖαῖδ, which can be easily reconciled with the Greek verb, as β, with which ζηαῖαῖδ is written, is the corresponding tenuis of its aspirate the Gr. φ.

Ζηαῖανν, Knock Graffan, or Raf-fan, in the County of Tipperary, one of the regal houses of the kings of Munster in ancient times, where Fhaca Maῖlleatan and other Momonian kings had their courts; it was to that seat Fhaca brought Κοῖμακ Μα-αῖννε, king of Leat-Coῖνν, prisoner. In after ages it was the estate, together with its annexes,

of the O'Sullivans. A very remarkable mote yet remains there to be seen to this day.

ḡnaḡcun, grafted.

ḡnaḡcunjm, to engraft.

ḡnāg, the noise of crows, a croaking; also a shout.

ḡnaḡajne, a glutton.

ḡnāgallac and ḡnāgáojll, the clucking or hoarse crying of a hen, duck, or crow.

ḡnāgam, to cry out, to bawl, to squeal or shriek.

ḡnaḡan, a manor, or village, a district.

ḡnaḡán, the bosom.

ḡnaḡ, or ḡnoḡg, a stud of horses, or a breed of mares; *grex*.

ḡnaḡb, an almanack.

ḡnaḡb-čnyolac, the place where ancient records and charters are kept; archives.

ḡnaḡbny, a title.

ḡnaḡb, a herd or flock; *vid.* ḡnaḡ.

ḡnāgdeōjn, a lover, a sweetheart.

ḡnaḡfne and ḡnaḡfneaḡad, a riding, also horsemanship, also an alarm.

ḡnaḡge and ḡnaḡgeacò, superstition.

ḡnāgḡjm, to love, to regard, or esteem.

ḡnaḡḡjn, a glutton.

ḡnaḡḡjnear, gluttony.

ḡnājn, deformity, a loathing or abhorrence; also reproach.

ḡnājnee, disdain, or loathing.

ḡnājnejḡjm, to disdain.

ḡnājneamajl, abominable, detestable.

ḡnaḡneamlacò, abomination.

ḡnaḡnearad, the glanders.

ḡnājneōg, a hedge-hog; *cnūarác na ḡnājneōgje*, an old proverb expressing the folly of worldly people, who part with all at the grave, as the hedge-hog doth with his crabs at his narrow hole.

ḡnājnyeac, a grange.

ḡnaḡnte and ḡnaḡnteacò, hoariness.

ḡnājrg, the common people; ḡnājrgan ḡluaḡ, the mob.

ḡnaḡjgeamajl, vulgar.

ḡnamadaç, grammar. ✕

ḡnamajrg, the mob, or inferior set of people.

ḡnamajrgan, a flock or company.

ḡnamōg, a buffoon, or jester.

ḡnān, corn, a grain; Lat. *granum*.

ḡnān, hail, also shot; *le ḡnān jrlé pléun*, with shot and with ball.

ḡnānda, ugly, deformed, ill-favoured.

ḡnāndfobajne, the glanders.

ḡnānlac, corn, grain.

ḡnant, grey.

ḡnāortá, filthy, obscene.

ḡnāoltay, obscenity.

ḡnāra, grace, favour, aid, help, succour.

ḡnāramajl, gracious, merciful.

ḡnāta, excellent, noble, distinguished.

ḡnātaḡnac, bawling, clamorous.

ḡné, grey. ✕

ḡnead, a stroke or blow; plur. ḡneadajb; *ex. a boḡb-ḡneadajb*, his terrible blows.

ḡneadam, to burn, or scorch; also to torment, to whip severely.

ḡneadānac, babbling, chattering, clamorous, obstreperous.

ḡneadānta, hot, warm, scalding.

ḡnead, a horse.

ḡneadānac, drolling.

ḡneadajne, a stallion.

ḡneadōg, a griddle; ḡnejdeal. ✕

ḡneadta, scorched, parched, burned.

ḡnéaz, Greece; gen. ḡnejge and ḡnejg.

ḡneazaç, a Grecian; plur. ḡneajḡ.

ḡneallac, dirty, filthy.

Знеаллаж, clay, or loam.

Знеамажжм, to hold, to fasten, to adhere, or stick to; do знеамажж рѣ ан бѣ-ѣамнаѣ, he put the thief into custody.

Знеаманна, the plur. of знежм, morsels, pieces, bits.

Знеаманна, gripes or stitches in the side, belly, breast, &c.

Знеамужад, a fastening, or binding, griping, also cleaving to.

Знеамужѣте, fastened, clinched.

Знеан, gravel; Wel. *graiian*, and Arm. *gruan*.

Знеан-абал, a pomegranate.

Знеанаѣ, long-haired, crested; Lat. *crena*, a crest.

Знеанаžad or знеанужад, exhortation.

Знеан-жапнеар, hairiness.

Знеанмап, facetious, witty, lovely.

Знеанн, love, friendship.

Знеанн, a beard; also fair hair.

Знеаннад, graving.

Знеанта, carved, engraved.

Знеантаран, graving.

Знеанужжм, to defy.

Знеар, a guest; pl. знеара.

Знеар, genit. знејр; знејр којмјне, protection, preservation.

Знеар, зѣ знеар, usually, ordinarily.

Знеар, and genit. знејр, fine clothes, embroidery; ојн-знејр, gold embroidery, furniture; hence знеарад signifies to dress, or adorn; also to accoutre; ex. do знеарад Маол-зјон ан лаѣ, the champion Maolgin was accoutred or dressed in his military habiliments; обаян знејр, embroidery, or any needle-work.

Знеарад and знеарам, to dress, to order, to adorn; also to encourage, promote, or urge on.

Знеаралт, an inn, or tavern.

Знеаралне, an innkeeper.

Знеаран, a web.

Знеаражѣ, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.

Знеат, a noise, cry, shout, &c., pl. знеата.

Знеѣ, a hound.

Знеѣ, a nut.

Знеѣ, salt; *salsus*.

Знејбле, a gift or present.

Знејdeal, a gridiron; also a grid-dle, or baking iron; Brit. *graddell*.

Знејllean, a dagger, a sword, or poniard.

Знежм, a task, a hard word, or difficult expression; also a hold; do муз рѣ знежм, he laid a hold, also a bit or morsel; баянѣд знежм аруѣ, they shall bite you; plur. знеаманна.

Знежм, a stitch.

Знежмјне, the herb samphire.

Знежмјрт, old garments, trash, or trumpery, old lumber.

Знежнбеаѣ, the zodiac.

Знежн-ѣеенн, the zodiac.

Знежр, genit. of знеар, furniture, needle-work, any fine work; also fine clothes; ex. нј хнјртеар лѣн нѣ бѣѣ аѣ аѣ аѣ бѣžad лѣреп ан а рѣојнреаѣ, азур мујне ајн а знежр, they are not said to have any sustenance or food but what Joseph acquired by his trade of carpenter, and Mary by her needlework and embroidery.—*L. B.*

Знежр, protection.

Знежр-ѣјлл, the sanctuary.

Знежреаѣд, a soliciting, or enticing.

Знежр-жјолла, a client.

Знежртеѣјн, a carter, or wagoner.

Знежт, a champion, or warrior.

Знежт, a jewel, or precious stone; plur. знежтне; јомад до знеж-ѣјнѣд жеанамла, a store of va-

luable jewels.
 ʒnɛlʲač, grey hairs.
 ʒnɛɾač, common.
 ʒnɛt, a guest, or present.
 ʒnɛada, a great warrior, a champion, or hero.
 ʒnɛjan, the sun; genit. ʒnɛjne.
 ʒnɛjan, the ground or bottom of a sea, lake, or river; Wel. *graiian* is gravel.
 ʒnɛjan, land; ʒnɛjan-bʲlle, glebe-land.
 ʒnɛjanač, warmed with the sun; ʒnɛjanman, sunny, warm.
 ʒnɛjanan, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; ʒnɛjanan Oʲlʲž, the regal house of O'Neill in Ulster.
 ʒnɛjan-čloč, a dial.
 ʒnɛjanʒamɾač, the shortest day in the year, mid-winter.
 ʒnɛjan-mʲuʒne, blackberries.
 ʒnɛjannaʲžjm, to dry in the sun.
 ʒnɛjan-ɾač, the solstice.
 ʒnɛjb, an impediment.
 ʒnɛjb, dirt, filth.
 ʒnɛjb, a manger.
 ʒnɛjb, the feathers about the feet of hens, pigeons, &c.
 ʒnɛjb, a griffin; sometimes figuratively spoken of a fierce warrior; ʒnɛjb-jnʒneac, a griffin; it is also written ʒnɛjom.
 ʒnɛbeac, a hunting-nag.
 ʒnɛjm, war, battle.
 ʒnɛjm-clʲač, a covert made of hurdles, used in sieges, a kind of a rude penthouse.
 ʒnɛmeamaʲl, valiant, martial, brave.
 ʒnɛmjʲʒɛōjn, a pedlar, a broker.
 ʒnɛjn, a piece, or morsel.
 ʒnɛjnn, workmanlike, artificial.
 ʒnɛjnn, a fort, or garrison.
 ʒnɛjnn, a beard.
 ʒnɛjnn, neat, clean; also decency.
 ʒnɛjnn, genit. of ʒneann, love, face-tiousness.

ʒnɛjnn, ʒo ʒnɛjnn, seriously, deliberately, profoundly, to the bottom, i. e. ʒo ʒnean; *vid.* ʒnean.
 ʒnɛjneac, a young man.
 ʒnɛjneac, to die, to perish.
 ʒnɛjneac and ʒnɛjnnjol, the bottom of the sea or river; ʒnɛjnnjol na maɾa, the bottom or the sand of the sea.
 ʒnɛjobalay, closeness.
 ʒnɛjoʒcan, a constellation.
 ʒnɛjollɾajm, to strike or slap.
 ʒnɛjom-čallaʲne, a herald, one that proclaims war or peace.
 ʒnɛjom-čarbad, an armed chariot; the *currus falcatus* of the Britons.
 ʒnɛjōm, a man's nail, a claw or talon; ʒnɛjōm paɾtʲajn, a crab's claw.
 ʒnɛjomʲaʲžjl, a slight motion; Lat. *motiuncula*.
 ʒnɛjom-ɾnōnac, hawk-nosed.
 ʒnɛjonac, or ʒnɛjanac, sunny, warmed with the sun.
 ʒnɛjonʒal and ʒnɛjonʒalacʒb, care, assiduity, sorrow.
 ʒnɛjonʒalac, industrious, careful.
 ʒnɛjonnojnɛjn, the herb turnsol.
 ʒnɛjonnačb and ʒnɛjonacb, the warmth of the sun, sunrising.
 ʒnɛjoɾac, embers, or hot ashes; gen. ʒnɛjoɾajb.
 ʒnɛjoɾad, an encouragement, an incitement.
 ʒnɛjoɾad and ʒnɛjoɾam, to whet, to encourage, to provoke, or stir on; also to rake up fire.
 ʒnɛjoɾ-mʲuʒtɛnjm, to grow red, to colour up, or be ruddy; ʒo ʒnɛjoɾ-mʲuʒtɛnʲž a lʲ, his complexion grew red.
 ʒnɛjoɾta, stirred, moved, provoked.
 ʒnɛjoɾuʒad and ʒnɛjoɾuʲžjm, to kindle, to grow hot; ʒo ʒnɛjoɾuʲž a ɾɛaɾʲž, his anger grew hot.
 ʒnɛjot, the sun.
 ʒnɛjɾ, fire; also pimples, blotches, or pustules appearing on the skin

ḡudbac, studious, assiduous.

ḡufurḡojll, false testimony; **ḡadar** ojnceanajec na ragaḡit az jaḡad ḡufurḡojll anaḡḡ Iora, fa deoḡḡ do deacadar da ḡufurḡojlle, the high priests sought false witnesses against Jesus, at length two false witnesses appeared.—*L. B.*

ḡuzarḡajḡ, the clucking of a hen; **ḡuzajl** and **ḡuzallaḡ**, the same.

ḡujbejnedejn, a governor.

ḡudḡajn, i. e. *Sagyan*, England.

ḡujde, a prayer, entreaty, or intercession; mo ḡujde cam Oē an a ron, my prayers to God for them.

ḡujḡjm, to pray, to beseech, to entreat; do ḡujḡ rē, he prayed; ḡujḡjm tū, I pray thee.

ḡujlm, to weep, to cry, to bewail.

ḡujlmne, calumny.

ḡujlmneac, calumnious.

ḡujlmnḡḡjm, to calumniate, to reproach.

ḡujmjon, a holy relic; gona ḡujmjonḡajb azur a mbaḡajlb, with their holy relics and crosiers.

ḡujnceap, a pillory.

ḡujnjm, to prick, sting, or wound.

ḡujncead, a scar.

ḡujnceejḡjn, a little scar.

ḡujr, Loc **ḡujr**, a lake in the County of Limerick.

ḡujr-bḡjrm, to exulcerate.

ḡujrjn, a spot, a blain, or wheal, a pimple.

ḡujrme, blueness; also more blue.

ḡujrmeac, blueness.

ḡujrnead, a gurnard.

ḡujreac, leaky, full of chinks.

ḡujrejn, a stocking.

ḡujrjm, to flow; hence **ḡajre**, a stream; *Al. caise.*

ḡajtear, a gutter.

ḡajtear, denial, refusal; ad ḡajtear, I refused.

ḡajrneac, bashful.

ḡul, a crying out, a lamentation;

also the perfect tense of the verb **ḡujlm**; as do ḡul rē, he cried, or wept.

ḡulba, the mouth.

ḡulfa, narrow.

ḡuma, a battle.

ḡun, the same as **ḡan**, without.

ḡunbuḡjne, a spear or javelin.

ḡun, a breach.

ḡunlann, a prison, a gaol, or hold.

ḡunn, a prisoner, a hostage.

ḡunna, a gown; also a gun.

ḡunnea, a prison.

ḡunnaḡad, erring or straying.

ḡunta, wounded, also slain; **rejlḡ** na brean nḡunta, the burial place of the slain or of suicides.

ḡunta, an experienced, skilful, prying man.

ḡuntaḡ, costiveness.

ḡur and **ḡurjn**, a blotch, a pimple, a wheal.

ḡur, that; **ḡur beannaḡḡ** Pátrajec Ejne, that St. Patrick blessed Ireland; so that; *Gr. γαρ*, and *Gall. car* signify *for*; *Lat. enim.*

ḡur, brave, valiant.

ḡur, **ḡear**, sharp.

ḡurcuḡleac, a pallisado.

ḡurra, a cave or den, a hole.

ḡur, weight, or force, strength; **ḡurje ḡan ḡur**, a man of no value.

ḡur, to, unto, until; **ḡur an ájt**, to the place; **ḡur a nḡḡḡ**, unto this day; **ḡur a máḡac**, until tomorrow; **cja ḡur**, to whom.

ḡur, death.

ḡur, anger.

ḡur, a desire or inclination.

ḡurmar, valid, strong, powerful.

ḡurtal, a burden; *Wel. guystil*, a pledge; also ability.

ḡuta, puddle.

ḡuta, the gout.

ḡutaḡ, or **cutaḡ**, short, bob-tailed.

ḡut, a voice; **azur pēac ḡut**

O'Neam, and behold, a voice
from heaven.
Zat, a bad name for inhospitality
or incontinency; do *ruáin rí*

zat, she was exposed.
Zatoláide, a cuckold-maker.
Zatunúdayac, confident.

REMARKS ON THE LETTER h.

h is not admitted as a letter into the Irish alphabet, nor otherwise employed in the Irish language than as a mere aspirate in the same manner as in the Greek. The Greeks anciently used *h* as a letter, and not merely as an aspirate. It was one of the characters of their most ancient alphabets, and it is well known that they wrote *θεος* with the different letters *t* and *h*, instead of *θεος*, written with the single letter *θ*. In the Irish language *h* is prefixed as a strong aspirate before words beginning with a vowel, and having reference to objects of the female sex: as *a hājð*, *her face*; *a hōr*, *her gold*. And secondly, when such words are preceded by the Irish prepositions *le* or *ne*, *with*, or *by*, which takes place not only in ordinary words, as *le hōr aḡur le hājḡjod*, *with gold and silver*, but also in the names of countries, principalities, and particular clans; as, *le h'Oruajḡb*, *le h'Ulad*, *with or by the people of Ossory, with Ulidia*. It is now called *Ulač*, from *Ulač*, *the white thorn-tree*.

REMARKS ON THE LETTER j.

j is the eighth letter of the Irish alphabet, and the third of the five vowels, of the denomination of *caol*, or small vowels. It is called *jōða*, from *jōða*, *vulgo jūðar*, *the yew-tree*; Lat. *taxus*; and is not unlike the Heb. *י*, and Gr. *ι*, as to its appellative. The Irish language admits of no *j* consonant no more than the Greek; and it seems to appear by the following examples, that the Latins did not use it as a distinct character; for they wrote, as Priscian tells us, *peius* for *pejus*, and *eijs* for *ejus*, &c. In our old manuscripts *e* and *j* were written indifferently one for another, as hath been observed in the remarks upon *e*. It is the prepositive vowel of those diphthongs which are called *na cūḡjḡne*, or the five iphthongs, from *jḡn*, *the gooseberry bush*, Lat. *grossularia*, viz. *ja*, *jaḡ*, *ju*, *juḡ*, and *jo*; of which we find *iu* used among the Hebrews, as Heb. *פיה*, Lat. *os ejus*.

j a

j a

j, an art or science.

j, in; *j tḡḡ*, in a house.

j, an island; hence *j Choluḡm Cjlle*,
the island of St. Columbus; *vid.*

aoi, *supra*.

Jác, a salmon; jác-cnájm, the bone of a salmon; co fíjē an pēūd a meōdon jác, *reperitur sentis in ventre salmonis*.

Jác-dan, the bottom of any thing, a foundation, the lower part; Jác-dan Connact, the country of Lower Connaught in Ireland.

Jác-dan canuŕ, the *bassus cantus* in music.

Jác-danūjge, the lowest, lower, inferior.

Jác-dad, a noise, or cry.

Jád, they, them.

Jádal, a disease.

Jádað, a shutting, closing, or joining; an njádað do doŕaŕŕ, when thou shuttest thy door; do hjá-dað ŕúar go daŕŕgean, it was close, shut up; do jádadur a ndoŕŕŕe, they shut their doors.

Jáðe, joined, close, shut up.

Jág, an island.

Jájŕceann, the noddle; Lat. *occiput*.

Jájŕŕceant, the west.

Jájŕŕneab, an habitation.

Jáll, a latchet, or thong; plur. jáll-laca; jállaca a bŕōza do ŕzaole, to loose the latchets of his shoes; jállac, a latchet, or thong.

Jáll, a flock of birds.

Jálla cŕann, shoes.

Jáltōg leatajan, a bat.

Ján, a weasel.

Ján, after; jáŕ ŕŕŕ, after that, afterwards.

Ján, *pro aŕŕ*, at, upon.

Ján, or ŕjan, back, backwards; also the west; Ján-Mūman, West Munster; ōn jáŕtan, from the west.

Ján, black, dark.

Jáŕam, afterwards, *postea*; and jáŕajn, *idem*; also thenceforth, again, anew, fresh.

Jáŕan, or jáŕŕann, iron; Lat. *fer-*

rum; Suec. *iarn*; Dan. *iern*; Mont. *iaain*; Wel. *haiarn*; and Arm. *uarn*; Hisp. *hierro*; Cimbrice, *jara*; Goth. *eisarn*.

Jánbeo, still in being.

Ján-donn, a brownish black.

Ján-dŕáoŕ, a remnant.

Jánŕaŕde, ward, or custody; ad cōda oŕan jáŕŕaŕde, a patient ought to be taken care of.

Ján-ŕlat, a feudatory lord, or one depending of another greater lord; from jáŕ, after, and ŕlat, a lord, i. e. a lord preceded by another lord; hence the Saxon word *earl*.

Ján-ccúlta, churlish, backward.

Jánŕan, the groans of a dying man.

Ján-ŕaoŕ, the west wind.

Jánŕuŕl, or jáŕŕal, a battle, a skirmish.

Jánŕuŕleac, warlike, engaged in battles.

Jánla, an earl; *vid. eáŕlam*.

Jánlájŕŕjūŕad, a preparation.

Jánmant, riches.

Jánmant, the issue or consequence of an affair.

Jánmat, offspring.

Jánmbēunla, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.

Jánmeŕŕge, matins, morning prayer; jáŕ tteact on jáŕmeŕŕge, after saying matins. — *Annal.*

Tighern. an. 1057.

Jánmyŕma, *vid. jaŕmyŕma*.

Jánna, a chain of thread; also confusion.

Jánnačan, an iron tool.

Jánŕáŕde, Irons; plur. of jáŕan, also of, or belonging to iron.

Jánndoe, a fawn.

Jánōg, a weasel.

Jánōg, anguish or grief.

Jánŕaŕŕ and jáŕŕataŕ, a request, a desire, or petition.

Jánŕajm, to seek, to request, or

entreat, to demand or require ;
 jax̄ aji ē, require it from him ;
 jax̄nax̄m oit, I pray you ; jax̄n-
 fujb̄ rē dēj̄ne, he shall beg
 alms.

Jax̄natōji, a beggar, or petitioner ;
 also a surgeon's probe.

Jax̄natux̄, a petition, or request.

Jax̄nun, iron ; d̄jax̄nax̄b̄ cor̄nānc̄a,
 of barbed or hooked irons ; *vid.*
 jax̄nan.

Jax̄yn, after ; jax̄ynod̄aj̄n, *idem.*

Jax̄yma, a relic, or remnant ; as,
 jax̄yma an b̄aj̄r, jax̄yma an
 p̄eac̄aḁ, also an incumbrance or
 burden ; also a new year's gift.

Jax̄ymac̄, beneficent, or generous.

Jax̄tax̄ze, posterity, also descen-
 dants, also domestics ; 70 bl̄-
 az̄aj̄n do b̄j̄ l̄ynael x̄an mbab̄j̄-
 lōjn̄ mar̄ aon le na c̄loj̄nn̄ az̄ux̄
 le an jax̄tax̄ze, the people of
 Israel were 70 years in Babylon
 together with their children and
 posterity.

Jax̄tax̄, the west country ; from
 jax̄, west, and tax̄, *pro t̄ji*, a
 country ; jax̄tax̄ C̄jiyn̄n̄, the
 west of Ireland.

Jax̄ac̄ḁ, a loan, a thing lent.

Jax̄ac̄ḁaj̄de, a creditor.

Jax̄alac̄, easy, feasible.

Jax̄ac̄aḁ, advantage, profit.

Jax̄c̄, or jax̄z̄, fish, fishes ; pl. ēj̄z̄
 and jax̄c̄uj̄b̄ ; *Lat. piscis.*

Jax̄c̄aḁ, to fish out.

Jax̄c̄aj̄ne, a fisherman ; jax̄c̄aj̄ne
 c̄aj̄neac̄, an osprey.

Jax̄c̄aj̄neac̄ḁ, fishing, the art of
 fishing ; also a fishery.

Jac̄, land ; pl. j̄ac̄aj̄b̄.

Jac̄ ḁ neac̄ac̄, the south part of the
 County of Waterford, anciently
 possessed by the O'Brics.

Jat̄lu, a little feather ; i. e. ēj̄te lu
 no beaḡ ; also a small fin.

Jb̄, a country ; also a tribe of peo-
 ple.

Jb̄, drink you ; from j̄bj̄m, to drink.

Jb̄, you, ye ; j̄j̄b̄ has the same sig-
 nification.

Jb̄ear, marble.

J̄bj̄m, to drink, to imbibe ; do j̄b̄
 rē, he drank.

J̄b̄teac̄, soaking, that drinks or
 takes in wet.

Jc̄, a cure, or remedy ; d̄a luj̄b̄ jce,
 i. e. d̄a luj̄b̄ l̄ēj̄ḡej̄r ; jce, the
 genit. of jc̄.

Jce, is rendered balm in the Eng-
 lish version of the Bible—*Ezek.*
 27. 17.

Jceac̄ and jc̄jm, to heal or cure ;
 jcaj̄d luȳca az̄ux̄ t̄nuȳca, cu-
 rabat c̄æcos (*Luscos*), et Le-
 prosos.—S. Fiechus in Vita S.
 Patricii. Also to pay for, to
 make restitution.

Jceac̄ḁ, a healing or curing ; also a
 suffering, a paying for.

Jclux̄, or j̄ḁclux̄, a healing by
 herbs ; from jc̄ and lux̄, an
 herb.

Jc̄-lux̄aj̄m, to cure by the power of
 herbs.

Jd̄, good, honest, just.

Jdear-jalam̄, a space or distance
 of time or place ; jdear-fay, the
 same.

Jdear-jolam̄, the same.

Jdear-ḡuaj̄lle, the space between
 the shoulders.

Jdearj̄ and j̄ḁdarj̄, towards.

Jdearum̄nay, a distance.

Jḁ, a wreath or chain, also a ridge ;
 it is written sometimes j̄ḁḁ.

Jḁ, use.

Jḁo, or j̄ḁda, or j̄ḁga, the yew-tree ;
 also the letter j ; *vid.* j̄ḁda.

Jḁj̄ḁ, cold.

Jḁjn̄, betwixt, between ; and in old
 books j̄ḁj̄n̄ ; *Lat. inter.*

Jḁjn̄ḡeanay, distance.

Jḁjn̄-dēalad̄, a distinction, or dif-
 ference.

Jḁjn̄-d̄neay, distance.

Jḁjn̄ēj̄z̄, the change of the moon ;
 from j̄ḁjn̄ and ēaḡ or ēaȳga,

the moon.

Đojn-mjnĵĵm, to interpret.

Đojn-mjnĵĵte, interpreted.

Đojn-mjnĵĵteōjn, an interpreter.

Đojn-mēodantōjn, a mediator ;

Črjorđ đojn-mēodantōjn eadnojon azur Ōja, Christ is mediator between us and God.

Đojn-nĵĵeacđ, an interregnum.

Đojn-teangtōjn, an interpreter of languages.

Đfeajm, hell ; and sometimes written ĵrjonm and ĵrnejm, is like the Lat. *infernū*, the ĵ being equal to the Lat. *in*, as in S. Fiechus Hymn. de Vita S. Patricii ; baĵ rē bljažna ĵ rožnam, *sex annis erat in servitute* ; and also ĵ ĵrjĵb, *in visionibus* ; Wel. *yfern*, and Corn. *ifarn* ; đfeajm ānar na bĵjan nác rēđojm đfajrnēj, hell is the mansion-house of inexpressible pain.

Đrjonnda, hellish, of or belonging to hell.

Đĵ, a ring.

Đ and ĵle, much, many, great ; also well.

Đ-bēayac, arch ; also of various ways and humours.

Đ-čēāndač, Jack of all trades, of various trades.

Đ-čēāndaĵge, the same.

Đ-dealbāč, well-featured or complexioned.

Đđēanad, variation.

Đđēanmūd, an emblem.

Đle, a great number of people.

Đle and ĵleay, diversity, a difference.

Đleac, ordure, dung ; genit. ĵljĵ ; čarn-ĵljĵ, a dunghill ; *vid.* aoj-leac.

Đ-ĵnĵeac, of all sorts, diverse, various.

Đ-ĵnájneac, very horrid and ugly ; pĵart ĵl-ĵnájneac, an ugly horrid beast or monster.

Đ-ĵneac, skilful.

Đ-ĵnēayac, an inn or lodging.

Đ-ĵuđm, to vary or alter.

Đlaym, the very same people, themselves ; Lat. *illi ipsi*.—Old Parchment.

Đ-leabam, a tome or volume containing many books.

Đ-řjayđ and ĵl-řējrt, a serpent, a snake, an adder.

Đ-nĵnce, a ball, a dance where many dance together ; *chorea*.

Đ-řeayam, distance.

Đm, butter ; gen. ĵme ; az đjōl ĵme, selling butter.

Đm and um, about, when it is prefixed to nouns of time, as ĵm an amro a mápac, about this time to-morrow ; it also signifies along with, at the head of, when prefixed to other nouns ; ex. đo čáj-nje Tojn-dealbāč an ĵm laočajb na mĵde, Turlogh came thither at the head of the heroes of Meath.

Đmadūžad, a multiplying ; ĵo ndē-ūnājđ ĵmadūžad, that they may multiply.

Đmajĵĵĵđ, use, custom, experience.

Đmajbaj, črann an jomajbaj, the tree of transgression ; a mēodan laoj đo nĵnn Adam jomajbaj ; nĵl neac ĵan ĵmajbaj, *id est*, at noon day Adam transgressed : there is no person without a fault, or all men transgress.—*L. B.*

Đmajbād, strife, contention, dispute ; jomajbājđ, *idem* ; jomajbājđ leat-čujnn azur leat-moža, the dispute of leat-čujnn and leat-moža, concerning superiority or excellency.—*A poem thus entitled.*

Đmajrt, or ĵmajrec, plundering, devastation, ransacking.

Đm-čējmnĵĵm, to walk round.

Đmčjan and ĵmčējn, and vulgarly said ĵmĵčējn, far, remote, either with respect to time or place ; as,

cjneadh ó áit jméjan, a people from a foreign country; tanga-majr ar tír jméjn, we came from a remote country; ajmryn jméjan ó rin, a long time since; am jméjn dá éir, a long time after.

Jméjll, about.

Jméjm, to go on, to march.

Jméjm, to force, to compel, to rescue.

Jméazajl, protection; rōb jmdeazajl dāi ccujne, *ut sit protectrix nostris turmis*.—Brogan.

Jméal, a league, or covenant.

Jméarbad, a proof.

Jméarbad and jmdearbajm, to prove.

Jméarbtā, proved, maintained.

Jméarbad, a reproof.

Jméarbad and jmdearbadajm, to reprove or rebuke, to reproach or dispraise.

Jméarbtā, reviled, reprovved, rebuked; ex. lucd jmdearbtā, revilers.

Jméjoll, a feast.

Jméjol, guile, deceit, fraud.

Jmeactrajg, plough-bullocks.

Jméad, jealousy.

Jméadac, jealous.

Jméadajne, a zealot.

Jmeaglac, terrible, frightful.

Jmeaglam, to fear.

Jmeal and jmjol, an edge or border, a coast; ó jmealajb na hāiban, from the borders of Scotland.

Jmeayogajm, a striking on all sides.

Jmeōcam, we will go; jmteōcad rē, he will go; *vid.* jmējgjm.

Jmfeadajm, a draught.

Jmfjd, or jmpjdeac, a petitioner.

Jmeajr, a marble.

Jmjadag, a coupling or joining together.

Jmjleadað, unction.

Jmjleadajm, to anoint.

Jmjlm, to lick.

Jmjnce, *vulgo* jmjnġe, a journey, or peregrination; go nejnġe tmjnnc leat, may your journey be prosperous to you.

Jmjncjm, or jmjnccad, to remove, or change one's dwelling.

Jmjn, I go; Lat. *imneo* or *remeo*.

Jmjnjġe, an emigration, or changing from place to place; Lat. *immigratio*.

Jmleabā, a tome or volume.

Jmljnn, the navel.

Jmljocān, the navel.

Jmljoc ājlbe, the name of one of the first episcopal churches in Munster, now called Emly, which is of late united to the see of Cashel. Its first bishop was ājlbe, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jmljoc, bordering upon a lake.

Jmne, thus.

Jmnejnġjm, to bind, tie, &c.

Jmnjde, or jmjnjōm, care, diligence.

Jmnjdeac, careful, uneasy about the success of an action; anxious, solicitous.

Jmnjrr, contention, disunion.

Jmnjrm, to yoke.

Jmpjd, a twig or rod.

Jmpjde, a prayer, petition, or supplication; jārajm jmpjde ort, I beseech or supplicate you; cujrjm jmpjde, I beseech.

Jmpjdeac, an intercessor, a petitioner.

Jmpjdjm, to beseech, entreat, pray, request; jmpjdjm ort a njg mōr na njl dajle, I entreat you the great God of all the elements.

Jmpjne, an emperor.

Jmpjneacð, an empire,

Jmpneaccujb, it happened or fell out.

Jmpneay and jmpneayān, dispute,

controversy, strife; *ar fearn* *impeay na uajneay*, a proverb, literally meaning that dispute is better than want of society.

Impeayam, to strive or contest, to contend.

Impeayánajm, *idem*.

Impeayánujde, a contending person, a disputant.

Impeymnjxm, to go about.

Imym, to play, or divert.

Imym, a riding.

Imycjn, a bed-room, or closet.

Imyeacan, rage, fury.

Imyeactnac, a project.

Imyeangna, strife, contention.

Imynjom, heaviness, sadness.

Imynjom, care, diligence.

Imynjomac, anxious, solicitous, uneasy.

Imryublamj, to walk about, to ramble.

Imteacð, a progress, or going, a departure; *imteacð an rluajze nð mjl rjnn*, it was the departure of our army that ruined us.

Imteacð, an adventure, feat, or expedition; *fa meann é na imteactajb*, *clarus est in suis gestis*.—*Vid. S. Fiech. in Vit. S. Patricii*.

Imteacðujde, one that is departing, the going man.

Imtjgjm, to go, to march, to proceed, to depart.

Imtpeaycnad, to wrestle; *do bj an tajnzjol azur Jacob ar pad na hojðce az imtpeaycna*, (*vid. Leaban breac*,) the angel wrestled with Jacob all night.

Imtjura, or *jomtjura*, adventures, feats; *vid. jomtjur* and *jomtjura*.

In, *præp.* Lat. *in*, and Angl. *in*. This Irish preposition answering the Latin and English *in*, is always used in old manuscripts instead of *ann* used by the modern writers to express the

same; Gr. *εν*.

In, fit, proper; used always in compound words, as *in-feaðma*, fit or capable of doing a manly action; *in-nuadcajn*, marriageable, fit to be married.

Ina and *inay*, than; Lat. *quam*; used in our old manuscripts; as, *nj bfuyl fearn an Eijnnn ar fearn inay an fearno zur a ttangajr*, the man you visited is as good a man as can be found in Ireland; *agallad Dhát-tiajz azur Cajlte mejc Ronajn*.

Inbe, quality, dignity.

Inbeac, in place, of quality.

Inbeac, come to perfect health.

Inbear, pasture.

Inbear, a river; *Inbear Colpta*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *inbear Scéjne*, the river of Kenmare in the County of Kerry; *inbear na mbánc*, the bay of Bantry; *inbear Slájne*, the river Slaney in Wexford. This word should be more properly written *in-man*, or *in-mana*, from *in*, and *majn*, or *mana*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

Inceanajz, that may be bought, marketable.

Incjnn, the brain.

Incneacab, blame, reproach; *ex. mē djncneacab tujð*, to reproach me for it.—*Vid. Chron. Scotorum in introitu*.

Incneacab, gleanings or leasing corn.

Incneacam, to consider.

Indeanta, lawful, practicable.—*Luke*, 6. 2.

Inojne, a fight, or engagement.

Inojola, vendible, fit for sale.

Inoljor, a court; *go tomacajnn dō*

go h̄jndljr aj̄nceannajce na
ragant, till he arrived to the
court of the high priest.

Ineac, the lining of cloth in weav-
ing.

Ineac, hospitality, generosity, good
housekeeping; an tē r̄r̄r̄jor
n̄j̄d an gac̄ neac̄, n̄j̄ dl̄j̄gean dō
bej̄t gan̄ j̄neac̄, he that desires
the favour of others, ought to be
liberal himself.

Ineact̄neay, a fair or pattern, a
public meeting commonly called
Oj̄neact̄ay.

In̄eatam, to meditate.

In̄f̄jn, marriageable, fit for a hus-
band, as jon-m̄nā, fit for a wife;
jon-aj̄m, fit to take arms.

In̄f̄joc̄ay, choice, election.

In̄f̄j̄r̄j, a swelling.

In̄g, is one of the negatives of the
Irish language.

In̄g, a neck of land.

In̄g, force, compulsion.

In̄gaj̄re, herding; in̄gaj̄re cāe-
jac̄, the herding of sheep.

In̄gean, a level.

In̄ged̄te, of twins in the womb,
that which comes to perfect
birth.

In̄ḡj̄j̄l, consequence, or conclu-
sion.

In̄ḡ-glaj̄n, uncleanness, filth.

In̄ḡ-glan, dirty, filthy, unclean.

In̄ḡj̄lt, feeding, grazing; in̄ḡej̄ltj̄d
j̄ād, feed them; c̄aj̄t a n̄j̄ḡj̄l-
t̄jn t̄ū, where feedest thou.—
Job. 1. 14.

In̄ḡjn, or in̄gean, a daughter; from
gean, like the Lat. *genitum*;
and in *per metathesin pro n̄j̄ḡ*,
which signifies a daughter; ex.
Maj̄re n̄j̄ḡ, or n̄j̄ Tom̄aj̄r, Mary,
the daughter of Thomas; Maj̄re
n̄j̄ Oh̄n̄j̄aj̄n, Mary O'Brien, &c.

In̄ḡnej̄m, ravening; also persecu-
ting; lūc̄d m̄n̄ḡneama, they that
persecute me; ān n̄j̄n̄ḡneam̄j̄ḡ,
our persecutors.

In̄ḡjn, a carpenter or mason's line.

In̄ḡjn, an anchor. ✕

In̄ḡjn, affliction, grief, sorrow.

In̄gl̄ej̄d, a hook.

In̄gne, the plur. of jon̄ga, nails, or
talons, hooks, claws.

In̄ḡnej̄m, persecution; as, con̄ac̄ an
t̄j̄ f̄uj̄l̄n̄ḡj̄or in̄ḡnej̄m dō t̄aoj̄b
an̄ ēj̄t, blessed is he who suf-
fers persecution for the sake of
justice.—Leabar̄ b̄neac̄.

In̄ḡnej̄m̄teac̄, a persecutor; p̄ol
in̄ḡnej̄m̄teac̄ na heaḡlaj̄re,
Paul, the persecutor of the
church.

In̄jat̄ay, or in̄uj̄teay, a bowel or
entrail.

In̄j̄d, Shrovetide; Wel. *ynid*.

In̄j̄de, or in̄n̄j̄de, the bowels or en-
trails; Lat. *interiora*.

In̄j̄lt̄m, to feed, to graze; *vid.*
in̄j̄lt̄.

In̄j̄t̄e, weakness, feebleness.

In̄j̄r, an island; Lat. *insula*; plur.
in̄n̄j̄j̄b; an in̄n̄j̄j̄b M̄aj̄a T̄or-
m̄jan anay, in̄j̄d̄j̄b, in̄j̄ōme, in *in-
sulis Maris Tyrreni mansit,
ut memoratur*; in̄j̄r na b̄f̄j̄od-
b̄uj̄de, *Insula Sylvatica*, an old
name of Ireland.

In̄j̄r, Ennis, chief town of the
County of Clare.

In̄j̄r-cealt̄jac̄, an island of pil-
grimage in Lōc̄ Dejn̄geant̄.

In̄j̄r-cata, an island in the river
Shannon.

In̄j̄r-Ċōžan̄aj̄n, Innishannon, a mar-
ket-town between Bandon and
Kinsale in the County of Cork.

In̄j̄r-beaḡ, an island near Balti-
more in the County of Cork.

In̄j̄r-anc̄aj̄n, Sherky island be-
tween Baltimore and Cape Clear
in Carbury.

In̄j̄r-mōn, on the river Feil in the
County of Kerry; also a large
island in the river Shannon,
where there is a famous monas-
tery, built by Donoğ̄ C̄aj̄nb̄neac̄

O'bhjen, king of Limerick and Thomond.

Inyr-caōnac, an island in the sea, near Aoibh Bhacán, in the west of the County of Clare.

Inyr-bo-fjonne, an island in the sea, in the west of the County of Mayo.

Injrcjgjn, a garden; jnnjrn mug-rad Mleada an Eijrjg loya leō ar an Injrcjgjn, i. e. ar an zarjda mjōgda, zun ejnōjlyjad cujze uile jlūaḡ na njdujg-eac, (Leaban breac,) then the soldiers of the Tetrarch conveyed Jesus out of the garden, whereupon the entire multitude of the Jewish people assembled about him.

Injre, edible, fit to be eaten.

Inlead, and jnljm, to make ready, to prepare; do hjnlead a cān-bad dō, his chariot was made ready for him; also to dispose, to set in order, to put in array; do hjnlead an za bajlg, the Belgian dart was set in order; also to contrive or project; do hjnlead cealg, an ambush was laid; djnjll rē jntleacō, he set his wits to work; also to flourish or brandish; as, az jnjollūḡad a adajc, brandishing his horn.

Inme, an estate, or patrimony; also land.

Inmearḡa, commendable.

Inmēōdanac, mean, moderate, also inward; zo hjnmeōdanac, azur zo fojnjmjolač, inwardly and outwardly.

Inmēōdanar, temperance.

Inmujn, affable, courteous, loving. jnmjonna, desirable.

Inn, us, we; like rjnn.

Inn, or ann, therein.

Inn, a wave.

Inne, a bowel, or entrail; plur. jn-njōe.

Inneac, the woof.

Inneal, restraint.

Inneall, service, attendance.

Inneal, or jnnjoll, mien, carriage, or deportment; also a state or condition; also the order or disposition of a thing; also dress or attire; ex. jnneal ejze Tojn-dealbajg, the order of Turlogh's house; jnnjoll tḡoda cačajō Cūjnn, the military order of the troops of Conn; jnnjoll azur ēazcoḡ na mnā, the dress and visage of the lady, or her gait and visage; neac ar jnnjll, one who is well prepared.

Inneam, increase, augmentation.

Innejōjm, to tell, to certify.

Inneōjn, an anvil; it is sometimes given as an epithet to a brave soldier or patriot, whom no danger or difficulty can deter from maintaining an honourable cause, ex. jnneōjn Cozajō Cnjce-čajl, Ireland's brave defender; Wel. einnion, and Corn. anuan, signify an anvil.

Inneōjn, the middle of a pool or pond of water.

Inneōjn, in spite of; dam jnneōjn, in spite of me. It is mostly written ajmdeōjn, and pronounced jnneōjn. It may be properly written jng-deōjn, from the negative jng and deōjn, *qd. vid.*

Inneōnam, to strike or stamp.

Innfeatajm, to think, to design, or intend.

Innjl and jnnjolta, apt, prone to, ready, active.

Innjl, a gin or snare; also an instrument; jnnjl, or jnneal cjújl, a musical instrument.

Innjle, cattle.

Innjll, a fort or garrison; as, mj reazajō jnnjll, they besieged the garrison.

Innjlt, a handmaid.

Innjr, distress, misery, &c.

Innjread and jnnjryjm, to say, to

to tell, to relate; *djnnjy* *γē*, he said; *cja djnnjy dajr*, who told you of it? *jnnjy**te*, told, related.

Jnnjūd, a telling or relating.

Jnnljy, a candle; *adan jnnljy*, the lighting of a candle.

Jnnme, danger. — *Luke*, 5. 7.

Jnopeaδ, to kill or destroy; *go bpeayad Jceadan an ē jnopeajn loya azur a bāy do cjnpead an raganr*, no an ē a lejzjon ar zan a mallajnt, *L. B.*; i. e. that Peter may know whether the priest would resolve upon the death and murder of Jesus, or rather on setting him at liberty without any further question. This word *jnopeaδ*, to kill or murder, and *jnopeajn*, murder, have a great affinity with the Lat. *orcus*, as these words are compounds of *jn*, fit for, and *orca* and *orcajn*.

Jneaca, to be sold, vendible.

Jneactajn, a pudding.

Jnjjom, i. e. *tnjygeadal*, preparation.

Jnjce, a sign or omen.

Jnjce, or *jnjcne*, a speech; also a gender, as *fej-jnjcne*, the masculine gender; and *bejn-jnjcne*, the feminine gender; also the termination *eā* in verbs of the second person of the conjunctive mood, as, *do cjpēā*, *dā mbuājlpeā*, &c.

Jnjce, a battle, or fierce assault.

Jnnce, in her, in it, therein; *jnnce fejn*, in itself.

Jnnce, a nut-kernel.

Jnnceac, a way or road.

Jnnctje, a budget, bag, or wallet, a satchel.

Jnnctjnn, the mind, will, or pleasure; *ar mntjnn fejn*, out of my own mind.

Jnnctjneac and *jntjneamajl*, high-minded, sprightly, also sensible, also hearty, jolly, merry.

Jnnt-ljom, treasure.

Jnntljomca, a treasury.

Jnjjobal, passable.

Jnte and *jnnce*, therein.

Jntleacδ, ingenuity.

Jntleacδac and *jntleacδamajl*, ingenious, witty, sagacious, subtle, artificial.

Jntjuaž, miserable, to be pitied, poor; *dajtjž jntjuaž*, *rustico egenti*.

Jobaδ, death.

Jōc, payment; *jōc eĵnce*, eiric, or kindred money; *jōc γlājnte*, balm, salve; *vid. jc*, gen. *jce*.

Jōcajōe, a tenant, or farmer; *jōcaoj*, *idem*.

Jōcam, to pay; also to suffer or endure; also to heal, cure, &c.

Jōcaj, payment; *jōcaoj*, a tenant.

Jōcδ, clemency, humanity, confidence, good nature.

Jōcδ, children.

Jōcδajn, the bottom; *dul an jōcδajn*, to sink.

Jōcδajnaç, lower; *tĵi jōcδajnaç*, the Netherlands; also lowest.

Jocluj, a healing by herbs; compounded of *jocam*, to heal, and *luj*, an herb.

Joclujajm, to cure by herbs.

Jodállac, an Italian.

Jōdajcun, an interjection.

Jodajpolam, area, a court-yard.

Jodajmala, the space between the eyebrows.

Jodajy, towards.

Jodajtamal, a distance.

Jōδ, the cramp, or any sort of pain.

Jōδ, a chain, or collar.

Jōδ-morajm, a collar or neck-chain, so called from the judge, Moran, who wore it.

Jōδa, the yew-tree: it is pronounced *joga*, and is the name of the letter *J*; Heb. *י*, and Gr. *ι*.

Jōδal, an idol.

Jōδalaçδ, idolatry.

jōḏal-adḡaḏ, idol-worship.

jōḏan, sincere, pure, clean, undefiled; hence eḡr-jōḏan, signifies polluted, defiled; ḡḡ jōḏajn, a chaste or virtuous virgin; aḡr altōḡr jōḏajn, on the pure and clean altar.

jōḏana, pangs or torments.

jōḏat, diet.

jōḏbajṛt, an offering or sacrifice.

jōḏbeḡrjṛm, to offer; jōḏbuṛ tū, offer thou; ḏo jōḏbṛnaḏan, they sacrificed; jōḏbṛnajm, *idem*.

jōḏlan, a leap, or skipping.

jōḏlanab, a dancing, or skipping.

jōḏna, a spear or lance.

jōḏna, protection, safeguard.

jōḏnaḥ, valiant, warlike, martial.

jōḏnāḡḏe, a staying or dwelling.

jōḏon and eaḏon, to wit, *id. est*, *puta*, or *utpote*, *seu videlicet*.

jōḡān, a bird's crow.

jōḡajle, the pylorus, or lower orifice of the stomach.

jōḡlacṭa, tractable.

jōḡlāṭrjḡḡeab, to consume; no ḡuṛ ḏjōḡlāṭrjḡḡeab an uḡle ḡeḡnealac, until all the generation was consumed.—*Numb.* 32.

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jōḡnaḡ, uprightness.

jōlac, mirth, merriment.

jōlac, loss, damage.

jōlagall, a dialogue.

jōlam and jōlanajm, to vary, to change.

jōlan, sincere.

jōlan, an eagle; jōlan tṛmḥjollac, and jōlan ḡnēagac, a gier-eagle: ḡjōlan is the radical word, but when its initial ḡ is aspirated it is pronounced jōlan.

jōlan and jōlanḏay, variety, diversity.

jōlan, much, plenty.

jōlanḏa, diverse, various, of another sort.

jōlūabac, victorious, all-conquer-

ing, triumphant.

jōlḥroṭac, comely, well-featured; also inconstant, various.

jōlḏanaḥ, ingenious.

jōlḏaṭac, of diverse colours.

jōlḏamṛa, a ball, or a dance where many dance together.

jōlḡa, or jol-ḡuṭ, various tongues; leḡr an jolḡajb, with various tongues.

jōlmaoḡjḡb, goods and chattels in abundance.

jōlmoḏac, manifold, various.

jōlṛab, plur. uḡmḡr jōlṛajb, the plural number.

jōlṭoṛicay, variance, debate.

jomaḏ, much, plenty, a multitude.

jomaḏac and jomaḏamajl, numerous, infinite.

jomaḏamlaḥḏ, a multitude, abundance.

jomaḏall, guilt, sin, iniquity.

jomagall, a dialogue.

jomagallajm, counsel, advice.

jomajb and jomaḏ, envy.

jomajḡ, a border.

jomajḡ, campaign ground.

jōmāḡḡ, an image.

jōmāḡḡeab, imagination.

jomaḡlle, together: sometimes written jmmaḡlle; *Lat. simul*.

jōmāḡjṛm, to toss, whirl, &c.; jōmāḡfujb ḡē tū, he will toss thee; also to drive.

jomaḡrḡḡḡḡe, decent, becoming, fit, proper.

jomaḡrḡḡḡeabḥḏ, decency.

jomaḡṛjṛm, to check; nḡ jomaḡṭḡē-ona tū, thou shalt not rebuke.

jomalṭtan, the centre.

jomaṛaḡḡ, a proverb.

jomaṛba, a lie, an untruth.

jomaṛbāḡḡ, a debate, or controversy.

jomaṛbāḡḡe, comparison.

jomaṛbay, sin, banishment; jomaṛbay ḡḏajm, the banishment of Adam out of Paradise.

jomaṛc, a ridge.

Jomajcač, superfluous, abundant;
 zo hjomajcač, exceedingly, too much.
 Jomajcaš, abundance, superfluity; also arrogance.
 Jomajcun, rowing, steering with oars; fear jomajcun, a rower.
 Jomajcun, tumbling, wallowing.
 Jomajcnaš, an inn, or lodging.
 Jombač, the adjoining sea, or sea encompassing an island.
 Jombādaš, an overwhelming; also to swoon, or fall into a swoon; do b̄j mo r̄p̄jonaš an na jombāčad, *defecit spiritus*.
 Jombuāljm, to hurt, to strike soundly.
 Jomčajrjn, a looking or observing.
 Jomčaoṃnaγ, a question.
 Jomčajmāl, a tribute, custom, toll, &c.
 Jom-člojḃmeaš, sword-fighting.
 Jom-člojḃmeōjn, a sword's man, a fencing-master.
 Jomčōmaγe, a petition, or request.
 Jomčōmaγe, a present, gift, or favour.
 Jomčōṃnaγt, strong, able.
 Jomčōṃnaγz, a thesis: otherwise jomčōṃnaγ.
 Jomč̄naγm, or jompc̄naγm, to bear or carry, to deport or behave, to endure; djomč̄naγ mē fējn, I behaved myself.
 Jomč̄nož, a woman-porter.
 Jomčubajš, meet, proper, decent, also modest; maγ aγ jomčubajš, as it is meet.
 Jomda, a bed or couch; aγur pl̄uca mē mjomda nem deānaγš, *et lachrymis stratum meum rigabo*.
 Jomda, much, many, numerous.
 Jomda, a shoulder.
 Jomdoṃnaγ, the lintel of a door.
 Jomdoṃnaγz, a drawing to.
 Jomfoṃnaγl, superfluity, excess, extravagance.
 Jomfoṃnaγn, a battle, or skirmish.

Jomfoṃnaγn, a comparison.
 Jomfojcead, a bawling or crying out.
 Jomfojčjm, to cry out, to bawl, to squall.
 Jomfulaγz, patience, long suffering.
 Jomžabājl, erring or straying, shunning or avoiding; also to take or reduce.
 Jomžujm, a battle.
 Jomžuγn, pangs, agony.
 Jomāš, envy.
 Jomay, knowledge, judgment, erudition.
 Jomlājne, maturity, perfection.
 Jomlājneac̄t, a supply, a filling up, an accomplishment.
 Jomlayteaš, a rolling, turning, or winding.
 Jomlat, gesture.
 Jomlat, exchange; aγ jomlat a b̄naγt, exchanging his clothes; jomlaōjš, *idem*.
 Jomluādaγm, to talk much.
 Jomluāgaγl, wandering, straying away.
 Jomne and jmne, as this, thus.
 Jomojll and jomčōjṃneālač, full of corners, polygonal; jomčōjṃneac̄, the same.
 Jomoltōjn, an altar.
 Jomon, (prop.) between; Lat. *inter*.
 Jomonač, jmeal, a border.
 Jomonann, a comparison.
 Jomajbāš, a controversy, contest, or contention.
 Jomondaš, a reproach; also expostulation.
 Jomojneaycaγ and jomojneaycaγājl, (*vulgo jomonaγcaγl*.) a wrestling, or throwing down each other.
 Jomonoγio, or umoγio, commonly written uo and oo in old manuscripts, often serves more for ornament than use in the speech, and is an expletive; it is some-

times rendered by the Latin conjunction *vero* used in transitions; ex. *Ἡ ἰορδαῖος ἔτε λυὸν κατὰ-μας, ἡ ἀγανὺς ἰορδαῖος* an *λυὸν ἐπὶ*, the citizens were Christians, and the rest were Pagans; *cives Christiani fuerunt, alii vero Pagani*.

ἰορδαῖος, a comparison.

ἰορδαῖος, a turning, rolling; also a reeling or staggering.

ἰορδαῖος, to turn, or roll, to reel, &c.

ἰορδαῖος, turned, rolled.

ἰορδαῖος, an error.

ἰορδαῖος, fame, report; also abundance, plenty, multitude.

ἰορδαῖος, thinking, musing.

ἰορδαῖος and *ἰορδαῖος*, renowned, famous, eminent.

ἰορδαῖος, to move or stir, to put in motion.

ἰορδαῖος, to publish, or divulge, to report; also to repeat.

ἰορδαῖος and *ἰορδαῖος*, a rowing, or plying to oars.

ἰορδαῖος, to row; *ἰορδαῖος*, rowing.

ἰορδαῖος, a rower.

ἰορδαῖος and *ἰορδαῖος*, to go off or away, to depart, to err, or stray.

ἰορδαῖος, a going or setting off, a departing.

ἰορδαῖος, an invasion, a routing away.

ἰορδαῖος, to invade, to rout away, to disperse.

ἰορδαῖος, an invader.

ἰορδαῖος, to assign, or appoint.

ἰορδαῖος, superfluity, excess.

ἰορδαῖος, or *ἰορδαῖος*, envious.

ἰορδαῖος, a digression.

ἰορδαῖος, a getting or finding.

ἰορδαῖος, zeal, also envy; *ἰορδαῖος* *ἰορδαῖος*, your zeal.

ἰορδαῖος, a zealous lover.

ἰορδαῖος, or *ἰορδαῖος*, a digression; also a year.

ἰορδαῖος, free, voluntarily.

ἰορδαῖος, wisdom, prudence.

ἰορδαῖος, departure, or going off; *ἰορδαῖος*, the day of his departure or death.

ἰορδαῖος, adventures, feats.

ἰορδαῖος, in the Irish language is much the same with *dála*, and signifies as to, as for, with regard to; Lat. *quod attinet ad*, &c.; ex. *ἰορδαῖος* *ἰορδαῖος* *ἰορδαῖος*, with regard to the Munster troops, but as to the Munster forces.

ἰορδαῖος, in compound words betokens meetness, fitness, maturity, &c.; as, *ἰορδαῖος*, fit to bear arms; *ἰορδαῖος*, worth writing; *ἰορδαῖος* and *ἰορδαῖος*, marriageable.

ἰορδαῖος, whereof, in which.

ἰορδαῖος, a place or room; *ἰορδαῖος*, a lieutenant, a vice-gent.

ἰορδαῖος, the privy of a man or woman; and a most decent word for the same.

ἰορδαῖος, as, alike, equal, well-matched.

ἰορδαῖος, equal, alike, of the same length and breadth.

ἰορδαῖος, a kind of mantle; *ἰορδαῖος*, a satin mantle.

ἰορδαῖος, whither.

ἰορδαῖος and *ἰορδαῖος*, to clothe.

ἰορδαῖος or *ἰορδαῖος*, banishment, exile, expulsion, a thrusting or turning out.

ἰορδαῖος and *ἰορδαῖος*, to banish, to expel, to exile, thrust forth.

ἰορδαῖος, banished, exiled.

ἰορδαῖος, a sluice or flood-gate.

ἰορδαῖος, or *ἰορδαῖος*, the time or term of a woman's bearing; as, *ἰορδαῖος* *ἰορδαῖος* *ἰορδαῖος*; *ἰορδαῖος* *ἰορδαῖος*, a woman towards the end of bearing time,

i. e. that will be soon delivered ;
it is pronounced *jonod*.

Jonbolžad, a filling ; also a swelling or extention.

Jonbolžajm, to fill.

Joncamoŷ, usury, interest.

Joncamōj, an usurer.

Joncojbee, saleable.

Joncolnad, incarnation ; *joncolnad* ար իլանայժեօնա, the incarnation of our Saviour ; *do fea-rujžead joncolnad* Հիյօյօրծ ծայն երե տեպայրեպտ an ajn-ջլ, the incarnation of Christ was manifested to us by an angel.

Joncollnajžte, incarnate.

Joncollnužad, the incarnation, the becoming incarnate.

Joncollnužad and *joncollnajm*, to become incarnate, to be made flesh ; *azur do hjoncollnad an քյօտալ, azur dajtejž jonajnn, et verbum caro factum est et habitavit in nobis.*

Joncōmmj, comparable.

Joncoŷ, instruction, doctrine.

Joncoŷajm, to teach.

Joncoŷtōj, a teacher.

Jonc̄majal, an excrement.

Joncujb, a bowel or entrail.

Joncuj, capable, comparable.

Jon-dujle, desirable.

Jon-dujleamajl, the same.

Jondur, so that ; *jondur zo*, or *jondur zur*, so that.

Jon-fojnn, desirable.

Jon-fojnnan, a skirmish or battle.

Jonza, a nail, a hoof ; *jonza ējn*, a bird's claw ; *jonza mactjre*, a wolf's claw ; *jonza*, or *crub ējc*, a horse's hoof.

Jonžabājl, circumspection, prudence.

Jonžabājl, management, conduct, or regulation ; to manage, conduct, guide, lead, regulate, also managing, conducting ; *mōj jonžabājl anma iŷž* : *joj* dajpact

յր ծյմբիյž : *re danacal n̄ řu-lajm* : *řō docaj* ē *đjonžabājl* ; the conducting a king is an important task : between the extremes of impetuosity and weakness : his person must be always preserved : hence it becomes most difficult to direct him.

Jonžabājl, to attack, also to subject or reduce ; *ex. zo mo řajde a řaožal a njonžabājl*, that they would live the longer for attacking them.

Jonžabmaj, without question, doubtless.

Jonžajre, ridiculous.

Jonžantač, wonderful, surprising, extraordinary, strange ; *n̄jđ jonžantač*, a wonder, or miracle.

Jonžantur, a wonder, or surprise, a miracle.

Jonžbajl, gesture.

Jonžžlan, unclean ; from the negat. *jnž* and *žlan*.

Jonžuj, matter.

Jonžujm, to keep cattle, to act the herdsman or shepherd ; also to feed, to browse.

Jonžnad and *jonžnad*, a wonder, an astonishment ; *dob jonžnad lej*, he wondered.

Jonžnata, the dead.

Jonlad, washing ; *az jonlad a ēu-dajže*, washing his clothes.

Jonlajžte, washed.

Jonlajžteōj, a washer ; also an accuser, informer, or adversary.

Jonlajm, to wash.

Jonlat, a washing ; a *njonlatajb ēazramla*, in diverse washings.

Jonmall, heaviness, fatigue.

Jonmazajb, ridiculous.

Jonmaj, treasure.

Jon-molta, commendable, praiseworthy.

Jonmujn, kind, loving, courteous ; *Gal. debonnair* ; a *uajajl jonmujn*, or *řō-jonmujn*, most loving or beloved sir.

Jonn, the head; **ō jonn zo bonn**, from top to toe.

Jonnaclann, protection, defence, safeguard; also satisfaction, or amends for an injury.

Jonnad, in thee, in you, i. e. **jonn tū**; **jonnām**, in me, i. e. **jonn me**; **jonnun**, in us, i. e. **jonn jnn**, or **ɣjnn**, &c.

Jonnajl, wash; **jonnajl haɣajd**, wash thy face; **do jonnal ɣe**, he washed, or **ɔjonnajd ɣe**, *idem*.

Jonnajneac̃d, a gift, or present.

Jonnān, the same, alike, one of the same.

Jonnajad, a hire, or wages, a reward.

Jonnay, therefore, thereupon.

Jonnacujnead, grafting.

Jonnđutɲay, negligence.

Jonnlaç, blame, or finding fault, accusation.

Jonnlaɣɣjm, to accuse.

Jonnlaɣteōjɲ, an adversary.

Jonnlat, washing, cleansing.

Jonnogbajl, sprightliness.

Jonnajc, or **jonnajc**, continent, chaste, honest, faithful; **ōɣ jonnajc**, *virgo fidelis*.

Jonnacay, chastity, continency, fidelity.

Jonnad, to ruin, hurt, or damage; also devastation, spoiling, plundering.

Jonnadac̃, laying waste, plundering.

Jonnorɣ, a word.

Jonnɣa, grief, sorrow.

Jonnɣac̃, sorrowful, fatal.

Jonnɣajde, or **jonnɣujde**, an approaching to; ex. **jonnɣajɣe cujɲp an ɕjajna**, the approaching to the Eucharist; also visiting or visitation; ex. **jonnɣujɣe mɲjne zo St. Elɣabet̃**, the visitation of the blessed Virgin to St. Elizabeth; **jonnɣujde ɕhātɲajce ɕōɲ clējɲ Ulaɣd**, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.

Jonnɣajdjm, to approach or come to; also to attack.

Jonnɣajɣeac̃, an aggressor.

Jonnɣamajl, such, like.

Jonnɣātmac̃, a looseness of the skin.

Jonnɣta, unawares.

Jonnɣlay, long; **clojdeam jonnɣlay**, a long sword.

Jonnɣōdajm, to roll, to turn, to tumble, or wallow, to wind; **ɔjonnɣajɣ aɲɣɣ**, he returned.

Jonnuy, that; **jonnuy zo**, so that.

Jonnɣac̃, a tent for a wound.

Jonnɣacuy, fidelity, righteousness, continence.

Jonnɣan and **jonnɣanad̃**, an account or reckoning.

Jonnɣamajl, like, comparable.

Jonnɣamala, *idem*.

Jonnɣor̃cūɣad̃, illuminating, enlightening.

Jonnɣɲajment, an instrument.

Jonnɣujɣe and **jonnɣujɣeac̃**, an invasion, sudden assault, or attack; **jonnɣujde majdne tuzad aɲɲ Eōɣan Mōɲ ne Conn jonna leabajd**, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.

Jonnɣōɣajm, to slight, scorn, disdain; also to turn, drive, or keep away.

Jonnɣol, or **eaɲ-ball**, the tail or rump; from **eaɲɲ**, the end or extremity of any thing, and **ball**, a limb or part.

Jonnɣōd̃ac̃, bad, evil, naughty; **uɲcōjɣeac̃**, *idem*, *qd. vid.*

Jonnɣōjɲe, posterity.

Jonnɣāɣta, certain, sure, continual.

Jonnɣujl, or **jaɲɣajl**, a skirmish, scuffle, battle, or uproar.

Jonnɣujɣ, a prayer or intercession.

Jonnɣlann, a cellar, buttery, larder.

Jonnɣa, a hasp; or spindle of yarn.

ἰσπαρ, the dropsy.

ἰσπ-ταογρεα, the captain of the rere guard.

ἰσπλαοῖνα, *triarii*.

ἰσρ, or ῥῥσρ, down; an ῥσρ, up; ῥῥσρ αἰσρ ανῥσρ, up and down.

ἰσρα, Jesus, the name of our Saviour in the Irish language, as nearly as it can be adapted to the Hebrew: for our language having no *j* consonant, or *'* in it, which is the same in the Greek, cannot as fully express it as the Latins, who say Jesus, when the Irish say ἰσρα, and the Greeks Ἰησους, all from the Heb. ישׁוּעַ, *Salvator vel Salus, quod ipse salvum faceret populum suum a peccatis ipsorum, uti ait angelus.* —Vid. *Slánaigíteōjn*.

ἰσραδ and ἰσραμ, to eat.

ἰσραδ, an eating.

ἰσρκαδ, the ham, or ham-string; do ḡεαῖν ῥε ἰσρκαδα α νεῖς, he houghed their horses.

ἰσρδα, a house, an habitation; ἰσρδα na mboct, the poor-house; ἑλαῖτ-ἰσρδα, a chieftain's house, a palace.

ἰσρδάν, a cottage; the diminut. of ἰσρδα.

ἰσρδαρ, or ἑρρδσρ, entertain-ment, accommodation.

ἰσρδὰς, convenient, meet.

ἰσρλann, a storehouse, larder, a buttery.

ἰσρδρπε, hyssop.

ἰσρα and ἰσράν, thirst.

ἰσρ, corn.

ἰσρκαῖνῖḡḡm, to purvey or forage.

ἰσρ-lann, a granary, or repository for corn, a barn.

ἰσρ-ἰσρκαδ, a blasting of corn.

ἰσρ-ἰσρ, cockle.

ἰσρman, thirsty, dry.

ἰρjn, the gooseberry-tree; also the name of the diphthong *jo*, &c.

ἰρ, anger; Lat. *ira*, and Wel. *iredh*, Angl. *ire*.

ἰρ, a satire, or lampoon; *vid.* αοῖν.

ἰρσῖτ, the side-post of a door.

ἰρκα, scarcity, want; ἰρκα ἀράν, scarcity of bread.

ἰρκαλ, an answer or reply; also salutation, greeting; ἡδῖν εἰσῖν ῥε ἡρκαλ οἰν, he did not so much as speak to me.

ἰρjonn, a field; also land, ground.

ἰρῖνε, a curse, or malediction, also blame, anger; ἡρῖνε Θε, the curse of God.

ἰρῖρ, brass; ἡ ῥαῖν ἡρῖρ αἰσρ ἀρσρτ, gold and brass are not alike; ἀρσρτ, i. e. ὀρ.

ἰρῖρ, a friend, a lover.

ἰρῖρ, a law; also faith, religion.

ἰρῖρ, an assignation, or appointment for meeting.

ἰρῖρ, a description, discovery; also a record or chronicle; as, ἡρῖρ εἰσῖνε ὤῖνῖνῖν-ῖνῖνῖνῖν, the historical and chronological records of the Mulconnerys; plur. ἡρῖρῖν, records, annals.

ἰρῖρ, an era or epoch; hence ἑαῖν ἡρῖρ, a chronology.

ἰρῖρεαρ, a present.

ἰρῖρεα, just, judicious, equitable; ῥεαῖν ἡρῖρεα εἰρῖν do ἑεῖρεαδ ἑεῖρῖνε ῥῖνῖν, αἰσρ do ḡῖν ῥῖτ ἰδῖν ḡαε τῖατ αἰσρ ḡαε ῖνῖνῖν: αἰσρ βά ὤα don ἡρῖρεαδ ὤβῖνῖν ἑ αῖν ῥαδ, i. e. he is a just man who passed true judgments, and makes peace between every tribe and kindred: also, he was the heir of the just Abram, say they; that is, he possessed Abram's equity and justice.—*L. B.*

ἡρῖρῖν, lawful.

ἡρῖρ-ἑαδῖν, a diary, a day-book.

ἡρῖρνεαῖρτῖνḡαδ, a confirmation.

ἡρῖν, an end or conclusion.

ἡρῖν-ῥῖτῖν, the commander of the rere-guard; ἡρῖρῖνῖνῖνῖν, the same.

Ʒæt, death.

Ʒr, a copulative like *azur*, and ;
beð Ʒr maƷb, dead and alive.

Ʒr, am, is ; Ʒr mƷre, I am ; Ʒr tū,
you are ; Ʒr rē, he is ; Ʒr Ʒað,
they are.

Ʒr, under ; Ʒr nēalluƷb, under
clouds.

Ʒra, or Ʒora, but sometimes written
ra, whose, whereof ; as, CƷƷoƷt
Ʒra ƷuƷl do ƷūayƷuƷl Ʒnn, Christ
whose blood redeemed us. It
is never used in asking a ques-
tion ; as, whose blood redeemed
us ? which is rendered, cƷa Ʒra
ƷuƷl dƷūayƷuƷl Ʒnn ? i. e. who is
he, whose blood redeemed us ?

Ʒrgear, doubt.

Ʒrj, she, herself.

Ʒrjol, or Ʒreal, low ; ðr Ʒrjol,
softly, privately ; ðr Ʒnd azur
ðr Ʒreal, publicly and privately.

Ʒrle, lower, inferior, lowest.

ƷrluƷað, humiliation ; and Ʒrly-
Ʒm, to humble, to make low ;
Ʒrlyð rƷb Ʒējn, submit your-
selves ; Ʒrleðcar tƷra, thou shalt
be humbled.

Ʒraēlða, of or belonging to the
Israelites ; an popal Ʒraēlða,
the Israelitish people.

Ʒrra, in that ; Ʒr ra nāƷt, in that
place.

Ʒte, a feather, or wing, a fin.

Ʒte, in like manner ; Lat. *item* ;
also, to wit, videlicet ; ex. Ʒte
na cƷora do luádmajr Ʒūay, I
mean, or that is to say, the rents
above-mentioned.

Ʒtce, a petition, favour, or request ;
ex. Ʒac Ʒtce Ʒr oƷnƷcear dƷar-
Ʒað : a tá a hƷarƷað ran Ʒar-
dƷr : abƷat Ʒ ro Ʒo mƷnƷc : ƷƷbē
le ƷƷnƷcear aƷƷƷe ; i. e. every
petition which is fit to be called
for is made in the *pater*, and
therefore let all those who be-
seech any favour repeat it often ;
also a prayer ; ex. Ʒon ƷnadaƷ

a Ʒoeb Ʒtce : Ʒn Ʒlata ƷƷme
reac ƷƷana, *perducant nos
sanctæ ejus preces ad regnum
cœleste liberatos a pœnis.*—
Broganus in Vit. S. Brigidæ.

Ʒt, corn ; Wel. *yd*, Cor. *iz*, and
Gr. *σιτος*.

Ʒteað and Ʒtjm, to eat ; ðƷt rē, he
eat.

Ʒteað, eating.

ƷtðƷar, an ear of corn.

ƷtƷen, a car or dray for corn.

ƷtjomƷað, a murmuring, or grumb-
ling ; also slandering or back-
biting.

ƷtjomƷaðajm, to slander, or back-
bite.

ƷtjomƷaðƷteac, slanderous, abu-
sive, backbiting ; teanƷa Ʒtjom-
ƷaðƷteac, a backbiting tongue.

Ʒtjn, a corn field ; also the soil of
any ground.

Ʒtnopa, a head.

Ʒūbar-čjnn CƷnāƷƷ, Newry, a town
in the County of Down in Uls-
ter.

Ʒūbar, the yew-tree.

Ʒūd, day ; an Ʒūd, or a nƷūd, to-
day ; Lat. *hodie*, Gal. *huy*, Hisp.
oi.

Ʒucajn, fish-spawn.

ƷudƷceacƷt, judgment ; tōƷaƷðƷe
lyb ē, azur dēanaƷð ƷudƷceacƷt
aƷr do nējn būn nēacƷa Ʒējn,
aƷr ƷƷlāƷt, Pilate said, take
you him (Jesus) and pass judg-
ment on him according to your
own law.—*L. B.*

ƷudƷƷe, a Jew, also Jewish.

Ʒūl and eol, knowledge, art, judg-
ment, science.

Ʒūlmun, wise, judicious.

Ʒun, the yew-tree ; Ʒun talajm, the
juniper ; Ʒun čneƷƷe, or uar
čneƷƷe, juniper.

Ʒun and un, oƷƷajn, plunder,
slaughter.

Ʒūnam, afterwards ; Ʒánam, *idem*.

Note. As it hath been forgotten

to insert at the proper place in this letter the names of such territories and tribes as begin with the words *jb* or *j*, it is judged expedient to mention the most remarkable of them here by way of an appendix to this letter. Such as

jb-eacač, a territory in the west of the County of Cork, anciently belonging to the O'Mahonys.

jb-laožajne, now Iveleary, a district in the same county, possessed, till the late revolutions, by the O'Learys, a branch of the old Lugadian race, and whose first possessions were the ancient city of Ross-Carbury and its liberties or environs.

jb-conlúa, a territory in the same County, anciently belonging to a branch of the O'Mahonys, who were dispossessed in late ages by the Mac-Cartys of Musgry.

jb-mac-cuille, now a barony of the County of Cork, possessed very anciently, and until the 12th century, by different petty chiefs, or toparchs, such as O'Caolajde, or O'Keily, O'Mactjne, O'Žlaj-*γjn*, O'Cjanajn, and O'brežajn, all either extinct, or reduced to an obscure state.

jb-nanamča, otherwise called *jb-ljačajn*, now a barony of the County of Cork, whose chief town is Castlelyons, the seat of the Earl of Barrymore, anciently the estate of O'Žjačajn, from whom *Castle-Źjačan*, now Castlelyons, derives its name. This family is now reduced to a state of obscurity.

jb-econajl-žabna, now the baronies of Upper and Lower Connella in the County of Lime-
rick, anciently possessed by the O'Connells, and afterwards, till

the 12th century, by the O'Ci-nealys and the O'Cuileans: when the O'Connells were dispossessed of this large district, they settled in a considerable territory extending from *Sljač Luacna* and the river Feile, to Clænglis, on the borders of their former possessions.

jb-řajlze, a large territory in Leinster, formerly possessed by the O'Connors Failge, jointly with O'brožajnm, O'Cjnaoje, or O'Kenny, O'Dujn, or O'Dun, O'Đjomaya, Engl. O'Dempsey, O'haongura, Engl. O'Hennessy, O'hamjnžjn, and O'Munacajn.

jb-laožajne, or Iveleary, a territory in Meath, the ancient estate of O'Caoindealbajn, or O'Kendalvan, now, I suppose, a family of no great lustre, if not extinct.

jb-brujn-aj, *jb-brujn-brějrne*, and *jb-brujn-řeōla*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of *Čoča Možme-đōjn*, king of Meath in the fourth century, from which Brian the kings of Connaught derived their origin.

jb-májne, or *j-májne*, a territory in Connaught, the ancient estate of the O'Kellys, descended from *Collá-dá-črjoc*, brother of *Colla-uajr*, king of Ulster soon after the beginning of the fourth century.—*Vid. Ogyg.* p. 366.

j-májle, or *lla-májle*, a large territory in the County of Mayo, anciently the estate of the O'Mailys.

jb-řjačna-ajōne, a large territory in the County of Galway, the ancient estate of the O'Heynes.

jb-čjnřealač, a territory comprehending a great part of the County of Wexford, anciently possessed by the O'Kinsealaghs.

Ἰῶ-δρόνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenaghs.

Ἰῶ-ηζάγιν, a territory in the Queen's County, now the barony of Tinehinch, anciently the estate of the O'Regans, but possessed in latter ages by the O'Duins or O'Dunns.

Ἰῶ-νέιλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of Ἰῶαλναοῖζι-αλαῖ, king of that province in the fourth century.

Ἰῶ-νέιλ, (north,) a large territory in Ulster possessed by the great O'Neil, and different septs of that name, and divided into Tyrone, Tyrconnel, and other tracts.

Ἰῶ-ο-νεαῖ, a large territory in the County of Roscommon, wherein

stands Elphin, a bishop's see, which was part of the country of O'Connor Roe and O'Connor Donn.

It hath been also forgotten to insert at the word Ἰανῖλαῖ, the name of an ancient family in the barony of Musgry and County of Cork, called O'Ἰανῖλαῖτε, or O'ἩἸανῖλαῖτε, Engl. O'Herlihy. They were first hereditary wardens of the church of St. Gonnait of Ballyvoorny, and were possessors for many ages of the large parish of that name. There are still several persons of this family existing in the light of gentlemen. They are descended from the Earnais of Munster. One of this family, who was Bishop of Ross, is mentioned among the sitting members of the Council of Trent.

REMARKS ON THE LETTER Ἰ.

Ἰ is the ninth letter of the Irish alphabet, and the first of the three consonants *l, n, η*, which admit of no aspirate, and are called by our grammarians *κοινηγοινεαδα εαδ-τρομα*, or light consonants. It is called in Irish *Ἰανῖ*, from *lujj*, *vulgo cáirtan*, the *quicken-tree*, Lat. *ornus*. This letter being the initial of a word which has reference to the female sex, is pronounced double, though written singly, as, *a lám*, *her hand*, is pronounced *al lám*; as in the Spanish words *llamar* and *lleno*. *Ἰ* beginning words referred to persons or things of the plural number, is also pronounced double, as, *a leabaḡ*, *their book*.

Ἰ α

Ἰά, otherwise *lō, lae*, and *laoj*, the day; pl. *laēna, laēte, lajonna, laēteana, laojte, or lajte*.—
N. B. I was for sometime at a

Ἰ α

loss how to find any analogy or affinity in any other languages with these two words, *lá*, the day, and *ojce*, or rather *ujce*,

the night, and the more, as none appears either in the Latin or in the dialects of the Celtic countries, Gaul, Spain, and Germany. From these Celtic nations we have received the word *ḡá* for *day*, as, *ḡá-γῦλ*, *dies solis*; *ḡá-luaj*, *dies lune*; *ḡá-májr*, *dies martis*, &c., in which the affinity with the Gallic, Spanish, and German languages, as well as with the Latin, is plainly preserved; and we have in like manner received from them our ancient word *noct*, the *night*, which is the same with the Spanish *noche*, the Gallic *nuit*, and the German *night*, as well as with the Latin *noctis*, *nocte*, from *nox*, and the Greek *νυκτος*, *νυκτι*, from *νῦξ*. But for the word *lá*, the *day*, and *ojce*, or *ujce*, the *night*, corruptly written *oḡce*, of the same pronunciation, after long examination I found no analogy, not even in the Greek, though chiefly composed of the Celtic, I mean, when I only considered its simple words for *day* and *night*, *ἡμερα* and *νῦξ*, (the same as the *nox*, of the Latin;) but in a compound word of the Greek, *ακροονυχια*, i. e. *intempesta nox*, I find a plain affinity with our Irish word *ojce*, or *ujce*; and in the compound word *γενεθλιαυ*, i. e. *natalis dies*, there appears a strong affinity between the Gr. *λιαυ*, which here must necessarily signify *dies*, the *day*, and the Irish *lá* or *laoj*, but more especially with its plural *lajonna*, *days*. These instances show, that simple words which have been disused in the Greek, are preserved in the Irish; as in general many words which are fallen into disuse in one lan-

guage, are preserved in others.
lá, or *ljá*, in old Irish manuscripts is the same as *le*, with, along with; as, *lēj̃jor canōjn lá* *ḡerman*, i. e. *legit canones apud Germanum*, speaking of St. Patrick.
Labán, *lájbe*, mire, dirt.
Labánač, a vulgar man, a plebeian, a day labourer.
Labánta, of or belonging to a plebeian.
Labonač, dissimulation.
Labajr, a speech; *az labajr*, speaking.
Labaj and *labejn*, a laver, a ewer.
Labajnač and *labrajm*, to talk; *ḡo labajr béal nē béal njr*, he spoke to him face to face.
Labar̃ta, said, spoken, of or belonging to speech; *njḡneay labar̃ta*, an impediment of speech; *reay labar̃ta*, an interpreter.
Labrač, speech, discourse.
Labrajm, to speak.
Labray, a bay-tree.
Lača, a duck or drake; plur. *lačajn*.
Lača ceannḡuāč, the herb celandine.
Lačadōjn, a diver; *lačajre*, *idem*.
Lačam, to duck or dive.
Lačan, gen. and plur. of *lača*, a duck; *ḡoylačan*, the plant called duckmeat; Lat. *lens palustris*.
Lačđ, a family.
Lačđ, milk; Lat. *lac*, *lactis*; gen. *lačda*; hence *leam-lačt*, and corruptly *leam-načt*, sweet milk, or insipid milk; from *leam*, insipid, and *lačt*, milk; *ḡo ḡo ḡlacad ajr a lačt*, to feed another man's cow for the profit of her milk.
Lačtna, a sort of grey apparel.
Lačna, yellow.
Lačđ, a sending, mission.
Lačam, to send.
Lačajr, a fork or prong.

- Łaðarɣ, a thigh.
 Łaðɣ, snow.
 Łaðɣnarɣ, rashness in demand or promise.
 Łaðna, dumbness.
 Łaðnac, forked; also hasty.
 Łaðuɣlɣne, a day's wages.
 Łaðɣonn, a thief, a robber, or highwayman; Lat. *latro, latrone*, and Wel. *lhadron*; annɣɣn nō čnočrat dā ładɣan maɣ aon ne hjoɣa, then they hung two thieves along with Jesus.
 Łaččamaɣl, daily; áɣ naɣán laččamaɣl, taččajɣ duɣnn a nɣuɣ, give us this day our daily bread.
 Łaɣ, weak, feeble, faint; łaɣ-beačča, low fare or diet; łaɣ-čnoɣ-deac, faint-hearted; łaɣ-lámac, weak-handed; łaɣ-bɣjɣeac, discouraged, weak.
 Łaɣa, praise, fame, honour.
 Łaɣajɣɣm, to weaken, lessen, or diminish; ná łaɣuɣjɣeac būɣ ccnoɣčte, let not your hearts faint.
 Łaɣajɣɣ, a lizard.
 Łaɣar and łaɣarōɣ, a prong.
 Łaɣduɣač, to lessen or diminish, to cut short; also a lessening, abatement.
 Łaɣduɣjɣčte, lessened, abated.
 Łaɣɣajne, a diminishing.
 Łaɣɣajne, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; moɣɣajne is the word opposite to it, which signifies servitude or slavery.
 Łaɣčájɣde, an abatement in a bargain, a diminishing; nō tuɣ ɣč łaɣčájɣde mōɣ dām, he abated me very much.
 Łajbɣn, leaven.
 Łajbɣeac, a coat of mail; *vid. lūjɣeac*; Lat. *lorica*.
 Łajbeacān, or lūjbeacān, a snare, or ambush, an ambuscade, or lying in wait.
 Łajɣm, *pro* lūjɣm, to lie down.

- Łajɣm, strong, stout.
 Łajɣmɣeacč and łajɣmɣeay, strength.
 Łajɣne, stronger, strongest.
 Łajɣnɣjɣɣm, to strengthen; also to grow strong.
 Łajɣe, weakness, infirmity; also more weak.
 Łajɣe, a spade, shovel, &c.
 Łajɣean, a spear or javelin, a halberd; plur. łajɣne; ɣačay łajɣean mōɣ jona łajm, ɣo nō ɣoɣn čnoɣɣt jona ɣlɣɣ dɣ, aɣuɣ ɣɣoɣlɣɣ a čnoɣde aɣ a dō, i. e. he took a great spear in his hand and wounded Christ in his right side, and severed his heart in two.—*L. B.*
 Łajɣean and Łajɣjon, the Province of Leinster, so called from the spears used by the Gauls in assisting Łabna Łojɣeac against his opponent Čobčac Čojlbɣeáɣa, according to Keating.
 Łajm, from lám, the hand; łajm ne, and lám nɣɣ, near at hand, close to, hard by; lám nɣu ɣan, next to them; taɣn lám lɣom, come near me; a lám, in custody; do nɣɣadaɣ a lám leo jad, they took them into custody.
 Łajmɣaybam, to fence.
 Łajm-čeaɣd, handicraft, any mechanic trade; also a mechanic.
 Łajm-deacuy, captivity.
 Łajm-dja, a tutelary god of the Pagans; do ɣoɣd Načel lámdja a hačan, Rachel stole the idol of her father.—*L. B.*
 Łajmɣeacč, or łajmɣjɣm, to handle; also to take into custody; also to dare or presume.
 Łajmɣojléacč, a handkerchief; al-łayan is another name of it.
 Łajm-ɣɣjač, a buckler; Lat. *clypeus*.
 Łajmɣjɣm, to handle, or put into

care; do láimrjgead an ladhonn, the robber was put into custody.

Láimtionac, desirous, eager; also given to chiromancy.

* Láin, fullness; láin mara, the tide, high water; in compound words, fully, as láin-tjnm, fully dry.

Lajn-bljažanač, perennial.

Lajn-čeatajn, a guard.

Lajn-čejmñžjm, to wander or ramble.

Lajn-črjočnāžjm, to perfect or complete.

Lajn-dēanta, complete, finished.

Lajneac or lujneac, glad, joyful, merry.

Lajneac, armed with a spear.

Lajne, the genit. of lann, a blade of a knife, sword, &c.; do čuajd an dojnčur a rteač andjaž na lajne, the haft also went in after the blade.

* Lajne, or Lajdne, Latin; ran teanžad Lajdne, in the Latin tongue; the genit. of lajtton, or lajdjon.

Lajne, filling, swelling; an mujn az lājne, the sea swelling.

Lajne, cheerfulness, merriment, joy.

Lajnnēojn, or Lajdnēojn, a Latinist; lajdñēojntjže, or lajn-nēojntjže, the same.

Lajn-mējleac, a sacrilegious son.

Lajnneždm, to complete.

Lajnrojblajm, to traverse.

Lajn, a mare; lajn-ayajl, a she-ass.

Lajnge, a leg, a thigh; arrajn prāj ar a lujnznjb, greaves of brass upon his legs; it is also lujga.

Lajnge, rather than; Dont-lājnge, the town of Waterford in Munster.

Lajr, the same as lej, with him; lajr fejn, with himself. Used

in old parchments.

Lajr, a hand.

Lajread, to throw or cast; anyjn nō lajret rejlljđe pōr a žnūj, then they cast spittles in his face; also to throw down, to destroy; an an da žū fungojle, no mājōd an fearyo (Iōra) no lajread taj ceann teampul Ōe, ažu, do dēanad a atčumad jāi tñēdejnuj, this man, say the two false witnesses, boasted thus: overturn the temple of God, and I will build it up again in three days.—Leabari bñeac.

Lajt, a multitude.

Lajt, milk; Gall. *lait*, Cor. *leath*.

Lajte, scales; lajte ōjn no ajn-žjd, silver or gold scales.

Lajteamajl, daily.

Lajtžejn, verjuice, &c.; *acetum*.

Lajtjž, from lačac, dirt, mire, puddle.

Lajtne, a cow.

Lajtneac, the ruins of an old house; plur. lajtneaca.

Lajtñjžjm, to appear, be present, &c.

Lajtj, a lattice.

Lamajr, a poet.

Lamānta, ex. mnā lamānta; *mulieres menstruatae*; j, ajne do rjnn Račel rjn, ōjn nj ba bēay acuron lamactajn mnā lamānta; *ideo hoc fecerat Rachel, quoniam apud eos mos invaluit mulieres menstruatas non tangere*.—L. B.

Lām, a hand; lām-ajm, a hand-weapon; lāj an lāj, hand by hand.

Lāmāč, of or belonging to the hand; lučd lāmājž, bow-men, slingers.

Lāmāč, a casting with the hand: now the word for shooting.

Lamāžan, a groping.

Lamān and lamann, a glove.

Lámcána, to handle, to take in hand.
 Lámcómar, a clapping of the hands.
 Láim-deanay, a restraint.
 Láim-muslean, a hand-mill.
 Láim-míod, a by-way, a foot-path.
 Lámuig, from lámac, shooting ; do lámuig ré Ódóinnab, he shot Daniel. More commonly spelled laðac.
 Láimam, to dare, to presume, &c.
 Lamna, a space of time ; ó lamna aón uibéa go lamna da bíja-
 gan, from the term of one night to the space of two years.
 Lampriðg, a glow-worm.
 Lampuib, lamps.
 Lan, or lann, a scale ; pl. lanna ; do beáirfajb mé ar íarig hajm-
 njb yearam ajr do lannuib, I will cause the fish of thy rivers to stick unto thy scales.
 Lan, a church ; *vid.* lann.
 Lán, full ; Wel. *lhan*, Lat. *plenum*, Hisp. *lleno*.
 Lan, before, or in comparison of.
 Lána, a lane, or levelled walk ; Lat. *planum* ; hence Anglo-Sax. a lawn, or open place in a wood.
 Lánaamaj, a couple, a married couple.
 Lánaamay, carnal copulation.
 Lán-buibdean, a garrison.
 Lán-cóirne, a great or large chaldron.
 Lán-cómlajm, to perform, finish, or accomplish.
 Lán-dajngneacð, perseverance.
 Lang, falsehood, treachery.
 Langán, the breast.
 Langán-bráigad, the weasand.
 Langfeti, fetters, or chains.
 Languj, a period.
 Lann, land. A Germano-Celtic word.
 Lann, a house, a repository or treasury ; also a church.
 Lann, a veil ; also a vizard.

Lann, a sword or knife ; also a sword-blade or knife-blade ; Lat. *lancea*, Gr. *λογχη*.
 Lann, a gridiron, i. e. *griddle*, or *roasting-iron*.
 Lannoim, a cow.
 Lannetaoim, a partition.
 Lanpunc, a period, or *punctum*.
 Lanráide, a pikeman.
 Lántuib, a guard.
 Lan-tollad, perforation, a boring or piercing through.
 Laoð, partial, prejudiced.
 Laoðda, bending, or inclining.
 Laoð, an active youth, a soldier, a champion ; pl. *laoðra*, a militia, soldiers.
 Laoð and laoig, a calf ; laoig áluim, a fawn ; Wel. *lho*, Ir. *lo*, as *lo-lygeac*.
 Laoðan, marrow, pith.
 Laoig, snow.
 Laoj, hire, wages, &c.
 Laoj, the day ; from *lá* ; *deirne an laoj*, the evening.
 Laoj and laoib, a verse, a poem ; an laoj do rinne fējn, the poem he composed.
 Laoj, the river Lee, which takes its rise in the barony of *Loib Laoigairne*, in the west of *Musgry*, in the County of *Cork*, and divides its streams to embrace the city of *Cork*.
 Laojðeacð, an exhortation.
 Laojðim, to exhort or advise.
 Laoj-leabair, a diary.
 Laoj-meððan, noon-tide, mid-day.
 Laoj-mealt, the morning star, or the star of the day.
 Laojreac, now the Queen's County, the ancient estate of the *O'Moras*.
 Laoim, a blaze of fire.
 Laoimda, bent, bowed, crookedened.
 Laoimdaet, curvature, crookedness.
 Laoimigujne, great, prodigious.
 Lapad, a paw or fist.
 Lapadán, a kind of sea-fish.

- lān, the ground or floor; also the middle, the centre; do nonn ye jona lān jād, he divided them in the midst; a lān na fda na jg, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.
- * lānum, an alarm.
- lārad, a burning, lighting, or kindling; also lust, concupiscence.
- lārad and lārajm, to burn, light, or kindle; do lārad an tejne, the fire was lighted; do lā a fcajg, his anger was kindled.
- lāran, anger, passion.
- lārantā, subject to anger, passionate.
- lārantact, the habitude of anger, the aptitude of being angry.
- lāranac, flames of light.
- * lārd, ballast, lading.
- lārajn and lārnac, a flame or flash; lārajn tjnntjgē, a flash of lightning.
- lat, a foot.
- lač, a youth, a companion.
- lačac, dirt, mire, puddle; genit. lačajb, lačajg, and lačujgē.
- * lačajm, presence; dom lačtjn, in my presence; also near.
- lačajnce or lačjze, a thigh.
- lačar, an assembly; also a place appointed; lačajm an čata, the field of battle.
- lačar, any private story or account.
- lačar, strength, vigour.
- lauba, an eyebrow.
- lē, with, through; tajnjg lē Majmj, he came with Maurice; lē heagla, through fear.
- leab and leabōg, a piece or fragment.
- leaba, a bed; leaba clūjm, a feather bed; leaba flocajr, a bed of flocks; in the obliques it makes leapta, leabajg, and pl. leaptača.
- leaba, is also the name of several places in Ireland, which are by the common people called Le-

- abtača na bpejgne, the monuments of the Fenii, or old Irish champions; but they properly were the Druidish altars, on which they offered sacrifices to their idol gods, and are yet to be seen in different parts of the kingdom; as, leaba Čajlljg, a very remarkable monument in Roche's country in the County of Cork; leaba Čhjamada jr Črājgne, near Bandrous in Sligo, also another of the same name at Poll tjj Čjábajn, in the County of Galway.
- leabai, smooth; Lat. *liber*; also free; also broad.
- leabai, a book; leabai breac, the speckled book of Mac Egan; leabai na cceajr, the book of Chief Rents, &c. by S. Benignus; leabai na Čabála, the book of Conquests; leabai lecan, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. cajrt, supra*.
- leabai and ljbearn, a ship.
- leabaián, a little book.
- leabai-lann, a library.
- leac, a great stone, a flat stone; an leacajb loma, on bare stones; leac ojdne, a flake of ice; gen. ljc; Wel. *lheck*, Lat. *lapis*.
- leacajn, the cheek.
- leact, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; leacb, *idem*; tajm-leact mūntjme Čaristolajn, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.
- leact, with thee; leactra, thine, belonging to thee.
- leact, a lesson.
- leacta, flattened; also molten.
- leactam, to spread.
- leactán, the diminutive of leact,

a lesson, a lecture, or instruction, document; *zona cuimhjužad an žnĵoma rĵn nō rĵrĵb Mača an leačtan naomĳa ro*, so that in commemoration of that action Matthew wrote this holy document.

Leađ, do leađ *rē*, he said.

Leađān, teasel; Lat. *dipsacum*; leađan *hoyta*, the herb clotes, or burdock; Lat. *persolana*.

Leađ, an leađ, or leač, alternate.

Leađm and leađman, a moth.

Leađnam, to tear, rend, mangle, maim; chiefly said of the body; leađnam *lūjtneac*, maobam *rĵĵač*, let us cut down corslets, and smash shields; *cuĵrĵ leađarĳa*, mangled bodies.

Leazađ and leazajm, to throw down; also to fall.

Leazađ, a fall; *noĵme an leazađ*, before the fall; also a throwing down, a spilling.

Leaĵuĵb, physicians.—*Mark*, 5. 26.

Leaĵađ, a band, or bandage.

Leaĵam, or leĵĵm, to melt, to thaw, or dissolve; do leaĵ an *talām*, the earth melted; do leĵĵeađ *ē*, it was dissolved.

Leāĵam, to read; *potius leĵĵm*, do leĵĵ *rē*, he read.

Leāĵčōĵrĳ, a reader, a lecturer.

Leaĵlaĵb, a rush or rushes.

Leazajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. *le mē*, or *mo*; leam *rēĵn*, with myself; leam *čapal*, with my horse: it is as commonly *lĵom*.

Leam, foolish, simple; also insipid, without taste; oĵajm leam, a simple, insipid youth; blay leam, an insipid taste; leam-lact, &c., *vid.* lact; go leam, indiscreetly: in the compar. and superlat. it is written leama.

Leam, a rower, or oarer.

Leamān, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leamajm, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leaman, a moth, or any sort of night butterfly.

Leam-đanačt, fool-hardiness.

Leam-načt, *pro* leam-lacđ, sweet milk.

Lēan, or lēun, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do lean *jāđ*, *no oĵrĳa*, he pursued them.

Leanamajm, to follow or pursue, a following or pursuing; *ĵēam-leanamajm*, persecution; *lučđ leanamna*, followers or clients; Gr. 1. pers. plur. *ελαυνωμεν ab ελαυνω*, *sequor*.

Leanamajm, goods, substance, or wealth; *nĵ dĵoĵaĵb a leanamajm*; Lat. *non diminuit substantiam ejus*.

Leanān, a pet or favourite; leanān *rĵĵē*, a favourite spirit; also a concubine.

Leanāntačđ, whoredom, fornication.

Leanantuč, the plant called tormentil; Lat. *tormentilla*.

Leanb, a child, whether boy or girl; plur. *leĵnĵb* or *leĵnb*.

Leanbān, a little child, a young child.

Leanbajđe and leanbač, childish, innocent.

Leanbajđeačt, childishness.

Leanmajm, emulation.

Leann, ale, beer; also any liquor; Wel. *lĵyn*.

Lēann, rather lēan and lēĵne, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *leena*.

Leann, plur. leannta, the humours of the body; leanna dūba, melancholic humours.

Leapta, of, or belonging to a bed.

Leár, with our; i. e. le ár; le ár b'feartajb, with our men.

Léar and léir, clear, evident, manifest; ar léar dam, it is plain to me, I see; *vid. léir*.

Léar, much, a great deal; an raogal go léar, the whole world.

Leár, the sea; tar leár, over seas, to a foreign country.

Leár-dromajr, the ridge of a hill.

Learg, a plain; genit. lejrg; also a road or beaten way.

Leár-madad, a dog-fish.

Leár-taod, a spring tide.

Léartōjd, a ball; camán jr léartōjd, a ball and hurley.

Leár-ujnjūn, a sea-onion.

Leár and ljar, a court; genit. leara; Ljar-mōr, Lismore, in the County of Waterford.

Leár, a glimpse; leár maðajrc, a glimpse of light; n̄ f̄ajcjm leár dē, I have not so much as a glimpse of it.

Léar, a sore, a blotch, a bile; léar don bolzajb, a mark or speckle of the small-pox.

Leár, profit, good; do rjn a leár, he did well.

Leár, a reason or motive; also a cause.

Leár, the thigh; genit. lejre, *qd. vid.*

Leárna and leárnaça, the thighs.

Leárarjgm and leárūzab, to cure, or amend; also to manure, or cultivate.

Leárarjm, a nickname.

Leár-atajr, a step-father; leár-mátajr, a step-mother; leár-mac, a step-son; leár-jn̄jjon, a step-daughter; leár-clann, step-children; leár-dearb'ráatajr, a

step-brother; and leár-dejrñb-rjmr, a step-sister.

Learg, idle, slothful.

Leargamajr, given to sloth or idleness.

Learlúan, a step-son; leargot, *idem.*

Learlūjdm, to lean upon.

Leármac, a step-son.

Leárnaç and leartnaç, the thigh, or groin; ar a leartnaç, upon his groin.

Leartar, a cup; also stale butter.

Leartar, or leárðar, a small boat.

Leartar, the vessels and furniture of a house; rō ljon tola ujrgē jrn teac zur bátað an tjne, jr zur batar na leartajr az rñam: òjr bjd na leartajr tožta azamra; a flood of water filled the house, so that the fire was quenched, and the furniture floated on the waters: for you must know I have choice furniture.—*L. B.*

Leárūzab, healing; also amends, reparation.

Leárūzab, to heal or cure; do leárūjž rē, he amended; do leárūjžeadar a çrēacta, his wounds were healed.

Leatadaç, wide, large.

Leat, half: in compound words it sometimes answers to the English word *ward*, as leat teár, southward; leat rjar, westward, &c.

Leata, gain, profit.

Leataç, divided, half.

Leatadajgm, to increase, enlarge, augment.

Leatan, broad, spacious; Lat. *latum*, and Gr. *πλατυν*.

Leatanaç, a page of a book.

Leatar, leather; fear leárūjge leatajr, a tanner.

Leat-çrujnne, a hemisphere; also a semicircle.

leat-cúid, a half share.
 leat-*xi*nabal, a farthing, or rather a halfpenny.
 leat-lazra, somewhat weak or feeble.
 leat-már, a buttock.
 leatnúad and leatnaíggim, to spread abroad, or scatter; to enlarge.
 leatōg, the fish called plaice; Gall. *plie*; leatōg bán, sole; leatōg muiuc, a large kind of turbot called talbot; a flounder is leatōg deanz, and leatōg ríon-uíge is a fluke.
 leatpónt, the weight of eight ounces.
 leatman, half.
 leatmannac, partial.
 leatne, towards.
 leat-nígg, a co-partner in government.
 leat-rōid and līat-rōid, a ball to play with.
 leat-nuad, somewhat red.
 leatrusleac, having but one eye.
 leatryajlteann, a board, a plank.
 leat-tomalta, half-eaten.
 leat-tiomac, oppressive; also partial.
 lezáid, a legate, or ambassador; lezáid an pápa, the pope's legate.
 lezáide, a legacy.
 leibeann, a long stretch or stride.
 leibeann, the deck of a ship; also a scaffold or gallery for people to stand on.
 leice, neglect; duinne leice, a slothful person.
 leice, a precious stone. In Scotland it is the name of a large crystal, most commonly of a figure somewhat oval, which is put into water for diseased cattle to drink over it.
 leicead, neat, elegant.
 leiceanta, precise, exact.
 leíomeac, strong, robust.

leiomíggē, an appetite.
 leíggim, a legion.
 leígead and leíggim, to permit, let alone, or desist from doing a thing; náir leíggid Ója, may not God permit, or God forbid; do leígeadam oiríta, they pretended; Gr. *λεγω*, *desino*.
 leígead, permission.
 leígead and leíggim, a reading.
 leígead and leíggim, to read; Lat. *lego*, Gr. *λεγω*, *dico*.
 leígean, instruction, erudition, learning.
 leígear and leíggior, medicine, cure, remedy; also aid or help; genit. leíggior, fear leíggior, a physician.
 leígearaim and leíggiorim, to heal; do leíggior ré mo cneáda, he healed my wounds.
 leígearra, cured, healed.
 leígeōir, a founder, a refiner.
 leíggion, genit. leíggion, learning; mac leíggion, a scholar, a student.
 leíggēōir, a reader.
 leíggēōirneac, reading.
 leíggteal, any thing melted.
 leígm, a leap.
 leígm Chūcúlluinn, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.
 leíme, from leam, folly, simplicity.
 leígmim and leígmíggim, to leap or jump.
 leígmneac, leaping, desultory.
 leígm-*γ*ggan, a razor.
 leígn, loc-leígn, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.
 leígnb-bneic, childbirth.
 leígnb-luagza, a cradle.
 leígne, a shirt, or smock.
 leígn, sight, perception.

lējn, go lējn, together; jād go lējn, all together.
 lējn, wise, prudent; also managing, close.
 lējnġ, a plain; also a road.
 lējnġ, a reason, a motive.
 lējnġm, to counterfeit, to pretend.
 lējnjrt, a mall or hammer; and lēnjrtjn, the same.
 lējnjznoj, utter destruction.—*Matt. 24. 15.*
 lējnjmujne, or lējnjmuajne, consideration, reflection.
 lējnte, earnestness.
 lējy, wherewith; also with him; do cūajb lējy don cātmaġġ, he attended him to the city; lējz-
 tean an talam tynm lējy, let the dry land appear.
 lejre, a thigh; gen. of leay; pl. leayrac; abal mo lejre, the knuckle of my thigh bone or hip; lejrbeyrt, a pair of trousers.
 lejrbeyrt, a pair of trousers, or breeches.
 lejydean, a step-daughter.
 lejre, happiness.
 lejrg and lejrgē, sloth, sluggishness.
 lejrgēamajl, slothful.
 lejrgēul, an excuse, or apology.
 lejrynġean, a step-daughter.
 lejre, gruel.
 lejt and leat, half; lejt ġecel, half a shekle; also a side, a turn; a lejt, distinct, apart, aside; o ġojn a lejt, since; ġab a lejt, draw nigh; an lejt, by turns; an ġac lejt, on every side.
 lejtte, partiality.
 lejtdneodm, to excuse.
 lējte, grey, the genit.; also grey-
 ness.
 lējte, mouldiness.
 lejte, the shoulder blade.
 lejteac and lejteōġ, a plaice or flounder.

lejteac, i. e. loġad, a kneading-trough.
 lejtead, breadth.
 lejteōd, the like, a peer, a paragon; a lejteōd nāc bġaca mē njam, such as I never saw.
 lejteōlac, a novice, a smatterer.
 lejtġlyn, lauġlyn, a cathedral in Leinster.
 lejtġlyn, i. e. ločlyn, Denmark and Norway.
 lejtjmeal, the coast or border of a country.
 lejtjmealac, bordering, superficial, external; an ndujne lejtjmealac, our outward man.
 lejt-jnyre, a peninsula.
 lejtejt, or lejteōd, alike, or such.
 lejteleac, partial, factious.
 lejtneact, breadth.
 lejtneacur, separation.
 lejtnead, of a side, together.
 lejtneacay, unjust in dealing.
 lejtnejdeac, partial.
 lejtnejġm, to appear, or be in sight.
 lejt-ġġeal, or lejt-ġġeul, an apology or excuse; nj ġeaba mnyj lejt-ġġeul, I will not justify, or excuse.
 lejt-ġġealajm, to excuse, to apologize for.
 lejtne, an lejtne, on this side.
 lem, i. e. le mo, with my; lem bāta, with my staff.
 lemne, fatness.
 lenne, faces, or complexions.
 leō, a lion; Lat. *leo*; vid. leōn.
 leō, with them; do tōġbadaġ leō ē, they took him with them; leō ġejn, by themselves.
 leōd, a cutting or mangling.
 leōġam, to flatter or soothe.
 leōġan, a moth.
 leōġantacō, inconstancy.
 leōn, a lion. This word is improperly written by several Irish copyists sometimes leōman, and

at other times *lēoſan*: *ſ* and *m* having no original title in this word. It is naturally *lēōn*, agreeing exactly with the Gr. *λεων* and the Lat. *leo*, and in its inflexions *leonis* and *leone*. The reason of this mistake proceeds from their often making out two syllables to answer the Irish verse, which would not be so easy if it had been written *lēōn*.

lēōnað, a sprain, or violent stretching of the muscles.

lēōnaſm, to disjoint, or hurt; *do leōnað mó cōr*, my leg was sprained.

lēōnta, sprained, disjointed.

lēōnta, lion-like, heroic.

lēōntaċt, brave actions; also keenness of morals.

lēōn-ſnſōm, satisfaction, the third necessary disposition in penance, and *lēōn-ðoſlgeaſ* is contrition; ex. *neaptaſd mé a Thſaſna cum móceanna dſaoſſſdſn maſle nſa leōn-ðoſlgeaſ*, strengthen me, O Lord, to confess my crimes with contrition.

lēōſ, reproof.

* *lēōſ*, light.

lēōſam, to give light.

lēōſcnuſm, a glow-worm.

lēōſ-ſa, a ray of light.

lēn, i. e. *lé an*; *lēn leſſ tū*, whose thou art.

lēne, religion.

* *lēſ*, light; also illumination.

lēſ, a bladder; *lēſ laſſſta*, a glyster.

lēſmōb, the ureter.

lēte and *lēteað*, hoariness.

lēttſom, affliction.

lēuſſuſ, sight.

lēuſ, a spot, or speckle.

lſ and *lſſ*, plur. *lſte*, colour; *an lſ na ſuſſ*, of the colour of the soot; also the complexion or air of the face; *ðjompaſſſeadaſ a lſſte ann*, the colours of his

countenance were changed.

lſ, the sea.

lſa, the same anciently with our *le* or *ne*; Lat. *cum*; *ſeanaſ lſa bacull*, *benedixit cum baculo*.

lſa, more; *ba lſa a lōn ná a ſaðſal*, *aſuſ ba lſa a caſſeam ná a ſaſaſl*, his acquisition lasted longer than his life; he spent more than he acquired.

lſa, a hog, or pig.

lſa, hunger; *nſſ ſeðed taſt ná lſa*, he was neither dry nor hungry.

lſa, a stream or flood; *nſ ðea- caſd an lſa aſ an aſaſn*, the stream did not forsake the river.

lſa, any great stone; *lſa ſaſl*, the fatal stone, otherwise called *clōc na cſneamna*, on which the Scottish kings were crowned.

lſaðſnán and *lſaðſſn*, a little book.

lſaċac, hog's dung.

lſaċ, a spoon.

lſac, bad news.

lſaċd, a great many, a multitude.

lſaċlán, a spoonful.

lſaċnō, a hogsty.

lſaððōſ, a flounder.

lſaſ, a great stone; *lſōſ*, *idem*.

lſaſ-ðeaſſ, a bodkin, or rather a clasp or buckle, adorned with crystal or other stones of value.

lſaſſ, a physician.

lſaſuðōſ, a hog's pudding; also a sausage.

lſaſ, a hut for calves or lambs; *lſaſa*, *idem*.

lſaſ, grey, grey-haired; also mouldy; *aſnán lſaſ*, mouldy bread.

lſaſſa, a violent dart.

lſaſ-luaċaſd, a hoar-frost.

lſaſ-luſ, the herb mugwort.

lſaſſam, to slide, to roll.

lſaſſeð, a hoar-frost.

lſaſnōð and *lſaſnōſd*, a ball; also a roller.

- 2jb, with you, i. e. lé jb, or ɣjb.
 2jbéadan, a dowry.
 2jbeam, the same.
 2jbeam, a ship.
 2jbeam, plur. 2jbeama, a house, or habitation; *vid. fɣɣmbeamt, supra.*
 2j-dealbēa, painted.
 2j-dealbēōɣ, a painter, or limner.
 2jɣm, to lick; do 2jɣ rē, he licked; 2jɣɣɣ ɣuay, they shall lick up; hence 2aoɣ-2jɣeac, *vulgo* 2o-2jɣeac, a new-calved cow, from licking its calf; bō bleac, a milch cow.
 2jɣm, to permit, suffer, or allow; 2jɣm oɣm, I pretend.
 2jl, a following or pursuing.
 2jle, a lily; plur. 2ljɣe.
 2jlm, to follow.
 2jlēac, flexible, pliant.
 2jn, flax, or linen; Gr. λίνον, and Lat. *linum*; also a net; plur. 2jonta, nets or webs.
 2jngeac, a skipping or flying off; also a flinging or darting; 2ad-2jngeac, a flinging of darts; 2ad2jngeac, a great archer or shooter. *Note.* Hence the name of a prince of the Iberian race, called Cormac 2ad-2jngeac, son of 2ajɣ, son of 2jan, son of Oljol-olum, king of the south moiety of Ireland soon after the beginning of the third century. This Cormac is the immediate stock of the O'Haras and O'Garas: from his surname, 2ad2jngeac, the two territories called 2alɣza-beɣ in Meath, and 2al2jnɣamōɣ in Connaught, derive their names. This latter 2alɣza, together with the territory called 2ajɣne, or 2aɣɣa, and the rest of the large tract known by the name of 2oanna, was the ancient estate of the O'Haras. Cormac Gad-liongach's father, 2aɣɣ, or 2ajɣ, son of 2jan,

- son of Oljol-olum, was the person who, with the assistance of 2ajɣ-láza, his grand-uncle, restored Cormac, son of Art, to his throne of the provinces of Meath and Ulster, by killing Fergus, the usurper of his crown, at the famous battle of Criona in the year 254.
 2jnɣm, to skip or go away; also to fling or dart; do 2jnɣ cūm ɣaɣa, he betook him to his heels; 2jnɣɣ cāc aɣ a 2oɣ, the rest will pursue him; do 2jnɣ aɣ bōɣ na 2oɣɣe aɣ ɣɣjan ɣɣoɣɣēaɣ, he flung the sharp knife on board the ship.
 2jnɣɣm, to delineate.
 2jnɣɣēōɣ, one that delineates or designs.
 2jnn, time; ɣe 2jnn aɣ ɣjɣ, in the time of the king, i. e. cotemporary with him.
 2jnn, a pond, any standing or lodged water; hence Dub-2jnn, Dublin, i. e. black-water; Gr. λυμνη, *lacus*.
 2jnn and 2jnne, with us, unto us, ours; i. e. le jnn, or ɣjnn; aɣ 2jnn aɣ 2ajɣɣe, the water is ours.
 2jnn-ēadaɣ, linen-cloth; 2jnēa-ɣajɣ, of or belonging to linen-cloth.
 2jobaɣ, a lip; also a slovenly person.
 2jobaɣnaɣ, slovenly, awkward.
 2joḃán, a file.
 2joḃan, or 2joḃán, an elm-tree; *vid. leamán; Wel. lluyven.*
 2joḃōɣdeac, slow, or lingering.
 2jobaɣ, thick-lipped.
 2joca, a cheek; leaca, *potius*.
 2jocadán, a chin-cloth.
 2jocōɣajɣ, liquorish.
 2jocōɣ, a leopard.
 2jodáɣ, the litanies; 2jodán aɣ ūcaɣɣe, the herb teasel; Lat. *dipsacus*.

- ʒjog, a stone; ʒjog mōn clojce, a great stone; ʒa ʒjog, buried.
 ʒjogað and ʒjogajm, to edge, to whet, to sharpen; aʒ ʒjogað a lann, whetting their swords.
 ʒjogaɲ and ʒjogna, a tongue.
 ʒjogða, strong, able, stout.
 ʒjogajr, power, ability.
 ʒjogða, fair, fine, soft.
 ʒjomam, to file, polish, or grind.
 ʒjomta, polished, burnished; lann leadaɲta ʒjomta, a keen-edged polished sword; also complete, perfect.
 ʒjomɲa, belonging to me; *vid.* leam.
 ʒjon and ʒjn, a net, a snare; plur. ʒjonta.
 ʒjon, a parcel, a number, or multitude; ʒjon cēað ʒeaɲ, the number of a hundred men.
 ʒjonað, a filling, a swelling.
 ʒjonað and ʒjonajm, to fill; ʒjonað ɲjað, let them fill; noç ʒjonar do ɬajne aʒur do mɲl, which flows with milk and honey.
 ʒjoncaɲ, that which delights or pleases.
 ʒjonmaɲ, plentiful, abundant.
 ʒjonmajne, abundance, plenty; ʒjonmajneact, *idem*.
 ʒjonn, ale, also any liquor; ʒjonn ɲuað, choler; *vid.* leann.
 ʒjonobaɲ, net-work.
 ʒjon-obɲajðe, a net-maker.
 ʒjonɲað, a web; ʒjonɲað duɬajɲ alluʒð, spider's web.
 ʒjoy, a house or habitation; also a court or palace; also a fortified place; genit. ʒjɲ and leaɲa; but now its common acceptation is what the vulgar call Danish forts to be seen throughout all Ireland.
 ʒjoyða and ʒjoyta, slow, lingering, also tedious; cuppōʒ-an ʒjodaɲ ʒjoyða, the herb burdock; Lat. *bardana*.
 ʒjoyðaact, tediousness, slowness.

- ʒjočað, to be dismayed.—*Jer.* 8. 9; *vid.* ʒj.
 ʒjočɲa, hair.
 ʒjočɲaɬic, pomp.
 ʒjɲ, mischief, evil.
 ʒjɲm and ʒjreað, to mean, or think of, to imagine; do ʒeam-pal ʒenɲaɬem ɲō ʒjɲɛɬɲum ʒōɲ ʒōɲa do ɲað, aʒur ɲj ðē ɲō ɬaōj bɲjačɲa ʒōɲa, ačt do ʒeamɲuɲl a čuɲɲ ʒēɲ, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*
 ʒjɛ, activity, celerity.
 ʒjɛ, happiness, prosperity.
 ʒjɛ, of old, formerly.
 ʒjɛ, solemn, festival; ʒjɛamaɲl, the same.
 ʒjɛaɲ, solemnity, pomp.
 ʒjɛʒuʒað, astonishment, surprise.
 ʒjɛɲ, a letter or epistle; also a letter, as of the alphabet; plur. ʒjɛača; Lat. *littera*.
 ʒjɛača, plur. of ʒjɛɲ, a letter.
 ʒju, to follow or pursue.
 ʒjuʒ, or ʒjūm, a cry, a noise, &c.
 ʒjuʒajm, to cry out, to bawl or roar: written also ʒjūmajm.
 ʒjūn, slothful, sluggish.
 ʒjūnaʒðeaɲ, sluggishness, idleness.
 ʒjūnn, a humour; plur. ʒjunta; ex. ʒjunta an čuɲɲ, the humours of the body; ʒjunn duɬ, melancholy.
 ʒjunn, beer or ale.
 ʒjuɲam, to beat or strike.
 ʒō, or ʒá, the day; do ʒō, by day; ɲ ʒō, in the day; ʒō ʒon-ojce, a day and a night; ɲlō ɲaɲ tojce, both by day and by night. This is a corrupt contraction of the words ɲn ɲa ʒō aʒur ɲn ɲo nojce; do ʒō aʒur dojce is of the same signification.
 ʒō, a lock of wool.
 ʒō, water; ɲō ʒjnnjō ʒō, in streams of water; Gall. *l'eau*.

Łobajnejn, a dwarf.

Łobajr, craft, ingenuity.

Łobað, rottenness, corruption.

Łobajm, to rot, to putrify; do łob
rē, it rotted.

Łobajr, a leper, one afflicted with
the leprosy; łubajr, *idem*.

Łobzaç, a cow with calf.

Łobnað, or ładajn, the leprosy.

Łobta, rotten, putrified.

Łobtaçt, rottenness, putrefaction.

Łoc, a stop or hindrance.

Łocajm, to refuse; also to balk or
hinder.

Łoc, a place; łoc na ccaonaç, the
place of milking sheep; Lat.
locus.

Łocc, a filthy mire.

Łoç, a lough or lake; also the
sea; an łoç, by sea; Lat. *lacus*,
Wal. *llych*, Arm. *lagen*.

Łoç, black, dark.

Łoç, every, all; łoç duð, all black.

Łoçajn, sea-rack, or sea-grass;
Lat. *ulva*.

Łoçán, chaff; łoçán noç rzaapear
an žáoç, the chaff which the
wind scattereth.

Łoçán, a pool or pond of water;
ujrge łoçajn, pool-water; coymujl
nē łoçánujb ējrg, like fish-
ponds.—*Cant.* 7. 4.

Łoçarmán and łučarmán, a pigmy.

Łoçarajr, a shower of rain.

Łoçð, a fault.

Łoçdaç, faulty; also criminal.

Łoçdağğjm, to blame, to reprove.

Łoçdağğte, blamed, censured.

Łoçdužgað, a blaming, or censur-
ing.

Łoçlonnaç, a Dane, so called from
their piracy at sea; from łoç,
the sea, and lonnužgað, to dwell
or abide; or as others say, from
łoç and lonn, which signifies
strong or powerful; Oub-łoçlon-
naç, a Dane, and Pjonn-łoçlon-
naç, a Norwegian. The word
was originally łoç-lannaç, from

łoç, a lake, and lan or lann,
land, a Germano-Celtic word;
so that łoç lannaç literally sig-
nifies a lake-lander, or one from
the land of lakes. All the coun-
tries about the borders of the
Baltic are full of lakes; hence
George Fournier, in his Geo-
graphical description of the
world, says that *dania* literally
signifies *terra aquatilis*, which
is the same thing as a land of
lakes. It was doubtless from
the Danes themselves the Irish
did learn this circumstance of
the nature of their country, which
made them give them the Irish
name of Łoc-lannaçcc.

Łoçnan, a lighted lamp or candle:
it seems to be derived from łoç,
the day, or night; Lat. *lux*; and
çnann, a staff or stick, such as a
candlestick.

Łoçtomağðan, otherwise mağðm
rleğbe, a sudden breaking or
springing forth of water out of a
mountain.

Łocujrte and łocujrte, a locust;
łocujrte ceannan, the bald lo-
cust.

Łoçajm, to arrive at, to contrive;
also to seduce; łodañ uyle le
cýreat, they were all seduced
by the devil.

Łodañ, the flank, or privy mem-
bers.

Łoç, a pit or dike of water.

Łoçán, a small pit or hole; the
hollow of the hand; also the
side of a country; łoçán fuañ, a
cold place.

Łoça, an indulgence, or remission
of sins, a jubilee.

Łoçað, a rotting or putrefaction.

Łoçajm, to rot, to putrify.

Łoçajðe, a fool.

Łoçajmleaçt, foolery.

Łoçða, allowance; žan łoçða,
without any allowance or ex-

emption, &c.

Łōǵða, an indulgence, i. e. an allowance or exemption from the rigorous observance of the ancient penitential canons.

Łōǵmar, excellent, famous, bright; ǵo marb jona ǵazant łōǵmar, that he became an excellent priest.

Łōǵta, rotten.

Łōǵtačd, rottenness, putrefaction.

Łōjceamláčd, or łōǵeamlačd, do-tage, foolery.

Łojc, a place.

Łōjcead, a candle, lamp, &c.; also any light.

Łōjceadaǵne, a Chandler.

Łojge, weakness, infirmity.

Łojgejc, logic.

Łojłǵeac, or lo-łǵeac, a new-calved cow, a new-milch cow; *vid.* laog and lǵǵm, *supra*.

Łojm-đojǵbájl, poverty, want.

Łojme, *idem*; also the comparat. of lom, bare, poor.

Łojmjc, a plaster for taking off hair.

Łōjn, the genit. of lōn, provision; capajl lōjn, the ammunition horses in an army.

Łojnean, light; also a gleam or flash of light, a reflected brightness.

Łojneanda, bright, shining; cloj-deam łojneanda, a brilliant sword.

Łojneandačt, brightness.

Łojnǵear and łojnǵjor, the plur. of long, a fleet, or navy.

Łojnǵ-bnjǵead, a shipwreck.

Łojnǵ-ǵaor, a ship-carpenter, or shipwright.

Łojnǵreōjn, a mariner, a pilot.

Łojnǵǵǵjm, to sail, or set to sail.

Łojnn, joy, gladness.

Łojnneac, glad, joyful, merry.

Łojnnejn, a flashing or lightning.

Łojnneac, bright.

Łojnead, brightness; rather lon-

na, or lūna.

Łojnnnead, to shine, or be bright, to illuminate; cum ǵo łojnnneacđ ǵē, that it may glister.—*Ezek.* 21. 10.

Łojnǵajneacđ, inquiry.

Łojnǵajm, to look for, to inquire.

Łojnǵ-bejnt, leg-harness; also stockings.

Łojnǵnjomajm, to requite, or make amends for.

Łojre, a flame.

Łojreanta, fierce, fiery, blasting.

Łojrcjon, a locust; łojrcjon lūajte ljonmāna do ljonad na nājte azur na njonad, the places were all filled with swift locusts.

Łojrǵe, burnt; *potius* łojrǵte.

Łojrǵjm, to burn, to singe, &c.; łojrǵǵear jad, they shall be burned.

Łojrǵneay, burning.

Łojrj, a flame.

Łojrj, a fox.

Łojrǵneán, burned corn; arán łojrǵneán, bread made of oatmeal, the oats of which had been singed, as is usual.

Łojrteamajl, slothful.

Łojrtjn, a lodging; also a booth, or tent.

Łojt, or lot, a wound, an ulcer, or bruise, also a plague; annjrn řeucujđ an ǵazant an łojt, then the priest shall see the plague; má đjon an łojt an řeari no ar mnađj jonna ccean, if a man or woman hath the plague upon the head.—*Levit.* 13.

Łojteōǵ, nettles.

Łojtǵealǵajne, a rioter, or debauched fellow.

Łojtm, to hurt or wound; má łojtean dam řeari no đean, if an ox gore a man or woman; an tē łojtear, he that is wounded.

Łom, bare; also lean.

Łomad, baldness; also shearing or

shaving.

Łomad̃ and łomajm, to shear, to shave, or make bare ; łomad̃ caōnac̃, to shear sheep ; also to plunder or pillage ; łom̃xujō rē an t̃jn, he shall plunder the country ; jan łomad̃ an long-
pōjnt, having plundered the palace.

Łomadōj̃m, a shearer ; also a plunderer.

Łomaj̃n, a shield.

Łomán, an ensign, or banner..

Łomaj̃rteac̃, bare, bald, shorn.

Łománać, a bald man.

Łomaj̃, a fleece of wool ; łomaj̃a, *idem*.

Łomaj̃zaj̃n, a devastation, or ravaging.

Łomaj̃nt, a peeling, a shearing ; *vid.* łomad̃.

Łomaj̃ta, shorn, shaved ; also peeled.

Łom-ćorac̃, barefoot.

Łommaj̃m and łomlãj̃m, to rub, chafe, or fret.

Łomna, a cord or robe.

Łomnoćd̃, naked, stark-naked.

Łom-noćduj̃ze, nakedness.

Łomnōj̃m, a harper.

Łomoj̃, a shorn sheep.

Łom̃iać, a fleece of wool.

Łom̃ta, peeled, or stripped.

Łom̃tōj̃m, a barber, a shearer.

Łōn and lōnn, food, provision ; also a viaticum ; lōn-ćapaj̃ll, baggage-horses.

Łon, or lun dub̃, an ouzle, or black-bird.

Łon laj̃rze, hip and thigh.

Łonaj̃d̃, he grew red, or coloured up.

Łonaj̃ż, a scoff or jest.

Łonaj̃gán, (O'Łonaj̃gájn,) the name of a family, which derives its descent from Ōnćuan, younger brother of b̃rjen b̃ōj̃rbe, king of Ireland in the beginning of the eleventh century. This

family were the ancient proprietary lords of the towns of Caher, Rehil, and the adjoining lands, till the fourteenth century, when they were dispossessed by high hand by the Butlers, ancestors of the lords of Caher

Łonća, a larder, a buttery.

Łong, the fish called ling.

Łong, a ship. ✕

Łong, a cup.

Łong, a bed.

Łong, the breast.

Łong, a house, or residence ; hence long-pōj̃nt ; *vid.* pōj̃r.

Łongad̃, a casting, or throwing.

Łongaj̃n, or łongaj̃m, a ship's crew.

Łongaj̃m, to devour, or destroy.

Łongaj̃r, banishment.

Łongb̃riaj̃ne, the prow of a ship.

Łong-pōj̃nt, a palace, or royal seat ; also a fort or garrison ; also a camp, or sojourning place ; daj̃r̃x rē a long-pōj̃nt, he plundered the king's seats.—K.

Łonloj̃ngean, the gullet or throat ; also any pipe.

Łonn, strong, able, powerful.

Łonn, anger, choler ; ba łonn rē Judaj̃żj̃b̃ an ñj̃d̃ adūbaj̃nt Nj-codemuj̃r, the Jews were angry at the words of Nicodemus.—L. B.

Łonnãj̃m, or łonnãj̃żj̃m, to be strong or powerful ; also to reside, to dwell, or sojourn.

Łonnōzaj̃n, a passionate youth.

Łonñiać, bright, shining ; cloj̃-deam̃ łonñiać, a glittering sword, also brave, illustrious.

Łonñiaj̃żj̃m, to shine, to be bright ; ña łonñiaj̃ż̃eac̃ an roluj̃ aj̃m, let not the light shine upon it.

Łonnūzad̃, an abiding or continuance ; also a dwelling or sojourning.

Łōr, or leōr, sufficiency, enough ; ar̃ lōr r̃jn, that is enough ; Gr.

- λαυρος, *copiosus*.
 ღორც, murder; also fierce, cruel.
 ღორ-დაოჯან, sufficiency.
 ღორგ, progeny or offspring; *ყეან*
აგურ ღორგ ორტ, a *macáin*, may
 you be blessed, good youth, with
 prosperity and progeny.
 ღორგ, a footstep or track; *არ ღორგ*
ნა ყეან, after, or in imitation of
 the ancients.
 ღორგ, blind.
 ღორგ, a troop or band.
 ღორგა, a leg, the shin; also a stalk
 of a plant; *ღორგა ცრანნ*, the
 body of a tree; *ლე ღორგინი ღინ*,
 with stalks of flax; *ღორგა ცეა-
 ტა*, a plough-tail.
 ღორგად, a searching, or inquiring.
 ღორგაჲმ, to seek or search.
 ღორგაჲნეაძ, a seeking, or pur-
 suing.
 ღორგანაძ, a sluggard.
 ღორგ-ბეჲრტ, a leg-harness.
 ღორგჲმ, to wound.
 ღორ, the point or end of any thing;
ღორ a *ბაყაჲლე*, the tip of his
 staff.
 ღორ, a tail; *გონ* a *ღორ*, with its
 tail; Wel. *lhost*.
 ღორ, sake; *არ ბური ღორ*, for your
 sake; a *ღორ*, by virtue of; a *ღორ*
ა ცლობჲმ, by virtue of his sword;
ა ღორ a *ნეჲრტ*, by his strength.
 ღორად, a kneading-trough.
 ღორცაჲნ, a frog; plur. *ღორგჯონნ*;
ღორგან, *idem*.
 ღორგ, lame; also blind.
 ღორგად, a burning, a scalding, or
 searing; *ლე ღორგად გადოჲტე*, with
 the scorching of a blast.
 ღორგად and ღორგაჲმ, to burn, to
 singe, &c.
 ღორგან, childhood.
 ღორ and ღორტ, a wound, a hurt, or
 bruise.
 ღორ, a whore, or prostitute.
 ღორად and ღორაჲმ, to hurt, to
 wound; also to commit fornica-
 tion.

- ღორან, a ruining; also a cutting
 or mangling.
 ღორან, or ღორან, they went.
 ღორალ, rather ღორალ, the plant call-
 ed brooklime; Lat. *anagallis*.
 ღორან, a congregation, or assem-
 bly.
 ღორან, a chaldron.
 ღორან, cloth, raiment.
 ღორტ, a drinking party.
 ღორ, or ღორგა, little, small; also less,
 smaller.
 ღორ, a foot; also a kick.
 ღორ, an oath; Wel. *lhu*.
 ღორ, water.
 ღორაძ, price, wages, hire.
 ღორაჲმ, a rush, or rushes.
 ღორაჲმ, to hire; *დო ღორაჲმგეაძ*
ე, he was hired.
 ღორაჲმან, a pigmy.
 ღორაჲნ, a light, or lamp.
 ღორაძობ, precious, excellent.
 ღორაძ, of rushes; *რღაბ ღორაძა*,
 a mountain at the borders of the
 County of Limerick and Kerry.
 ღორაძა, the little finger.
 ღორაძ, motion.
 ღორაჲმ, to speak or hint; *ნჲ*
ღორაჲმგეარ ჯად, they shall not
 be hinted; also to be in mo-
 tion.
 ღორაჲმად, to report.
 ღორაჲ and ღორაჲდე, less.
 ღორაჲმ, a reward.
 ღორაჲლაჲ, fetters.
 ღორაჲტა, the gout.
 ღორაჲდე, coition, copulation.
 ღორაჲნეაძ and ღორაჲნეაძ, a re-
 ward.
 ღორაჲნეჲნ, the little finger.
 ღორაჲ, pleasant, cheerful.
 ღორაჲ, lead; *პლუმა ღორაჲ*, a
 plummet.
 ღორაჲტე and ღორაჲტე, as soon as.
 ღორაჲლეაძ, full of gestures, a mi-
 mic.
 ღორაჲმანეაძ, volubility, specially
 applied to the faculty of speak-
 ing; *ონ ღორ ტუგ ოჯა ღორაჲმან-*

neact a tteangajn dojb, fea-
dayt majt azur olc do labnad,
from the day whereon God gave
them a volubility of speech, they
can speak both good and evil. —
L. B.

Luajm, an abbot; *vid.* luam.

Luajmnygce, a wave offering.

Luajmneac, leaping, jumping, ac-
tive; matzamazn luajmneac, a
ranging bear; cnojde luajm-
neac, a panting heart.

Luajt, dust, or ashes.

Luajtne and luajtnean, ashes.

Luajtneac, luajtneamajl, and lu-
ajtneanta, dusty, covered with
dust or ashes.

Luajtnead, dust, ashes.

Luajtnean, the same.

Luamajn, a veil.

Luamajn, a stirring; also a being
in motion.

Luam, an abbot, or prior; luam ljr
mojn, the abbot of Lismore.

Luam, or luamajne, a pilot.

Luamnaac, or luajmneac, volatile;
an teun luamnaac, a flying bird.

Luamnaad, an abbotsip.

+ Luau, a loin; also a kidney.

Luan, a lad, a warrior, or cham-
pion; also a son.

Luan, a greyhound.

+ Luan, the moon; dja luajn, Mon-
day; *dies lune.*

Luanaajg, fetters or chains.

Luanaajgba, fettered, chained.

Luanaac, fetters.

Luajda, vulgar, common.

Luay, swiftness; le luay a cor,
by his swiftness; do tejt ye da
luay, he stole away as swiftly as
he could.

Luaycac, moving, rocking.

Luaygad and luaygajm, to swing,
move, or jolt, to rock a cradle.

Luayganaac, used to swing or jolt.

Luayganaad, the act of rocking a
cradle or swinging.

Luaygan, a cradle, or any other

instrument for jolting.

Luayzanajde, a rocker or swinger.

Luac, the foot.

Luac, swift, nimble.

Luac, activity, agility; tpe jomad
luac a cujnp, by his great ac-
tivity of body.

Luata, of or belonging to ashes.

Luataad, a hasting, or making
haste.

Luataajm, to hasten, to make haste;
luatuajjd, hasten ye, or dis-
patch ye.

Luac-gajne and luac-gajne, joy,
gladness, &c.

Luac-gajnead, a rejoicing.

Luac-gajnjm, to rejoice, or be
glad.

Luacmaj, swift or active.

Luacmajc, a race-horse.

Luac-majneac, a riding-messenger
in post.

Lub and luba, a thong, a loop;
hence it means a snare, or any
deceit in general.

Lub, a plait or fold; also craft, de-
ceit, subtlety.

Lubac, sly, cunning, subtle.

Lubajne, a crafty or ingenious fel-
low.

Lubam, to bend or incline, to turn
or twist, to warp; do lub ye a
boza, he bent his bow.

Luban, a hoop, a bow.

Luba, the body; hinc lubnaaca, or
lujbneaca, the parts or members
of the body.

Luban, or loban, a leper.

Lubgort, a garden.

Lubna, the leprosy; also any weak-
ness or infirmity.

Lubna, work.

Lubnac, leprous.

Luc, a mouse; luc fmanneac, a
rat; plur. lucajg; Corn. logaz;
its dimin. is lucog, a young
mouse; lucpejn, a shrew or field-
mouse.

Luc, a captive, or prisoner.

Lućajŋ, a glittering colour, brightness.

Lućajman, a pigmy.

Lućbŋŋ, a white head of hair.

Lućd, folk; it answers the French gens very nearly; **lućd** řearuřž-eaćta, spies, or scouts; **lućd** bŋajť, *idem*; **lućd** řjongzjle, parricides.

Lućd, a pot, kettle, or chaldron; ex. a **lućt** no **lućd** řajlte jaŋ řŋjđe řearcajŋ, she was fed out of a salted or larded pot after vespers, or sunset.—*Brogan in Vit. Brigittæ.*

Lućd, or **lućt**, a quantity of any thing; as, **lućd** mo řłajce, my handful; also the loading of a ship or boat, or any load.

Lućlann, a prison.

Lućmajne, abundance.

Lućtajne, a gulf, a whirlpool.

Lŋđ, appearance; ořŋ ŋj đajne Antjćŋjort, aćť đjabal řđ lŋđ đajne, for Antichrist is no man, but a devil in man's appearance.—*L. B.*

Lŋđđajřŋ, to lessen or diminish.

Lŋđa, less, least.

Lŋđa and **lŋjže**, an oath.

Lŋđa, thirst; also want.

Lŋđŋaj, the month of August; **la lŋđŋaj**, the 1st of August.

Luj, a bough, or branch.

Lujb and **lujbean**, an herb; plur. **lujbeanna**; le **lujbeannajb** řearbđ, with bitter herbs; **maoćán** oř **lujbe**, a bud of an herb.

Lujbeancōřać, having toes or fingers and legs; from **lujbne**, fingers, and **coř**, a foot.

Lujbne, a dart or spear.

Lujbne, the fingers or toes.

Lujbne, a shield.

Lujb-řjajť, a caterpillar.

Lujbŋjřŋ, to arm with a coat.

Lujbjŋ, a crafty fellow; also a handsome woman, i. e. one who has fine hair.

Lujbjneacđ, craftiness, cunning.

Lujđ, he went; also he died; đo **lujđ** bŋjřžđ, Bridget died, or Bridget being dead: from an old verb **lujđŋ**, which hath no other tenses.

Lujđ, jaŋam řjreř azur a ben řeōmpa zo beřťŋ luda đejŋ-nead an ćjōřa azur đjarađ třže leařta, Joseph and his wife went afterwards to Bethlehem of Juda to pay the tribute, and called for a lodging.—*L. B.*

Lŋjđe, a lying; a situation or position; also a going; also death; jaŋ **lŋjđe** Mhujŋćjōřtařec, after the death of Mortogh; jaŋ **lŋjđe** řon řŋajđe řluařa, *post obitum patrocinator multitudini*, Brogan; *rectius lŋjže*; Goth. *ligan*, or *lican*, jacere; Alem. *ligen*; Belg. *liggen*; Dan. *ligge*; Gr. *λεγομαι*, *cubo*: hence *lectus*, a bed.

Lujđđ **ŋjŋťjŋŋ**, I am content or pleased; *placet mihi*.

Lŋjđŋ, to lie; đo **lŋjž** řē, he lied.

Lŋjđŋ, or **lŋjžŋ**, to swear solemnly.

Lŋjđŋ, the little finger; Wel. *lhu-dun* is the young of any animal.

Lujž, the genit. of **loć**; an **lujž**, of the lake.

Lujže, a proof; plur. **lujžće**.

Lujže, a chaldron, or kettle.

Lŋjže, a lying; Goth. *liga*, lectus, cubile. This word is ill-spelled **lŋjđe**, *qd. vid.*

Lŋjžeacđan, an ambuscade, or ambush.

Lŋjžŋ, to tear or rend; anŋřŋŋ řod **lŋjžeayťaŋ** ořŋćjōřŋŋać na řařařť a eudac, then the high priest rent his garment.—*L. B.*

Lŋjžjōć, lying.

Lujm and **lejm**, milk.

Lujmajŋ, a target, or shield.—*Pl.*

Lujmljŋŋ, a stream of milk.

- ლიმნეაჲ, the town of Limerick.
 ლიმნეაჲბა, an ensign or shield-bearer.
 ლჷნ, a sword or spear.
 ლჷნგბჷრეაჲ, a shipwreck.
 ლჷნგ-ბჷრეჷმ, to suffer shipwreck.
 ლჷნგჟო, a navy or fleet.
 ლჷნგრეობაჲ, a voyage by sea.
 ლჷნიაგ, a sword-fish.
 ლჷნნე, anger; also mirth.
 ლჷნნეაჲ, merry, jovial.
 ლჷნნოც, music; ლჷნნოც დო ბო-
 ბარ, music to the deaf.
 ლჷნეაჲ, or ლჷტნეაჲ, a coat of
 mail; Lat. *lorica*; gen. ლჷნეჲ;
 Gr. *λορικιον*, and the vulgar Gr.
λουρικη; Lat. *lorica*, and Wel.
lhyrig.
 ლჷრ, the quicken-tree: hence it is
 the name of the letter l.
 ლჷრ, a hand.
 ლჷრჷმ, to drink; ჳრ ლჷრატ, that
 they drank.
 ლჷრჷმ, to dare, to adventure.
 ლჷრჟოტ, bad, naughty, evil.
 ლჷრნე, a flame, a flash; also a
 blush; ტაჷნგ ლჷრნე ან, he
 blushed.
 ლჷტე, swiftness, speed.
 ლულაჲ, a soldier.
 ლამაჷ, a veil, or coarse cover; a
 sackcloth.
 ლამაჷნე, a diver.
 ლანგ, a ship; *vid.* ლოგ.
 ლაჲატ, a swine.
 ლაჲატ, the name of that sister of
 St. Patrick who was brought
 into Ireland along with him, and
 sold into captivity in the County
 of Louth, then called *Maſ-mur-*
temne.
 ლარგ, the end.
 ლარგა, the shank of the leg.
 ლარგა, see! behold!
 ლარ, an herb, a leek: its dimin. is
 ლარჷნ; Wel. *lhyseiny*; pl. ლარ-
 ნაჲე; ლარმონ, the herb fox-
 glove; Lat. *digitalis*; ჳარბლარ,
 the herb clivers; Lat. *aparina*;

- ჳონონლარ, the herb groundsel;
 Lat. *senecio*.
 ლარაჲ, of or belonging to herbs.
 ლარეა, a lustre, or the space of
 five years.
 ლარეა, infancy.
 ლარეა, a cave, or subterranean
 vault.
 ლარეა, blind; Lat. *luscus*; ex.
 ჳეაჲო ლარეა რა ტარეა, he
 healed the blind and the lepers.
 —*Vita S. Patric*.
 ლარეაჲ, a caterpillar; ლარეაჲ-
 ნოგ, the same.
 ლარეაჲ, a procession.
 ლარეაჲ, or ლარეან, a troglodite,
 or one that lives in caves.
 ლარეან, to lurk, &c.
 ლარეან, an herb; ლარეა ნა ჳეჷნე
 ბოჷრეჲ, bear wortle berries; Lat.
radix idaea putata, sive *uva*
ursa. In Scotland they call it
lus na breilag; perhaps Doctor
 Merret's *vaccinia rubra foliis*
myrtinis crispis, may not be a
 different plant.
 ლარეა ნა რეონ, the plant clown's
 all heal; Lat. *panax coloni*.
 ლარეან ნა რეალგ, berry-bearing
 heath.
 ლარეან, an herb-charm.
 ლარეაჲ, a flatterer, a pick-
 thanks.
 ლარეაჲ, to flatter.
 ლატ, longing, earning; დო ბჷ ა
 ცოჲდე აგ ლატ, his heart longed,
 or his bowels did yearn.
 ლატაჲ, the sinews or veins; აგ
 რატა ა ლატა აგარ ა ცეჷ რ-
 ონ, rubbing their sinews and
 veins.—*K*.
 ლატგარ and ლატგარე, joy, glad-
 ness, rejoicing; ლე ლატგარ ცოჲ-
 ჲე, with gladness of heart.
 ლატგარეაჲ, glad, joyful.
 ლატმარ, quick, nimble.
 ლატმარე, more active or nimble.
 ლატმარეაჲ, nimbleness.

REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conγorueaða teanna*; but when aspirated, among the light consonants called *conγorueaða eáδtroma*, and then has the force of *r* consonant; as, a *mátaim*, *his mother*, a *maíḡdjon*, *his virgin*, are pronounced a *rátaim*, a *raíḡdjon*; it is called *Mujn*, from *mujn*, *the vine*; Lat. *vitis*. As to its figure in the Irish and old Saxon, it resembles the Heb. מ, so called from the sound. It is often prefixed by an apostrophe (which cuts off the vowels annexed to it) to the beginning of nouns, whether they begin with vowels or with consonants, and then signifies *my* or *mine*; as, *m'anam*, *my soul*, i. e. *mó anam*; *m'eóluy*, *my skill*, i. e. *mó eóluy*; *m'fean*, *my husband*, i. e. *mó fean*, &c., wherefore it may be well called a *præpositive pronoun*. It is also added to verbs in the present tense, first person; as, *lējḡm*, *I read*, i. e. *lējḡ me*; *mūnaim*, *I teach*, i. e. *mūnaim mē*; Lat. *moneo*, &c.; and in this latter sense it may not be improperly called a *subjunctive pronoun*. We think it well worth observing here, that our language bears a perfect resemblance in the disposition of its pronouns to the manner of ordering them in the Hebrew; for the latter divide them into two classes, which they respectively called *prefixa* and *suffixa*, or *præpositive* and *subjunctive pronouns*: the *præpositive* are set before words, and the *subjunctive* are written in the end of words; both equally determine the person. M, when aspirated, is often confounded by our copyists with *b* aspirated, because they both sound like *r* consonant, as the Irish of a river is written *aman*, and more frequently, but abusively, *aḃan*, as also in the words *uáman* and *uában*, *fear*, *horror*. In these and the like doubts we should always have recourse to other languages, wherein we may find the radical letter; thus when we consider that *amnis* in Latin is the appellative of a river, and that φοβον in Greek is the appellative of fear, we may safely conclude that *m* is the radical letter in the former, and β in the latter; and consequently that the one should be properly written *aman*, and not *aḃan*, and the other *uában*, and not *uáman*. The like doubt often arises in the middle of certain words, where *d* and *ḡ* are indifferently written; as for the Irish of a face or complexion we commonly write *aḡaḡd*, and very rarely *aḃaḡd*; but by consulting the Greek we see it written εἶδος, and thence may be convinced that our Irish word should be properly written *aḃaḡd*, and not *aḡaḡd*. M is often set before *b* in the beginning of words, in which case *b* is not pronounced, although it be the radical letter; as, a *mbiaḡana*, *this year*, a *mbéara*, *their manners*, a *mbrjátra*, *their words*, are pronounced a *miaḡana*, a *méara*, a *mbrjátra*: *b* is sometimes changed into *m*, as *bean*, *a woman*, genit. *mnáoj*, and plur. *mná*, *mnáḡ*; *bō*, *a cow*; genit. *mujn*, as *don mujn*. We find that the Æolians instead of μ often wrote β and π, which, as has been observed in their own places, are almost identically the same letter; as Gr. βελλειν for μελλειν, Lat. *debere*; Gr. πικκυλος for μικκυλος, Lat. *parvulus*; hence the Italians retain *piccolo*, to signify little; and again they write μ instead of

β and π, as μαθουσα for παθουσα, Lat. *patiens*; and Lat. *somnus*, from Gr. υπνος. The Latins familiarly eclipse *b* in some words, as for *submitto* we pronounce *summitto*; wherefore we should be the less surprised if such indifferences and dubious words be found in a language so much neglected and uncultivated as the Irish language has been for some ages past. It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable, for example, between τρεαβ, *a tribe*, and leam, *insipid*, as well as between γελαβυδε, *a slave*, and γναμυδε, *a swimmer*.

Μά and μάδ, if; μά τά, if so; Corn. *ma*, if.

Μά, a breach.

Mac, a son; genit. *mje*, and plur. *macra*, young men; *mac-mje*, a grandchild. It is sometimes used also for the young of brutes; as, *bromac*, *mac an ayyajl*; *mac-tjne*, a wolf; *mac-leabajr*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Mac, clean, pure, &c.

Maca, dom *maca-ramla*, of my equals.

Macajm, to bear, to carry; to treat as a child, to treat fondly.

Macám, a youth, a lad; *macán*, *idem*; ex. *macán ré mbljadan déag*, a youth of sixteen years.

Macánta, mild, honest; *feajr macánta*, an honest man, a man without guile; literally, child-like, innocent.

Macántay, or *macántačd*, honesty.

Macaom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macaom bújlljg*, a civil boy.

Mac-cojonne, a daughter-in-law.

Mača, a plain for an army to fight

in; *macajne*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Mača, a Royston crow; *mol mača*, a flock or flight of crows.

Mačajr, a plain; also a battle.

Mačajne, a fine level field or plain, commonly said of a field of battle; *vid. mača*.

Mačdual, a sponge; *no njč aon dona mjleadajb agur do pad fjon yeapb a mačdual for njn γλαττε, zo τταρυδ do jofa dá ol*, i. e. one of the soldiers ran, and presented vinegar from a reed out of a sponge unto Jesus for his drink.—*L. B.*

Mačlōg and *mačlag*, the womb, or matrix.

Mačt, a wave, or surge.

Mačtnač and *mačtnajm*, to deliberate on, to consider of; *mar do bejt mōman az mačtnač ojt*, so as that many were astonished at thee.

Mačtnač, wondering; also deliberating.

Máčujl, a spot, defect, stain, or blemish; Lat. *macula*.

Mac-leabajr, a copy.

Mac-majnjžeac, the fish called escallop, or the scollop fish, a

shell-fish.

Macnar, licentiousness, wantonness; also kindness, fondness.

Macnarac, or macnarreac, wanton, also tender; go macnarreac, fondly, tenderly.

Macojm, a stranger.

Macra, young men, or a band of young men, also male children; do maꝥad an macra le Ionuad, the male children were killed by Herod, macraðe Eijynn, *infantes mares Hibernie*.

Macrað, a disease, or distemper.

Macraꝥac, peevish, saucy.

+ Macrejl, the fish called mackerel; macrejl, *idem*.

Macramajl, the like, or the same, such as, &c.

+ Mactad, a slaughtering, slaughter, also to slaughter or butcher; Lat. *macto*.

Mactad, a wondering, or surprise.

Mac-toꝥad, adoption.

Mac-tjne, a wolf; literally the son of the plain, or country.

Mad, a hand.

Madad, or madrað, a dog; madad muad, a fox; madad alla, a wolf.

Mad, if.

Mad, an ecstasy, or trance.

Mad, for maꝥ, a plain, or field.

Mad, be it; da mad, if it were; go mað, I would it were.

Maða, unlawful, unjust.

Maðam yejene, a rupture; *hernia*.

Maðam, or maðm, a breach, a battle, also a derout; gen. maðma, and plur. maðmann and maðmana; jmteact na maðma, a retreat from battle, also a flight; maðm, or maðm, rleþe, a sudden eruption of waters out of a mountain.

Mað-beaꝥ, few, little, a small share; ex. nio eijonꝥat uile act mað-beaꝥ aꝥur baꝥn-rljoct cejn-mota matꝥamujn, their posterity

dwindled away to a few, and some descendants of their daughters, except Mahon and his posterity.—*Vid. the Mulconnerys in their genealogy of the O'Briens of Carrigoginneall*. The word na mað, or náma, is often set in the end of a phrase or sentence, and signifies only, alone; nj njt toꝥa foꝥ flejꝥꝥ doꝥb act foꝥ flejꝥꝥ ánon nama, no fruit appeared on any other rod except on Aaron's rod alone.—*l. breac*.

Maðmad, an eruption, or sally.

Maðmann, a skirmish.

Maðma, the herb madder.

Maðrað, a dog, or mastiff; maðrað alla, a wolf.

Maðramajl, of or belonging to a dog; an nealt maðramajl, the dog-star.

Maꝥac, coꝥꝥe maꝥac, the province of Connaught.

Maꝥad, mocking, jeering; peap maꝥaꝥ, a scoffer.

Maꝥamajl, joking, scoffing.

Maꝥ, a plain, a level country. This Celtic word is Latinized *magus* by the Roman writers in the names of places, as *Rotho-magus*, *Novio-magus*, &c.; Wel. *maes*. Our modern writers have corrupted it into *moy* and *muigh*.

Maꝥ-aðaꝥ, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall, straight stone pillars, with a very large flat stone called cꝥom-leac, serving for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses, as it is described, *Exod. 24. 4* consisting of twelve stone pillars and an altar; but the object or

the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, *Mağ Adajr*, were known in Ireland, particularly one in the country now called the County of Clare, where the kings of the O'Brien race were inaugurated; another about four miles northward of Cork, now called *Béal Áta Mağ-adajr*, from which the valley called *Glenn-mağ Adajr*, derives its name.

Mağ-briēağa, now called Fingal, between Dublin and Drogheda, which anciently belonged to Meath.

Mağ-driūčtajn, a district of the Queen's County, the ancient estate of a tribe of the O'Kellys.

Mağ-ğajble, a district of *Adjbr-fajlge*, in the County of Kildare, anciently possessed by the O'Kellys.

Mağ-jte, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

Mağ-leamna, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

Mağ-ljfe, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

Mağ-lujrğ, a famous place in the County of Roscommon, the ancient patrimony of the Mac-Dermods.

Mağ-majrtemne, now the County of Louth, or the greater part of it.

Mağar, fish-fry.

Mağar, a word or expression.

Mağujrge, a winter-lake.

Mağlotajn, *do ġlac řē mağlotajn*, he cherished.

Maocne, kindred, relations; hence *clannmajcne*, a progeny or off-

spring; also a tribe or clan.

Mağde, a stick, wood, timber;

mağde řnjoma, a spindle.

Mağdeōğ, the shell called *concha veneris*.

Mağdeōğ, a midwife.

Mağddean or *mağğdean*, a virgin, a maid.

Mağdeanar, virginity; also maiden-head.

Mağğjn, a battle, or skirmish.

Mağdm, a breach, eruption, or sally; also flight; *mağdm le ġa-ōğjrl ajr ġallağb*, the defeat of the English by the Irish.

Mağdm, to tear or burst.

Mağğjm, or *mağğjm*, to be broke in battle, to be routed; *ağur do mağğead oğrčta*, and they were routed.

Mağğ, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, *do čur řj mağğ ujnte řējn*, or a *tá mağğ ujnte*.

Mağğeamujl, or *mağğjajl*, affectedly proud as to the exterior.

Mağğean, a place.

Mağğjm, to defeat, to break an army; *do mağğead ar ġallağb*, the foreigners were defeated.

Mağğjrtjn, a master; Lat. *magister*.

Mağğjrtnear, a mistress; Lat. *magistra*.

Mağğjrtřjočt, mastery; also magistracy; Lat. *magistratus*.

Mağğne, great.

Mağğnear, a field.

Mağğne, a salmon.

Mağğneleūn, a salmon-trout.

Mağlřj, malice; Lat. *malitia*.

Mağlřreac, malicious.

Mağll, delay; *ğan mağll*, without delay; *mağlle*, *idem*.

Mağlle, together with; *mağlle řja*, with her; *mağlle řjğ*, along with you.

Maill-*tnjallac*, slow, tedious.

Majn, the morning or day; Lat. *mane*; hence *reac̃t-majn*, a week, or seven days.

Majn, the hand; corruptly *májm*; ex. *lán dō májme*, instead of *lán dō májne*. This word is still preserved in compounds, as *májnobajm*, handicraft; *májneōz*, a glove; *májnc̃jn*, a maim-handed person.

Májn-*bjteac̃*, crafty.

Májnc̃lle, a sleeve; from *majn*, the hand, and *c̃jle*, or *cajlle*, or *cal*, a keeping or laying.

Májneac̃na, negligence, inattention.

Májneac̃tnac̃, indervout; negligent in spiritual affairs.

Májneōz, a glove; Wel. *meneg*.

Májnjz̃, foolishness, madness; Gr. *μανια*, *furor*, *insania*.

Májnjr, a lance, a spear.

Majneamajl, early.

Majnreac̃, or majndreac̃, a booth, a hut, a fold; *ō majnrjz̃ na ccaōnac̃*, from the sheep-folds; Gr. *μανδρα*, *caula*, *stabulum*.

Majnye, maintenance.

Majnyeam, a manger.

Majnbz̃nejm, the morpew, a disease.

Majneayajl, life.

Majnean, a small salmon.

Majnz̃, woe; a *majnz̃ dajtye*, woe unto thee.

Majnz̃eac̃ and majnz̃neac̃, woful, sorrowful.

Majnz̃njz̃jm, to groan, to bewail.

Majnm, to live; *dō majn yē*, he lived; *zō majnyō an njz̃*, God save the king.

Majnljm, to bruise, to crumble.

Majnn, to betray.

Májnnēalac̃, a pilot or mariner.

Majnt̃jonac̃, a martyr.

Majr, a lump or heap.

Majr, or meay, an acorn.

Majrcaojm, a lump.

Majre, an ornament, bloom, beauty.

Majre, food, victuals; *majre dajne njr tojmlead*, *S. Fiechus in Vit. S. Patricii*; he did not eat of immolated food, or the food of Gentiles.

Majreac̃, fair, handsome; *majre-amajl*, *idem*.

Majreac̃d and majreamlac̃d, elegance, handsomeness.

Majread, then, therefore.

Majrjz̃jm, to adorn, to deck out.

Majrlead, reviling, disparaging; *nj majrleōca tū*, thou shalt not revile.

Majrteōz, the mastick-tree.

Majrtre, a churn.

Majrt̃njuz̃ajm, to churn.

Majt̃, good, excellent; *zō majt̃*, well; Wel. *mad*, and Arm. *mat*.

Majt̃e, chieftains; *dō majt̃jō mū-majn*, to the chieftains of Munster; *majt̃e clojnn Iynael*, the chiefs of the children of Israel.

Majt̃eac̃ay, forgiveness, pardon.

Majt̃eam, an abatement or slackening; ex. *ejjnere cean njm*, *cean majt̃jm*, *S. Brogan. in Vit. S. Brigidæ*, she gave alms without bitterness and without slackening, i. e. continually and without intermission.

Majt̃eamnar, forgiveness, pardon; *majt̃eamnar na bpeac̃ajōe*, the remission of sins.

Majt̃ear, goodness.

Majt̃ear, sorcery.

Majt̃meac̃ay, pardon, forgiveness.

Majt̃jm, to forgive.

Majt̃nean, an aunt.

Mal, or mall, slow, dilatory.

Mal, a king, or prince.

Mal, a poet.

Mal, a soldier or champion.

Mal, a tribute, tax, or subsidy.

Mála, a bag or budget, a mail; *mála aōdajre*, a shepherd's bag.

Mala, an eyebrow; *le malajō a*

rŭl; with his eyebrows; also a brow, as *mala an čnoje*, the brow of the hill.
Malajnt, change, exchange, alteration.
Malajntač, mutual, reciprocal.
Malajntajžjm, to change, or take exchange; *do malajntajžjy*, they traded; *do malajntajždeaj*, they exchanged.
Malajntūžad, an alteration, or exchanging.
Malcajn, a porter or bearer of burdens.
Malcajneacda, of or belonging to the market.
Malcajneay, sale.
Malcam, to bear or carry.
Malčodač, one that sups or dines late.
Malčtajne, a porter.
Mall, slow, dilatory; Lat. *malus*; *mall čum fejžge*, slow to anger.
Malyačd, a curse.
Mallūžjm, to curse.
Mallujžge, or *mallujžče*, cursed, accursed.
Malōjd, a flail; also a scourge; also a thong.
Malnajōjm, or *malajntajm*, to exchange or barter wares.
Malnatōjn ajnžjd, an exchanger of money, a banker.
Mām, the hand or fist; Lat. *manus*; *lān mājme*, a handful.
Mām, vile, base.
Mam, a mother; *mo mam*, my mother; Wel. *mam*, Heb. מָם, *ma-ter*, Angl. *mama*.
Mam, might, power.
Mam, a hill or mountain; also a gap or pass through mountains.
Mama, a breast, or tit; Lat. *mamma*.
Mama, alone.
Mamay, might, strength, power.
Mana, the hand; Lat. *manus*.
Mana, a cause or occasion.

Manac, a monk or friar; Gr. *μοναχος*, and Lat. *monachus*; gen. *manajž*; Armor. *manach*, and Wel. *mynach*.
Manajōjy, or *manaojy*, a spear or javelin.
Manama and *lāmažan*, a glove.
Mančac, of or belonging to monks.
Mančnum, a cheese-mite.
Mandracac, a mandrake.
Manž, moroseness, sourness.
Manž, a bag or budget.
Mann, wheat; also food, bread; like the word *manna*.
Mann, a wedge; *yeačt manna dōm*, seven wedges of gold; also an ounce.
Mann, a sin; also bad, naught.
Manntač, tongue-tied; one that muffles or stutters, or one that has lost the foreteeth.
Mannač, a sheepfold.
Mannad, destruction.
Manray, motion, &c.
Manta, bashful, modest.
Mantačt, bashfulness.
Mantajne, a lispng person.
Maojdm, a hard word.
Maojčmeac, vain-glorious.
Maojdead and *maojdeam*, proclaiming, boasting; *noč maojd*, who boasts, *Prov.* 20. 6; *nā maojd tū fejn*, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.
Maojle and *maojleacd*, baldness; *maojle* is more bald.
Maojljnn, the summit or the brow of any ridge or hillock, as *maojljnn a čnoje*.
Maojl-čadanac, bald-pated.
Maojn, love, esteem.
Maojn, worldly substance.
Maojnyeačt, stewardship.
Maojy, a pack, or bag.
Maojyeōž, the same; diminut. of *maojy*.
Maojčpeac, vain-glorious, boasting.

Maol̃t̃peac̃ay, or maol̃t̃meac̃ay, boasting.

Maol̃t̃meac̃, an objection.

Maol, bald; also blunt; Wel. *moel*.

Maol, a servant; rather a shaved person devoted to some saint or religious order. It was anciently, out of reverence to saints, prefixed to the name of men in christening; as, Maol-Cholum-c̃ille, which properly means St. Columba's servant or devotee; maol-Seacluinn, St. Seachluin's, &c.; in the same manner as *ḡolla*, ex. *ḡolla-Choluim*, *ḡilla-Pátt̃raice*, *ḡolla-ḡr̃ḡ̃de*, properly signifying the servant of St. Patrick, of St. Brigit, &c.

Maol-aj̃geant̃ac̃, dull-witted, stupid.

Maolaj̃ḡm, or maoluj̃m, to become dull or stupid; also to allay.

Maoldor̃n, a sword; maoldor̃n ḡjonn-aj̃ḡḡ, a silver-hilted sword.

Maon, mute, dumb.

Maonay, a proper name.

Maonmaj̃e, a large territory of the County of Galway, anciently the estate of the O'Mulallys, English, O'Lally, and of the O'Neachtans, two very ancient and noble families. This territory is now called Clanricard, from Richard Burke, lord of that country.

A Maor̃, a steward; also a sergeant; maor̃ among the Scots was anciently the same with Baron afterwards, and maor̃-mōr̃, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.

Maot̃, tender, soft; ḡeōjl̃ maot̃, tender flesh; maot̃-ḡñad̃, compassion.

Maot̃án, a twig, osier, or bud;

also any thing that is soft or tender; also a cartilage or gristle; also the ear; also the xiphoides or cartilage terminating the lower end of the sternum.

Maot̃la mãta, acorns and fruit.

Maot̃m̃uad̃, nice, or delicate.

Maot̃-ḡ̃jleac̃d̃, wateriness of the eyes.

Maot̃ūḡad̃, a moistening or softening; a *taḡd̃ á c̃ñáma an maot̃ūḡad̃ ó ḡm̃j̃oñ*, his bones are moistened with marrow.

Maḡ, as, even as; *maḡj̃oñ*, so, thus; *maḡ an c̃cead̃na*, likewise; also where; *maḡ a maḡb̃ ḡē*, where he was; *maḡ aoñ*, together with, along with, as well as; *maḡ aoñ ḡj̃om̃ḡá*, along with me.

M̃aḡac̃, or a m̃aḡac̃, to-morrow; *aj̃ na m̃aḡac̃*, the day after, or the following day; *jaḡ b̃ūḡ a m̃aḡac̃*, the day after to-morrow.

Maḡay, ten thousand; Gr. *μυριας*, and Lat. *myrias*.

Maḡb̃, dead; also heavy.

Maḡb̃ad̃, slaughter, massacre.

Maḡb̃ad̃ and maḡb̃aj̃m, to kill or slay; *do maḡb̃ ḡē j̃ad̃*, he killed them.

Maḡb̃án, a corpse, or dead body; also the margin of a book, *maḡb̃án leab̃aj̃n*.

Maḡb̃-ḡ̃ñaj̃deac̃t̃, necromancy, the art of consulting the manes of the dead.

Maḡb̃nac̃ and maḡb̃ne, an elegy.

Maḡb̃t̃ac̃, mortal, cruel.

Maḡb̃t̃ōḡj̃ñ, a murderer, a slaughterer.

Maḡb̃naḡḡ, a fort.

Maḡc̃ and maḡc̃án, a horse; Wel. *march*. It appears that this word is both a Gaulish and a German Celtic; for in the first place, as to the Gauls, we learn from Pausanias, in his account of the invasion of Greece by the Gaul-

ish army, consisting of 15,200 foot and 20,400 horse, under the command of Brennus and Achichorius, near three hundred years before Christ, that the Gauls called a horse by the appellative of *Maicán*.—*Vid. Paus. Phoc.* p. 335. This remark he makes on occasion of the remarkable circumstance, that every horseman had two servants constantly attending him, and destined to succeed in his post one after the other, in case their master happened to be killed; by which contrivance the 20,400 horse were equivalent to 61,200. The old Irish had the same custom, and called those servants that attended the cavaliers by the name of *ḡollaidhe Cḡn-eḡe*. And as to the Germans, the national name of the *Marco-manni*, so called for their being famed for good cavalry, shows, that they called a horse by the name of *Marc*.

Maicac, a horseman, or rider; *maicac aḡn-clḡrde*, an ignorant or awkward rider; *maicac dājn*, a rehearser or reciter of a poem, who attended the *ḡear dāna*, or poet; pl. *maicajḡ*.

Maicāḡdeacḡ, riding.

Maic-coḡmlnḡ, a horse-race.

Maiclaḡ, any provision of victuals, a large provision of food; *ḡoḡḡjḡ jn tuaral Iacob a mac Iḡrēḡ zona baḡal jona lājm, aḡur maiclaḡ bḡḡ aḡ dā brāḡtḡjḡ*, the noble Jacob sent his son Joseph with his staff in his hand, and a good store of provision to his brethren.—*L. B.*

Maic-lann, a stable.

Maicḡējl, mackerel; *maicḡējl cā-pujl*, herring-hog.

Maic-ḡlūaḡ, cavalry, or an army of horse.

Maḡaḡ, a market; *Lat. mercatus*, *Wel. marchuad*; also a bargain; *maḡaḡ maḡca*, a proverbial expression to imply a great bargain; otherwise called *bḡ aḡjḡ ḡaḡ*.

Maḡan, a margin. *X*

Māḡla, rich clay or soil; *Wel. X marle*, and *Germ. marga*.

Maḡmujḡ, marble; *clāḡ maḡmujḡ*, a marble table.

Maḡḡōḡ, rosemary.

Maḡt, a beef; *maḡt ḡḡ*, or *ḡḡ-maḡt*, a heifer.

Māḡt, March, also Mars; *mḡjḡ X*

Māḡta, the month of March; *dḡā māḡt*, *dies martis*.

Maḡtā, for *maḡ atā*, such as.

Maḡtaḡaḡm, to maim, to make decrepid.

Maḡtaḡta, maimed.

Maḡtaḡjḡ, life.

Maḡtanaḡ, durable, eternal.

Maḡtanaḡ, hopeful, blessed; *mac maḡtanaḡ*, a hopeful, happy son.

Maḡtanaḡḡ, eternity.

Maḡtujḡ, to live; *ḡonnur ḡo bḡēu-dad ḡē maḡtujḡ ad ḡōcāḡjḡ*, that he may live with thee.

Maḡtḡneaḡ, a cripple.

Maḡtḡaḡḡḡm, to maim.

Māḡ, if, i. e. *mā aḡ*; *māḡ ḡēḡḡjḡ leacḡ a nāḡneam*, if thou canst number them; *māḡ dḡḡḡ le neacḡ*, if any man think, also whether; *māḡ a ndlūt no an jḡneacḡ bḡaḡ*, if it be in the warp or woof.

Māḡ, a buttock, a flank, or thigh; *zona māḡaḡḡ lomnoḡḡ*, with their buttocks naked.

Māḡ, excellent, handsome.

Maḡán, delay.

Maḡán, check or reproof.

Maḡánaḡ, slow, tedious.

Maḡeaḡ, then, therefore.

Maḡla, reproach, scandal.

Maḡladaḡ na ccloḡḡeam, the clash.

ing of swords.

Maylajǵm, and maylūǵad, to defame, to revile, or blaspheme; do maylujǵ rē ajm an Ṭṣajna, he blasphemed the name of the Lord.

Maylujǵeac and maylajǵteac, ignominious.

Mátá and mátá ǵun, although, how be it, nevertheless.

Mata, great; also dark, gloomy.

Mata, a mattress.

Mač, good.

Mač, fruit.

Mač, a hand.

Mača, Matthew, a proper name.

Mačad, a pardon.

Mačajm, to forgive or pardon; mačt dūjnn aṛ bṛǵač, *demitte nobis debita nostra*.

+ Mačajm, a mother; Lat. *mater*, and Gr. μητηρ, which the Greeks derive from their verb μαω, *desidero*, because she desires good things for her children. But if it were a derivative, its radix would be more naturally to be found in the Irish language in the word mač, good, without bringing it in by an ellipsis, and in a strained manner, as in the Greek.

+ Mačajm, gore, matter.

Mačajm-ajl, the primary cause or principal cause of a thing.

Mačarǵda, of or belonging to a mother; aṛ tteanza mátarǵda, our mother tongue.

Mačarǵdačt, the right of a person's mother.

Mačarǵojm, matricidium, or the murder of a mother.

Mačǵad, doubt; ǵan mačǵad, without doubt.

Mač-ǵabajm, or máǵ-ǵabujm, a bear, i. e. a calf of the plain, or a wild calf, because it is a kind of a wild calf; máǵ-ǵamujm is the true writing of this word, which

is corrupted into mač ǵamujm and mačamajm by some of our modern writers of the Irish language. From this word máǵ-ǵamujm is derived the name of the ancient and princely family of O'Mač-ǵamna, otherwise written O'Mač-amna, Engl. O'Mahony, descended from Cay, brother of Načpnojč, the father of Ængus, first Christian king of Cashel, who was baptized by St. Patrick. The O'Mahonys were for many ages sovereign princes of the countries or districts called Čjneál-eač, Čjneál-Mbejce, Jb-Čonlua, and all that part of Musgry which lies southward of the river Lee, and in later ages of the large district called Scull, together with that of Jbe-Čačač. The ancient lustre of this princely family hath been revived in our days by the great warrior Count O'Mahony, whose distinguished merit and qualities have survived in the Counts his sons, and most eminently in Count O'Mahony the younger, now Lieutenant-General of his Catholic Majesty's forces, and his Ambassador Plenipotentiary at the court of Vienna; one of the most noble-hearted Irishmen now living, according to all accounts. The ancient estate of this noble and illustrious branch of the O'Mahonys was the territory called Čjobǵad, in the County of Kerry.

Mē, I, me; Lat. accus. *me*; Gr. *εμε*.

Meabal, shame; also fraud, deceit.

Meabalac, or meablac, deceitful, fraudulent.

Meabajm, the memory. *

Meabarač, mindful.

Meabna, a fiction, a lie.

Meacan, a parsnip.

Meacan ujljon, *alicampane*; Lat.

entila campana.

Meacan buide, a carrot.

Meacan-raibjg, a radish; Lat. *raphanus hortensis*.

Meac, hospitality.

Meactiojg, the ox next the plough.

Mead, increase, bigness; genit. mējð.

Mēadaijgm, to increase, to augment, or improve, &c.; mējdeō-ca mē jād, I will multiply them.

Mēadaijgte, increased, multiplied.

Meada, a churn.

Meað and með, a balance, or scale; ðjɾ-mēað, a scale to weigh gold; aɾg-mēað, a scale to weigh silver; plur. meaða and meadaib; j meadaib eágraíla, in unequal balances. *Note.*—This word has been ill-explained in the letter *U* at the word aɾ-mēað.

Meað, metheglin, or mead; Gr. *μεθo*, *vinum*.

Meaðac, a stallion.

Meaðac, fuddled with mead, or abounding therewith.

Mēadaijgm, to weigh or balance; also to consider.

Mēadaijl, a belly, a paunch.

Meada, talk or speech, a discourse; also merriment, mirth.

Meada, a forewarning of future events.

Meadaíac, or meadaída, cheerful, lively.

Meaðon, the midst, the middle or centre.

Meaðíac, glad, joyful.

Meaðg, or mejdg, whey.

Meaz, the earth.

Meal and meall, a ball, any lump or knob; meall jme, a round cake of butter; meal na yúl, the apple of the eye.

Meall, a hill, hillock, or any rising ground of a spherical shape; hence the name of several lands in the west of Ireland; as,

mealla-bíeac, meall na hōɾ-nan, &c.

Meala, *vid.* mjɿ; beazán meala, a little honey; Lat. *mel*, and Gr. *μελι*.

Mēala, a reproach.

Mēala, grief, sorrow; mōɾ an mē-ala a báɾ, his death is a cause of great grief; hence ač-mēala, repentance, recanting.

Mealb, and diminut. mealböɾ, a satchel, or budget, a knapsack; gen. mejlb and mealböjge.

Meall and meallac, good, pleasant.

Meallad and meallajm, to deceive, or defraud; čɾēd fāɾ meall tú mē, why hast thou deceived me?

Mealta, deceived, defrauded.

Mealtōjɾ, or mealltōjɾ, a deceiver.

Mealltōjɾeac, playing the cheat.

Meam, a kiss.

Meamajm, to kiss.

Meambíra, a shrine or repository of holy relics.

Meambíum, parchment; Lat. *membrana*.

Meamajɾ, the memory; Lat. *memoria*. Written more usually, but abusively, meabajɾ.

Meamajajm, to remember; also to consider of; do meamajajg ðj-ðžbájl ðōjb, he studied their harm.

Meamajajgte, studied, considered of.

Meamíacajm, to think.

Meanað, an awl.

Meanað, gaping or yawning.

Meanujɾ, he thought of; ba mōɾ do majt ro meanujɾ, *multa bona excogitavit*.

Meanan, plain, clear.

Mēaníac, yawning.

Mēaníagad, yawning; and mēan-fujgeal, the same.

Meang, craft, deceit.

Meangac̣, crafty, deceitful.
 Meang-*nájdte*, sophistry.
 Meanma and meanman, courage, vigour; a meanma *čroyde*, their stoutness; also the will or desire, the mind or memory; *tu-žajd anjy ann būn meanmujn ē*, bring it again to mind; also gladness, high spirits.
 Meanmac̣ and meanamnac̣, cheerful, in high spirits; corrupted from *mean-anamnac̣*.
 Meanmanad, thought.
 Meanm-lajze, dullness, laziness, weakness of spirits.
 Meanmnajžjm, to regale, to gladden.
 Meanmūžad, an exhortation.
 Meanmujn, joy, gladness; *načtaoŷ amac̣ majlle ne meanmujn*, ye will go out with joy.
 Meann, manifest.
 Meann, famous, or illustrious, celebrated; hence *lūž meann*, a Dal-Cassian prince, who recovered the entire Co. Clare from the people of Connaught, and added it to Munster; *ba meann jona jmteactajb*, he was celebrated for his expeditions and actions.
 Meann, dumb.
 Meannad, a place, or room.
 Meannán, a kid; *meannán aejn*, otherwise *žabryn nōta*; a snipe; so called, as in frosty weather when it flies it makes a noise resembling that of a kid.
 Meantajl, deceit.
 Meantur, spearmint; Lat. *menta spicata*.
 Mean, quick, sudden; *žo mean*, soon.
 Mēan, a finger or toe; *lejthead mejn*, an inch.
 Meanajžjm, to err, or mistake.
 Meanajze, a fool.
 Meanajzne, a slight or doubtful knowledge of a person.

Meanandac̣d, sobriety.
 Meanūžad, a mistaking, or erring.
 Meanba, a lie, or fiction.
 Meanbal, a mistake; also random; as, *unčun meanbujl*, a random shot.
 Meanballac̣d, erring.
 Mean-dána, fool-hardy.
 Meanđanac̣t, rashness.
 Mean-žnad, fondness.
 Meanržánta, brisk; also obstinate.
 Meanrjnžte, *idem*; also perverse.
 Mēanujde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid. ma-onmujže*.
 Meay, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.
 Meay, measure; also a rod used for measuring a grave.
 Meay, a weapon; also an edge or sharp point.
 Meay, a pair of shears.
 Meay, a foster-child.
 Meay, a salmon.
 Meay, an advice, or opinion; also conceit.
 Meaya, worse, or worst.
 Meayán, a lap-dog.
 Meayajne, just weight, or due measure.
 Meayam, to esteem; also to think, or suppose.
 Meayanda, temperate, frugal; *meayanta*, *idem*.
 Meayandac̣t, temperance.
 Meayandac̣d, *idem*.
 Meayčaoŷ, a sounding-line, or plummet.
 Meay-čnaoŷ, a fruit-tree.
 Meay-črujnžjm, to gather acorns.
 Meay-čú, a lap-dog.
 Meayž, among, or amongst; *būn X meayž*, amongst you; Arm. *meask*, and Wel. *mysk*.
 Meayžab; a mixture.
 Meayžad and meayžajm, to stir

about, or move a thing; to mix, or mingle; *náin meayz* a láma an uyrze, who hath not rinsed his hands in water.

Meay-zōrt, an orchard.

Meay-ōz, an acorn.

Meayum, to presume or suppose, consider, observe; *meay*, discern thou; *meay ē*, consider it; *man meaytaoŷŷ*, as ye suppose; an *uáŷŷ* do *meay rē* an *cataŷŷ*, when he had observed the city.

Meata, cowardly, fearful; *ŷear meata*, a coward.

Meatacō, cowardice.

Meat, decay.

Meata ūala, or do *meatōáŷl*, at least.

Meatac, perishable; also a degenerate person.

Mēatac, fat.

Mēataŷŷm, to grow fat; do *mēa-tuŷz tu*, thou art grown fat.

Meataŷm, to fail; also to pine away; *arbaŷŷ meataŷŷ*, corn that fails.

Mēataŷ, the fat, fatness.

Mēatuŷnaō, fatlings.

Mējd, bigness, magnitude, the supposed number or quantity; an *mējd* do *maŷŷ*, that which survived; an *mējd* do *bŷ ŷan ccaŷ-naŷz*, as many as were in the town.

Mejōe, a stump, or stock, a trunk.

Mejōz, whey; Wel. *maidh*.

Mejōzamaŷl, like whey, serous.

Mejōŷŷe, the middle or midst.

Mējleac and *mējleac*, bleating as a sheep.

Mējleac and *mējlm*, to bleat; Gr. *μελος*, *cantus*.

Mējzollac, the bleating of a goat.

Mējzollaŷm, to bleat like a goat.

Mejle, a hand-mill.

Mējleac, bleating; *mējleac na tŷrēud*, the bleating of the flocks.

Mejz, death.

Mejz, milk. †

Mejlm, to grind; also to pound or bruise; Gr. *μλειν*, Lat. *molare*; do *mējl rē*, he ground; do *mējledŷŷ*, they did pound.

Mejll, a cheek; diminut. *mējllŷn*.

Mejllōc, the globe.

Mejlt, grinding; *az mejlt an aŷbaŷŷ*, grinding the corn.

Mejlt, casting, or hurling.

Mejmeac, a poem.

Mējn, the mind; Lat. *mens*; *mējn maŷ*, or *majcēmējneac*, well-minded.

Mējn, or *mēn*, ore of any metal; gen. of *mŷan*.

Mejnn, quality; also a mien.

Mējnnēamaŷl, affable, well-disposed.

Mējn, the genit. of *mēaŷ*, fingers or toes.

Mejnb, slow, tedious.

Mejnbe, weakness, dullness.

Mejnbe, a lie.

Mējncean, a finger.

Mējndneac, a whore, a harlot; Lat. *meretrix*.

Mējndneacay, fornication.

Mējne and *mŷne*, madness. †

Mejnz, rust.

Mejnzē, an ensign, a standard, or banner; ex. do *tōzbaō mejnzē mŷncá*; *ay tŷat aŷzē aŷŷ all-mŷncuŷb*; the banner of the great Morrogh (son of Brien Boirbhe) was displayed, and struck a terror into his foreign foes.

Mejnzēac, rusty, full of rust.

Mejnzēall, roughness, ruggedness.

Mejnŷn na māz, the herb agrimony; Lat. *agrimonia*.

Mējnleac, a thief, a rogue, a rebel; a *mējnleaca*, O ye rebels.

Mejntneac, feeble, fatigued; written also *mējntnōe*.

Mējŷ, a dish or plate; gen. *mējŷe*, dim. *mējŷŷn*.

Mejŷ, bad, wicked.

Mejreamnagjm, to judge.
 Mejze, drunkenness; a₁ mejze, drunk.
 Mejy, a judge.
 Mejy, fairies; commonly called rjōb₁najō.
 Mejyn, a little dish.
 Mejyneac, courage; cu₁n mejyneac o₁m, encourage me; mejynēad and mejynūgād, *idem*; also exhortation.
 Mejyneamajl, courageous; m₁yn-teamajl, *idem*.
 Mejynjgjm, to encourage, to nourish or cherish; to refresh or enliven, to exhort; mejynjgjd jad fējn, they encourage themselves; do mejynjg mē, I have comforted.
 Mejynjōbar, a bushel.
 Mejyry, ghosts, apparitions.
 Mējē, fat, corpulent.
 Mējēcallac, a fatling.
 Mējēryor, fatness.
 Mele, a woman's coif.
 Mele, a sluggard; also a cowardly soldier.
 Melz, death.
 Melg, the point of death; death-bed.
 Mēljgjm, to bleat as a sheep.
 Mēn or mjanac, ore.
 Men, a mouth; Wel. *min*, a lip.
 Wen-maja, a whale, i. e. blejōm₁jol, or blāt-m₁jol.
 Mēōdan, a means; also the middle or centre; Lat. *medium*.
 Mēōdanac, small; also the middlemost.
 Mēō₁ or mēu₁, a finger.
 Mēōrān and mēōnacān, a thimble.
 Wentnigjm, to weaken.
 Meten, a veil or covering.
 Metle and metjl, a reaping.
 Metjneay, a consumption.
 Mēuō, greatness; *vid.* mējō.
 Mēuōdal, the maw, a ventricle, or tripe.
 Mēu₁ and mēa₁, plur. mēj₁, a fin-

ger or toe.
 Mēu₁ and mēa₁, fatness.
 Mj and mjoy, a month.
 Mjač, a bag or budget.
 Mjad, honour, respect; also noble, honourable.
 Mjadujg, a hog or swine.
 Mjan and mjon, the will or desire, *x* willingness; a₁ mjan leam, I purpose; an n₁jō a₁ mjan lejy do dēunam, the thing he intends to do.
 Mjanac, ore; also a mine; cu₁te no poll mjanac, a mineral or mine; a rē Tjāgar₁may Mac Fallamujn, Mac Injal fuaj₁ mjanac o₁n a₁ ttūy an E₁njon, a₁ay a b₁o₁te₁n₁b o₁te₁n₁ l₁pē do b₁jōd aza tēarōad, Tighermas, the son of Fallavan Mac Eirial, first discovered gold ore in Ireland, which was refined at Pothart, on the banks of the Liffey.
 — *K. ad annum mundi 3011.* —
 Vid. Flah. Oig. p. 195.
 Mjanduljtaō, abnegation.
 Mjanžay and mjanžay, desire, appetite.
 Mjanžayac, longing, desirous of.
 Mjaj and genit. mējy, a charger, or dish; mjay čluāyac, a porringer.
 Mjay, an altar.
 Mjc, the genit. of mac, a son; mac a mjc, his grandson.
 Mjēāday, ingratitude.
 Mjēāday, an affront.
 Mjcelmē, an evil omen, or an ominous presage.
 Mjēāday, indignation, *Jer.* 10. 10. displeasure.
 Mjēādayac, displeased with, vexed at, discontented.
 Mjējll and m₁jējall, madness, folly; atū tū a₁ m₁jējll, thou art mad.
 Mjējlljze, foolish, mad, senseless.
 Mjējlljgjm, to rave, to doat.
 Mjēneayta, inhuman, uncivil.

᠓ᠵ᠙ᠢᠵᠢᠵᠢᠵᠢᠵᠢ, unbelief.
 ᠓ᠵᠢ, the sight, or aspect.
 ᠓ᠵᠢᠵᠢ, the County of Meath.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, frugal.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, meditation.
 ᠓ᠵᠢᠵᠢᠵᠢ, slender-waisted.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, doubtful.
 ᠓ᠵᠢᠵᠢ, ill-coloured.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, vain, of no effect.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, iniquity, lewdness.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, disdain or loathing.
 ᠓ᠵᠢ, and in the genit. meala, honey; mjl ᠵᠵᠢᠵᠢ, wild honey; beazán meala, a little honey; Gr. μελι, and Lat. *mel*.
 ᠓ᠵᠢ, or mᠵleað, a soldier, or champion; Lat. *miles*, and Wel. *milur*, Heb. מִלְחָמָה, *rex*.
 ᠓ᠵᠢᠵᠢ, mead or metheglin; from mjl, honey, and ᠵᠵᠢ, water; as that liquor is made of honey and water.
 ᠓ᠵᠢᠵᠢᠵᠢ, mildew.
 ᠓ᠵᠢᠵᠢ, a thousand; plur. mᠵᠢᠵᠢᠵᠢ; mᠵᠢᠵᠢᠵᠢ do mᠵᠢᠵᠢᠵᠢᠵᠢ, thousands of millions; also a mile; τρι μῖλε, three miles; Wel. *mil*, Lat. *mille*; and mᠵᠢᠵᠢᠵᠢ, a mile.
 ᠓ᠵᠢᠵᠢᠵᠢ, a thorn, or bodkin.
 ᠓ᠵᠢᠵᠢ, a soldier or champion.
 ᠓ᠵᠢᠵᠢᠵᠢ, the point or article of death.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, wan, pale; composed of the negative mᠵ; and ᠵᠵᠢᠵᠢ, the complexion, features.
 ᠓ᠵᠢᠵᠢ, sweet or savoury, well-tasted; from mjl, honey; Wel. *melys*.
 ᠓ᠵᠢᠵᠢᠵᠢ, a soldier.
 ᠓ᠵᠢᠵᠢ, the plur. of meall, balls, knobs.
 ᠓ᠵᠢᠵᠢᠵᠢ, a ruining or spoiling.
 ᠓ᠵᠢᠵᠢᠵᠢ and mᠵᠢᠵᠢᠵᠢ, to mar or spoil; mᠵᠢᠵᠢᠵᠢ an ᠵᠵᠢᠵᠢᠵᠢ an ᠵᠵᠢᠵᠢᠵᠢ, the famine will destroy the earth.
 ᠓ᠵᠢᠵᠢᠵᠢ, a bad sight, or a fascinating look.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, sweetness.

᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, any sweet thing, a sweet-meat; also cheese-curd.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ mᠵᠢᠵᠢ, a sort of seaweed.
 ᠓ᠵᠢᠵᠢᠵᠢ, ruined, spoiled.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, an oppressor.
 ᠓ᠵᠢᠵᠢᠵᠢ, mᠵᠢᠵᠢᠵᠢᠵᠢ, or mᠵᠢᠵᠢᠵᠢᠵᠢ, bravery, gallantry.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, a mallow.
 ᠓ᠵᠢᠵᠢ, sweetness; also more sweet.
 ᠓ᠵᠢᠵᠢᠵᠢ, plur. of mᠵᠢᠵᠢ, thousands. X
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, to undervalue, to de-spise.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, vile, mean.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, to discourage, to terrify; cᠵᠢᠵᠢ ᠵᠵᠢ mᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, why do ye discourage, *Num.* 32. 7; ná mᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, be not afraid, *Jer.* 30. 10.
 ᠓ᠵᠢᠵᠢ, fine, tender, delicate; an ᠵᠵᠢᠵᠢᠵᠢ mᠵᠢᠵᠢ, the tender grass; ᠵᠵᠢ mᠵᠢᠵᠢ, gently, softly.
 ᠓ᠵᠢᠵᠢ, a plain, a fine field.
 ᠓ᠵᠢᠵᠢ, meal, flower; do mᠵᠢᠵᠢ ᠵᠵᠢᠵᠢ, of barley meal.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, to bruise, to crumble.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, a little image.
 ᠓ᠵᠢᠵᠢ, smoother; also smoothness.
 ᠓ᠵᠢᠵᠢ, pusillanimity.
 ᠓ᠵᠢᠵᠢᠵᠢ, a feather.
 ᠓ᠵᠢᠵᠢᠵᠢ, mealy.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, softness, gentleness.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, politeness.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, unnatural, or ill-natured.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, small cattle, sheep.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, grass.
 ᠓ᠵᠢᠵᠢᠵᠢ, frequent; ᠵᠵᠢ mᠵᠢᠵᠢᠵᠢ, often, continually; Wel. *mynyk*.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, smoothness; also taming.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, to smooth or polish; also to explain.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, a lie.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, ignorance.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢ, the herb milmountain, or purging-flax.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, untowardly, awkward.
 ᠓ᠵᠢᠵᠢᠵᠢᠵᠢᠵᠢ, unthriftiness.

Mjocajne, a present.
 Mjocajni, loving, affable.
 Mjocajnte, a monster.
 Mjocay, ingratitude; also dis-
 esteem.
 Mjocadayac, ungrateful.
 Mjoclu, dispraise, reproach.
 Mjoclujreac, infamous.
 Mjocojngjoll, deceit, treachery.
 Mjocojngjollač, treacherous; 30
 mjocojngjollač, perfidiously.
 Mjocometnom, unjust, unequal.
 Mjocujneay, a donation, or pre-
 sent.
 Mjodbayd, protection.
 Mjodcuajnt, a whirlpool.
 Mjod-bujleab, a loathing.
 Mjod-bujljym, to detest, or abhor.
 Mjod-butpacet, negligence.
 Mjodog, a knife.
 Mjo-fojgjd, impatience.
 Mjo-fojgjdeac, impatient.
 Mjo-gmamac, lewd, mischievous.
 Mjol, a louse.
 Mjol, any beast; mjol bujde, a
 hare; mjol moji, a whale; mjol
 crijon, a moth; mjol gujle, a
 belly-worm.
 Mjolađarjac, froward, sullen.
 Mjolač, brutish; also lousy.
 Mjolajnneac, thoughtful, melan-
 choly.
 Mjolajneacđ, a soothing or flat-
 tering.
 Mjolcam, to flatter or soothe.
 Mjolcoman, a park.
 Mjoleu, and genit. mjolcujn, or
 mjolcon, a greyhound.
 Mjolycojteacđ, eloquence.
 Mjolycojtj, eloquent, affable, de-
 bonnair.
 Mjoltog, a fly; mjoltog leacajni,
 a bat.
 Mjomayc, a lance, or spear.
 Mjomacanta, dishonest.
 Mjomacantačt, dishonesty.
 Mjomad, scandal, reproach; from
 mj and mođ, and therefore to be
 written mjo-mođ, uncivility.

Mjomam, to reproach, or revile;
 also to profane; *potius mjomodam*;
 do mjo-modajni majnm na-
 omča, they profaned my holy
 name.
 Mjomujnjyn, diffidence, mistrust.
 Mjon, appetite, an earnest desire.
 Mjon, a letter.
 Mjon, small, little; mjon-ajjneajr,
 small cattle, viz. sheep, goats,
 &c.; Wel. *man*, Gr. *μιννος*,
attice, pro *μικρος*, *parvus*, and
 Lat. *minus*, comparat. *gradus*.
 Mjonac, bowels, entrails.
 Mjonac, metal.
 Mjonajne, impudence, assurance.
 Mjo-najneac, shameless, impu-
 dent.
 Mjonan, a kid; *vid. meannan*;
 Wel. *myn*.
 Mjonaydjalacđ, ministering.—
Mark, 1, 13.
 Mjonbjuđmann, a haggess, or minc-
 ed meat.
 Mjonca, oftener; buy mjonca, of-
 tenest, comparat. of mjonc.
 Mjonbjujym, to mince or crumble;
 mjonbjujgfejri jad a ccodujb,
 they shall be dashed in pieces.
 Mjongrajm, to guaw.
 Mjonn, a bell.
 Mjonn, the head, the skull, or the
 crown of the head; ex. *đajni*
mjonnajb na naom, by the heads
 of the saints; hence the word
mjonn is adopted to signify a
 holy relic; and hence it signifies
 an oath, or solemn protestation
 made before God and man, be-
 cause immediately after the es-
 tablishment of Christianity in
 Ireland they usually swore so-
 lemnly by the relics of the
 saints; ex. *tuđ rē na mjonna*,
 he took his oath, or literally, he
 swore by the relics; *điojč-mjon-*
na, perjury; *mjonn-mjoğda*, a
 diadem, or a regal crown.
 Mjonnajym, to swear; *noč do m-*

onnağ ġē, which he swore.

Onnán, a kid.

Onn-mann, a short verse.

Onnugad, vowing, or swearing.

Onnlaçd, gentleness, mildness.

Onnōrac, morose.

Onnurac, a small pitcher.

Onnrjoğ, a petty king or prince.

Onn-rujleac, pink-eyed.

Onntán, a small bird, a titmouse.

Onntar, mint.

Onno-pajre, ingratitude.

Onnbad, to kill or destroy.

Onnbajlle and mjonbujle, a miracle, or wonder, a prodigy; it is like the Latin *mirabile*; as, mjonbujljð ðē; Lat. *mirabilia Dei*.

Onnbujleac, miraculous.

Onnūn, a private grudge.

Onnoğ and mjoğ, a month; Wel. *mis*, and Cor. *miz*. We find that the Latins formerly wrote *mesis*, and not *mensis*; ex. *mesibus X. Florus vixit, et Silviana cum Niciati marito vixit, annis tribus et mesibus duobus*.—Vid. Fabretti, pag. 106, 110. And the Spaniards call it *mese*; It. *mes*.

Onnoğac, the plant called purging-flax; Lat. *linum catharticum*.

Onnoğarta, displeased.

Onnoğajr, spite, hatred.

Onnoğajreac, spiteful.

Onnoğajr, a curse.

Onnoğzur, grudge, or spite.

Onnoğam, rough, rugged, hard.

Onnoğ-ruajmneac, restless, troublesome.

Onnoğur and mjoğurneac, measure, mensuration.

Onnoğtal, metal.

Onnoğtajm, to displease.

Onnoğtajnomaç, disagreeable, unpleasant.

Onnoğtaçbaç, unprofitable.

Onnoğturara, a bad omen.

Onnoğtōğ, a woollen glove.

Onnoğ, a part, or share; na çeçtpe mjoğb, in four parts.

Onnoğ, the top or summit of a thing; mjoğ banna, superiority.

Onnoğ, levity, madness; an mjoğ, distracted.

Onnoğneann, a portion or share.

Onnoğneayunta, unreasonable.

Onnoğnjağalta, untractable, unruly.

Onnoğnjağuzl, transgression; also rebellion.

Onnoğle, a ball to play with.

Onnoğna and mjoğna, myrrh, a sort of gum used in embalming dead bodies.

Onnoğntajl, a myrtle-tree.

Onnoğ, a month; vid. mjoğ.

Onnoğneamnac, agreeable, adequate.

Onnoğnğeal, a calumnious story.

Onnoğ, I, myself; a tajağ, pro atajağ, I am.

Onnoğmjoğn-deağ, bog-mint, *mentha aquatica*.

Onnoğmjoğnt, foul play.

Onnoğneac, courage; ar mō mjoğneac ağır macnajr, the most courageous and fond.

Onnoğneamajl, courageous.

Onnoğrte, an mjoğrte me, am I the worse for it.

Onnoğrj, weak.

Onnoğrjð, jr mjoğrjð, it is time.

Onnoğrj, time.

Onnoğlğ, the point of death.

Onnoğna, the plur. of bean, women or wives; ða mnaoj, to his wife.

Onnoğnamlaçd, bashfulness, effeminacy.

Onnoğnğ, an epitaph.

Onnoğ, a man, abusively written mōğ and mōð, nearly of the same pronunciation with mō. This word mō must have been originally in the Latin tongue, or *lingua prisca* of the Aborigines of Italy, as appears by the Roman words *homo* and *nemo*; the former signifying a man, or man, and the latter no man; in which words the prefixes *ho* and *ne* are added

to the substantive *mō*, a man, as signs of the positive and negative. This word *mō* is preserved even in compounds of the Irish language, as in the compound word *lān-mō*, abusively written and pronounced *lān-mū*, a married couple, *lān* signifying entire, and *mō*, a man; because a married couple may be deemed only one entire man, or one flesh, according to the Scriptural expression, *erunt duo in carne una*.

Mo, my, mine; *mo* *capal*, my horse, &c.

Mo, greater; *nj* *bay mō na*, more than.

Moč, early, soon; *zo moč an maydn*, early in the morning; Lat. *mor*.

Moč-abajd, ripe before its time.

Močd, promotion.

Močt, great.

Močt-nāt, the dawning of the day.

Mod, a manner or fashion; *an an mod ro*, after this manner; *tan mod*, beyond measure; *an mod zu*, in so much that; Lat. *modus*.

Mod, work.

Mod or *mož*, a man; also a servant or slave; Lat. *homo*.

Mođajdear, husbandry.

Mođamujl, or *mōmujl*, mannerly, well-behaved.

Mođamlačt, mildness, gentle behaviour.

Mođan, *ie mođnujđ*, in travail; said of a woman in child-birth.

Mođ-đam, a plough-ox.

Mođ-maygad, a slave-market.

Mođrajne, slavery, bondage; written also *možrajne*.

Možal and *možul*, the husk of any seed or fruit; *zo možlujđ mo řul*, to my eyelids; also the apple of the eye; also a cluster or branch.

Možallač, full of husks; also plentiful.

Mož, written for *mođ*, a manner; *vid. mođ*.

Možajde, a husbandman, a churl, a labourer, or slave.

Moždorn, a remarkable mountain and river in Ulster.

Možna, a salmon.

Možrajne and *možrujne*, slavery; also fealty, homage.

Možujđ, mocking; *řeari možujđ*, a scoffer; *vid. mažajđ*.

Mōjd, plur. *mōjde*, a vow, an oath; *mōjd žeanmnūjdeacta*, a vow of chastity.

Mōjd, *pro mējd*; as, *mōjd meanman*, the height of courage.

Mōjde, greater; *ačd řr mōjde dējžmeadanyan*, but they cried out the more.

Mōjde, ex. *mōjde mē*, I am the better.

Mōjdeac, a votary.

Mōjdeam, boasting, bragging.

Mōjd, a *mojž*, abroad.

Mōjdžeallad, a vow.

Mōjdjm, to vow or swear; also to ascertain; as, *maři mōjdjd bájrd*, as the bards make out; *maři an mōjdjž tū mōjd damřa*, where thou vowest a vow unto me.

Mōjdte, devoted.

Mōjž, le *mojž*, at most.

Možgeaneari, happy is he; *možgeaneari řeari do conajic an la řo*, happy is the man that saw this day; *možgeaneari an tē*, happy is he: it is pronounced *muneři*.

Mojl, a kind of black worm.

Mojl, a heap cast up; Lat. *moles*.

Mojlł and *mojlle*, delay or stay.

Mojlťjn, dim. of *molt*, a hogrel.

Mojmejnt, a moment.

Mōjn, a mountain; Lat. *mons*; *mōjn-mōři*, the long mountain which runs through the countries of Barret and Musgry; *mōjn an mullařjž*, a high mountain in the County of Tipperary.

X *Mōjn*, turf; also a bog, where it is cut; genit. *mona*; Wel. *maun*, turf, fuel; poll *mona*, a turbery, or turf-pit.

Mōjn-ḡeui, a meadow, i. e. mountain-grass; *ay mōjnḡeaiab*, out of meadows: it is abusively written *mōjnēai*. N. B. This word shows that the Irish formerly used no other hay but what grew on coarse or boggy grounds.

Mōjnye, a peat pit, or turbery.

Mōjnb, an ant or pismire.

Mōjneyaδ, the falling sickness.

Mōjn-ḡeait, justice, clemency.

Mōjnējy, haughtiness.

Mōjn-ḡeaitannac, rainy.

Mōjn-ḡnjδteacδ, magnificence.

Mōjn-meanamnac, magnanimous.

Mōjn-meayajm, to magnify.

Mōjnnējy, great streams of water.

Mōjn-ḡejyean, seven.

Mōjnteab, dregs; *ay a mōjntjδ*, on its lees.

Mōjntēal, a cripple, or lame man or woman.

X *Mōjntēal* and *mōjntēul*, mortar, or plaster.

Mōjnteui, a pounding-mortar.

X *Mōjntjy*, a mortise; also a tenon; *δa mōjntjy*, two tenons.—*Exod.* 36. 24.

Mōjyleaban, an ethic book.

Mol, a congregation, a flock, or number.

Mol, loud, clamorous.

Mol mujlljn, the beam that turns round in a mill, and sets the whole in motion by the means of wheels that are affixed to it.

Molab, praise.

Molajm, to praise; *δo moladan a ḡnē*, they commended his complexion.

Molajm ōja, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.

Molan, rather *malán*, a small hill or brow.

Molbtaç or *moltaç*, praise-worthy.

Mole, fire.

Molfa, great.

Molt, a weather. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.

Moluac, a marsh.

Molta, praised, extolled.

Mōman and *mōmarac*, stately, noble.

Mon, or *muna*, if not.—

Mon, a trick, a wile.

Monab, money.

Mōnad, the genit. of *mōjn*, a mountain; a *mōnajb*, in the mountains.

Monajytyj, a monastery.

Monaj, work.

Monajca, a shop, or workhouse.

Mong, the main or crest of a horse or other beast; *mong-ḡteadaç*, a fine crested horse.

Mongaj, roaring.

Monman and *munban*, murmuring, detraction.

Monuaj, alas!

Mōn, great in quality or bulk.

When spoken of animate things it is put after the substantive; ex. *ḡeai mōn*, a great man, or a lusty man; *capal mōn*, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. *mōn-ḡalacç*, arrogance; *mōn-ḡnáj*, abomination; Wel. *maur*.

Mōn, with a substantive plural signifies many; ex. *mōn-lajte*, many a day, &c.

Mōnactacδ, rottenness, corruption.

Mōnajjym, to magnify.

Mōnaltā, moral.

Mōnaltacδ, morality.

Mōrán, a great number, a multitude; *mōrán mōn*, a great many, a great quantity; Gr. *μυριας*,

ten thousand; and *μυρίον, infinitum.*
*Μοῖρα*ναῖς, i. e. *μόρι εἵκτεα*ς, a great convention, or assembly.
Μοῖς, a hog, or swine.
Μοῖς, great, huge.
*Μοῖς*κοῖνδ, or *μυῖς*κοῖνδ, a fleet.
Μοῖς-ἐμοῖςδεᾶς, magnanimous.
Μοῖς-ἐμοῖςδεᾶς, magnanimity.
*Μοῖς*κροῖνδ, a highway.
Μοῖς-ῥαοῦς, the falling sickness.
*Μοῖς*ταῖς, corruption.
Μοῖς-ἐυᾶῖς, a grand tour, or visitation of a king to his subjects, which was anciently practised in Ireland; or of a bishop to the clergy of his diocese, to inspect into the state of their ecclesiastic affairs.
*Μοῖς*εῦςδεᾶς, corrupt; a τᾶςδ μο εἵκτεα *μοῖς*εῦςδε, my wounds are corrupt.
*Μοῖς*δα, great, magnificent.
*Μοῖς*δαῖς, greatness, majesty.
*Μοῖς*δαῖς, boasting; also pride.
*Μοῖς*δαῖς, an assembly or convention, a diet or parliament; *μόρι*-δαῖς *Ἰρῶμα* *εἵκτε*, the parliament of Dromceit in the County of Derry, at which were present *Ἀδῶγᾶν*, king of the Scots, and *Κολὺμ* *Κῖλλε*, Abbot of I.
*Μοῖς*δαῖς, proud, vainglorious.
Μοῖς-ῥαῖς, the main ocean.
*Μοῖς*ταῖς, corruption.
*Μοῖς*ταῖς, abomination.
Μοῖς-λυᾶῖς, precious, valuable.
*Μοῖς*μαῖς, a lord mayor, also a high steward.
*Μοῖς*μοῖς, *το* *μόρι*μοῖς, especially, moreover.
*Μοῖς*μῶντα, wormwood.
*Μοῖς*τα, devastations by fire.
*Μοῖς*τοῖς, good, pleasure.—*Matt.* 3. 17.
*Μοῖς*τοῖς, very big with child; also very fruitful, plentiful.
*Μοῖς*ταῖς, to extol; *μόρι*ταῖς
*Ὁ*ῥα, let God be magnified.

*Μοῖς*ταῖς, magnificence.
*Μοῖς*ταῖς and *μοῖς*ταῖς, a mermaid, a sea-monster; *Cor.* and *Arm.* *morhuch.*
Μοῖς, a manner or fashion; *Lat.* *mos.*
*Μοῖς*ταῖς, of or belonging to manner or fashion.
*Μοῖς*τα, a moat, or mount.
Μοῖς, the male of any creature.
*Μοῖς*ταῖς, i. e. *τοῖς*ταῖς, fertile, fruitful, pregnant.
*Μοῖς*ταῖς, to feel; also to perceive, to know; *ἦ*οῖς *μοῖς*ταῖς *μέ* *ἀδῶν* *ῥῖαν*, I felt no pain; *ἦ*οῖς *μοῖς*ταῖς *εἵκτε* *ἀν* *ἐυῖς*, they perceived not the matter.
*Μοῖς*ταῖςδεᾶς, sensible.
*Μοῖς*ταῖς, a park; *μοῖς*ταῖς *εἵκτε*, a tuft or cluster of trees.
*Μοῖς*ταῖς, the sense of feeling.
*Μοῖς*ταῖς, a he-cat.
*Μοῖς*ταῖς and *μουῖς*, a cloud.
*Μοῖς*ταῖς, an image.
*Μοῖς*ταῖς, the middle or midst.
*Μοῖς*ταῖς, noble, good; *Wel.* *mad.*
*Μοῖς*ταῖς, soft, tender; *Wel.* *medhal.*
*Μοῖς*ταῖς, to form or shape.
*Μοῖς*ταῖς, very loud, or noisy.
*Μοῖς*ταῖς *ῥαῖς*, a platform.
*Μοῖς*ταῖς, the top of a hill.
Μοῖς, a swine, hog, or pig; diminut. *μουῖς*; *Wel.* *mochyn*; *μουῖς* *ῥα*-*μαῖς*, a fat pig; *μουῖς* *ἀνῖς*, a sow with young pigs; *μουῖς*-*αῖς*, an echo, i. e. the pig of the cliff or rock.
Μοῖς, an instrument of war, whereby besiegers were secured in their approaching a wall; like the *Pluteus* or penthouse of the Romans, covered over with twigs, hair-cloth, and raw hides, and moving with three wheels.
Μοῖς-ῥαῖς, a shelf, or quicksands.
Μοῖς-ῥαῖς, a porpoise, *quasi*, a sea-hog.
Μοῖς, smoke.
Μοῖς, an owl.

Múcajm, to extinguish, smother;
do múcað an tejne, the fire was
quenched; noc mucar daðjne a
γγrjor azur a mjleað, which
drowns men in destruction and
perdition.

Múcán, a chimney.

Múcna, dark, gloomy; lá múcna,
a day of gloominess.

Mucnac, hoggish, morose.

Mucnacð, grimness, moroseness.

Mucrajj, a gammon of bacon.

Mucurγ, swine's grease.

Múða and múðūğað, a dying, or
perishing.

Múðarn, an ankle; do neart ujj-
ead múðarnajγ azur bonnájðe
a çor, his feet and ankle bones
received strength; do ðaðar na
hujrgeaða γo nujre mo múžan-
lan, the waters were up to my
ankles.

Múðla, to kill.

Múža and múžað, destruction;
noc do cūajð a múža, which
was lost; tējð γē a múža, he
perished.

Múžajm, to kill, to destroy; also
to perish, to be put to death; do
múžað an macna, the male chil-
dren were put to death; do mú-
žajðear jād le řaoban an çlōj-
ðjm, they destroyed them with
the edge of the sword; nj múžō-
çajð an dljže, the law shall not
perish.

Múžarð, the herb mugwort; Lat.
artemisia.

Múžart, ex. muzart muc mejt ðj
do ðreat, *porcum pinguem ipsi
dedit*, a hog.

Múžnajðe, slaves; nō nōmað múž-
najðe, the number of slaves was
increased.

Mujceaða, (Conca-mujceaða,) the
ancient name of a large territory,
possessed since the tenth century
by the Macneirys of Castletown
Mac-Eniry, extending from the

river Májg to the hill of Mullac-
a-nojγ, and Newcastle in the
west of the County of Limerick:
it comprehended all the lands
now called Claenglais, together
with the large parish and district
of Castletown Mac-Eneiry. This
family are the descendants of the
eldest son of Mahon, king of
Munster in the 10th century, and
elder brother of the great Brien
Boiroimhe.

Mujcēōjl, bacon, pork.

Mujc, sadness, dullness.

Mujce, day-break; a mujce láoj,
at the dawning of the day.

Mujcēðe, a swine-herd; mujcēðe
Mjlco, St. Patrick, when a boy,
was the swine-herd of Milcon,
king of Óalarnajðe, or the east
part of Ulster, i. e. of the County
of Antrim. ~.

Mujcēneac, a low-lived person, a
plebeian.

Mujflēð, a muffler.

Mujžjm, to fail or falter, to fall,
to be defeated; ex. do mujžea-
ðar a çora řaōj, his feet failed
under him; do mujžead an cat
ajr Chonaçtajð, the Conacians
were defeated; do mujžjð a
žean gājre ajr, he fell a laugh-
ing.

Mujl or mujll, delay; mujll ējre-
açta, slowness of attention, or
defect of hearing.

Mujlajðeacð, an ill scent.

Mujleann and mujlenn, a mill; a
mujlajð, in the mills; Wel. *me-
lin*, Gr. μολη, a mill.

Mujlle, a mule; noc řuájri na
mujlljðe řan ðřářaç, who found
mules in the wilderness.—*Gen.*
36. 24.

Mujlleað, to prepare.

Mujllean, a little bell; gona mujl-
leannajð ðjri, with golden bells.

Mujme, a nurse.

Mujn, the back; ar mujn, upon;

an do mājn, upon thy back ;
Wel. *munugh*.

Mājn and mājne, the thorn-tree ;
also the name of the letter O ;
also a bush or bramble.

Mājnce and mājncead, a collar, a
torquis, an ornament worn about
the neck or arm ; mājnce ojn fá
briáğadajb na nūayal, golden
collars about the necks of the
nobility ; Lat. *manica*.

X Mājne, a bush ; also a mountain.
N. B.—Several particular moun-
tains in Munster are called by
this generic name of a mountain,
as are several others by that of
mōjn, another generic name there-
of ; Lat. *mons*.

Mājneac, thorny.

Mājnead, a teaching or instruct-
ing.

Mājneál and mājneúl, the neck ;
dot mājneál, from off thy neck ;
mājneál na lájme, the wrist ;
Lat. *monile*, an ornament worn
on the neck.

Mājnjm, to teach or instruct ; mājn-
fe mē ðujt, I will teach you ;
fan ðutajğ do mājnfeay mje
ðujt, in the land that I will show
thee ; Lat. *moneo*.

Mājnjğneac, stout, confident.

Mājnjn and mājnjğjn, hope, confi-
dence.

Mājnjūğad, possession.

Mājnmear, hemlock.

Mājnnateaj and mājntjn, men, peo-
ple, a clan or tribe ; an mājntjn
do bj na fanuad, the men that
were with him ; mājntear an
njoğ, the king's people.

Mājnrēad, a necklace, a collar.

Mājnte, taught, also teaching ; as,
lučd mājnte, teachers ; ðujne
deag-mājnte, a well-bred man.

Mājntear, family, people.

Mājntearða, kind, friendly ; γρjo-
nad mājntearða, a familiar spi-
rit.

Mājntearðay, kindness.

Mājnteōjn, a teacher.

Mājn and mojn, the sea ; genit. +
maria ; Lat. *mare*, Wel. *mor*.

Mājnbleáğad, amazement.

Mājnbriúcd, a high tide.

Mājnceaptaç, or mājnceándaç,
the proper name of a man very
common among the old families
of Ireland, and literally signify-
ing expert at sea, or an able na-
vigator.

Mājncōblaç, a fleet or squadron at
sea.

Mājncneac, a wave.

Mājncū, corrupted into Mājncá,
the proper name of a man among
the old Irish, and literally signi-
fying a sea-hound.

Mājneac, a sailor or mariner.

Mājneadac, the proper name of a
man, signifying a mariner.

Mājneadac, a sovereign, or lord.

Mājnean, a woman.

Mājneann, a dart or spear ; also a
woman's name.

Mājnfeact, a fleet ; ex. mājnfeact
feact fjeçð long je ðejntjb, a
fleet of 140 sail belonging to the
Gentils, i. e. the Danes, com-
monly so called by the Irish.—
Vid. Chron. Scot. ad an. 849.

Mājnfjð, mājnfjð je mē, he will
kill me.

Mājngēag, a frith, or narrow sea.

Mājngeljt, a mermaid, i. e. gejt
maria.

Mājngjneac, dull, stupid.

Mājngjneay, stupidity.

Mājnjğjn, a great noise.

Mājnjğjn, a burden, or charge.

Mājnjğjneac, burdensome ; also
poor ; feaj mājnjğjneac, having
a great family to support.

Mājn, a troop or company.

Mājn, natural affection.

Mājneac, fond, affectionate.

Mājneam, an overseer.

Mājnnjğjm and mājnnjm, to burden

or load.

Ույրոյն, a dearly beloved.

Mujit, riches.

Murcrist-mjotájne, was the ancient name of the territory which in latter ages bore the name of Murcrist I Phlajnn, extending from the river Dribseach to Ballyvoorny, now in the County of Cork: its chief lord was O'Flainn, whose dynast, or tánaíst, was O'Maolraðuyl.

Μαγρενη na *τερη-μάγ*, was the old name of the district which was afterwards called *Μαγρενη* 1 *Ὀθοναζάιν*, now the half-barony of Orrery: its proprietary lords were O'Donnegain and O'Cuilenain, both of the Eugénian stock.

Mayrengt-luacina, the old name of the tract of land which lies between Kilmallock, Kilfinan, and Ard-patrick, in the County of Limerick, the ancient estate of the O'Heas.

Murresij *garra-geimjon*, was the old name of the country about the towns of Emly and Tipperary: its ancient proprietor was O'Carthaidh, of whose stock I am not informed.

Μαργαριτ τῆς, was the ancient name of the territory now called Lower Ormond. In the time of Donogh O'Brien, monarch of Ireland after his father, the great Brien Boiroidmhe, O'Donegain (not the above-mentioned) was chief lord or petty king of this Μαργαριτ τῆς, according to the annals of Innisfallen; but in later ages O'Dongaile and O'Fuirg are mentioned as proprietors of this territory; and the Continuator of Tighernach mentions O'Donegain, descendant of the last mentioned of that name, as Lord of Ara, now Duharra, after

wards possessed by a branch of the O'Briens of Thomond. It is referred to the judicious reader if it be a likely story, that one Cairbre Musc, supposed son of a king of Meath in the beginning of the third century, and of whose progeny no account has ever been given, should have given the name of Muscry to every one of those territories, so widely distant from each other in the province of Munster; *vid. mūr* infr.

Mūjjeán, λυγνα na mūjjeán, the
plant primrose; Lat. *primula*
veris.

Muſte, mute, dumb. ✕

Mujt, or mujž, without, on the outside.

Qul, an axletree.

Mul, a congregation, or multitude.

Mulabūṇḍ, or malabūṇ, dwarf-elder; Lat. *ebulus*.

Mūlac, puddle water.

Mulac, a sea-calf.

Mulba, a sea-calf.

Mulcán, an owl; and mulca, an owl.

Mulcán, cheese-curds pressed, but not in a mould or cheese fat, and used for food in the *bualjer*, or dairies.

Mulla and mullōg, the patena of a chalice; ex. do ḥronn rē mulla ūma zon ḍr, he bestowed a patena of brass chased with gold. *Vid. Chron. Scot. ad an. 1115. and Tigher. ibid.*

Mullač, the top, height, or summit;
mullač an tǵǵe, the roof of a
house; mulluǵǵe na ǵlějbŕte, the
tops of the mountains; mullán,
idem.

Mulunt, dwarf-elder.

Mūmajn, the province of Munster, in the most southern part of Ireland: it is sometimes called *leat-moż*, but then it is under-

stood as comprehending the province of Leinster, as well as Munster.

Mūn, urine.

Mun, for, for the sake of; Lat. *propter*; mun ṡcāt, for the shade.

Muna, unless, if not.

Mūnað, instruction; Lat. *monitum*.

Mūnam, to make urine.

Munari, a fact, or deed.

Munata, a champion.

Munban, a backbiting, a grudging; munabur, *idem*.

Mung, a mane, also hair; Wel. *mung*; munḡfjōnn, a white head of hair.

Mūnloč, puddle, dirty water.

Muntonc, a neck-chain, or torques.

Mūr, a wall, or strong bulwark; Lat. *murus*; řá mūrajð mo ējḡe, within the walls of my house; Ir. *mur*.

Mur, many, much; Gr. *μυριον*, *infinitum*.

Murac, the murex, or purple fish.

Mūrajm, to wall in, to immure.

Mūrcač, sad, mournful.

Mūrcař, sadness.

Murdučan, sea-nymphs.

Murḡabal, i. e. ḡabal-mara, an arm, or channel of the sea.

Murpča, successful.

Murpuyḡ, i. e. ṡjáyḡ na'mara, a sea-shore, or sea-marsh.

Murjanač, a subject.

Murj-antačð, subjection.

Mūrta I-manačájn, otherwise Mūrntjn Mhanačájn, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from Ionračtač, son of Mūrje-ačac, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from Eoca-Mojmečēōjn, king of Meath in the fourth century. (The O'Fallons of Clojnn-

uačac, are descendants of the same Ionračtač.) The late Colonel O'Beirn, in the Spanish service, cousin-german of her Grace the Duchess of Wharton, became chief of that noble and ancient family after her Grace's father.

Murčujle, *rectius* marčujle, a sea-flood, or tide.

Murčajðe, or marajðe, seamen, mariners.

Murčōnað, the product of the sea.

Mur or mār, pleasant, agreeable, or handsome; hence perhaps mūrḡrajðe, i. e. mur, pleasant, and črjoc, a country, the name of several districts in Ireland; hence mūrje, or mārje, beauty, bloom; also prosperity.

Murdað, mustard.—*Matt.* 13. 31.

Mūrḡaltačð, watchfulness.

Murḡam, to be mouldy or musty.

Murḡan and murḡanačð, mustiness.

Mūrḡlajm, to awake; čá huarj mūrječōlar mē, when shall I awake; mūrcařl ar do čōðlað, awake out of thy sleep.

Murła, a muscle.

Mūr, any short thing.

Murčajðe, mouldiness.

Note.—Having not had time to insert at the word mac in this letter, some family-names which begin with that monosyllable, such as the Mac-uřbjn, corruptly written Maḡuřbjn, English, Maguire, the Mac-māḡ-ḡamna, English, Mac-Mahons of Ulster, and the Mac-řuřbne, or Mac-Swynys, of the same province, families which have not been hitherto mentioned in this dictionary, we shall therefore observe in this place, that the two former are descended from Colla-uajř, king of Ulster and Meath in the year 327, and that they were pro-

prietary lords and possessors of that whole tract of land which is now called the County of Fermagh, excepting some territories that were the properties of other noble families of the same stock. The Lord Baron of Iniskillen is the chief of the Maguire family. Of the Mac-Swynys there were three chiefs, all descended from the O'Neils, viz. Mac-Swyny-Fanaide, Mac-Swyny-Badhuine, and Mac-Swyny-na-Dtuadh, i. e. Mac-Swyny of the battle-axes. The first Mac-Swyny was the stock of the two others. A party of these last Mac-Swynys made an adventuring excursion into Munster in the thirteenth century, where they became auxiliary troops to the Mac-Cartys of Musgry and Carbury, and acquired some landed properties deriving under those lords whom they served.

The Mac-Cartys being the most illustrious of all those families, whose names begin with Mac, should not be forgotten in this place. They are descended from Oljol-ölum, king of Munster in the beginning of the third century, by his eldest son Cōgan-mōr; their ancestors were for many ages kings of Munster, alternately with those of the O'Briens, who descended from Cormac-Cay, second son of Oljol-ölum, whom he succeeded

immediately in the throne of Munster. In later ages both families reigned at the same time: the O'Briens as kings of the province of North Munster, whose capital city was Limerick, whose arms are still the three lions, the true primitive escutcheon of the O'Briens; and the Mac-Cartys, as kings of South Munster, whose capital was Cork, both kingdoms being separated by a line extending from Dungarvan and Lismore, now in the County of Waterford, to Brandon-hill, in the County of Kerry. The Mac-Cartys derive their name, as well as their descent, from Cártaic, son of Saorbhreataic, who was grandson of Ceallaicán Cayrl, king of Cashel and South Munster in the year 939.—*Annal. Innisfal.* It is to be noted that this Carthach's second son, called Muirneadaic, was the ancestor of the Mac-Cartys; and that the Mac-Auliffs, in Irish Mac-Amhlaidhe, were the only descendants of his first son, called Tadhg or Cayg, who died king of South Munster in the year 1124.—*Vid. Annal. Innisfal.* This most respectable family of the Mac-Auliffes are for the most part reduced to a state of misery and obscurity by the last revolutions, the last chief of the family, who died colonel of a regiment in Spain about the year 1720, having left no issue.

REMARKS ON THE LETTER N.

N is the eleventh letter of the Irish alphabet, is never aspirated, and is ranked by our grammarians among the light consonants, called con-

ροjneada ēad̃t̃ioma; when it is prefixed to ζ in the beginning of a word it is reckoned among the robust, called conροjneada teanna, and then both letters are called ngeatal, or njatal, from njatal, a reed, Lat. *arundo*; it is called nujn, from nujn, the ash-tree, Lat. *fraxinus*; in Hebrew it is called נ, from the sound. It is often doubled, and then sounds strong, as ceann, a head, lann, a sword, teann, strong. But a double nn is rarely written in Irish, a little stroke being set over the letter instead of it, thus n̄ we find this manner was familiar to the Latins in ancient times, and by the ignorance of some copyists and engravers, has made many words dubious; for they often omitted n where they should always write it, as clemeti for clementi, cojux for conjux. The Greeks in like manner omitted ν in some words, for they wrote Ὀρτησιος for *Hortensius*, and Γαλλια Ναρβονεσια, Λουγδονεσια, and Ισπανια Ταρρακονεσια, for *Gallia Narbonensis*, *Lugdunensis*, and *Tarraconensis*. And the Latins did sometimes insert it were it had no right to stand, as in conjunx for conjux, totiens for toties, and quotiens for quoties. Because these writers and engravers did not understand the little bars or strokes set over some vowels to denote a long pronunciation, instead of which they wrote n or m; and again, when those bars had been intended to mean n or m, they ignorantly took them for the sign of a long syllable. And indeed these mistakes are not unusual among our Irish copyists, nor can a language, whose histories and writing depend on manuscripts, be free from the like errors. It is to be noted, that as this letter receives no aspirate, so it is never eclipsed by prefixing any other letter to it in the beginning of words. It is likewise to be noted, that the letter n at the beginning of words, which are referred either to objects of the feminine gender, or to persons or things of the plural number, is pronounced double, and very nearly with the same sound as gn in the French *Seigneur*, or n in the Spanish word *Sennor*; and this double pronunciation in like circumstances is common to the three consonants l, n, r, as hath been already observed of the l, and shall be in like manner of the r; thus, for example, in the word neart, when we say a neart, meaning *the strength of a woman*, the initial letter n is pronounced double, as it is in the same word a neart, when it means *their strength*, and so in all other words beginning with n as a radical letter.

- Ná, nor, neither; also not; ex. ná m̃je, ná t̃ỹra, ná jad̃ran, neither I, nor you, nor they; ná tab̃aj̃r̃, do not give.
 Ná, or; ex. zañ òr̃ ná ãj̃r̃z̃j̃od̃, without silver or gold.
 Ná, than; ñj̃ b̃ur̃ m̃ō ná jad̃, greater than them.
 — Ná, in his; na ãz̃aj̃d̃, in his face, i. e. against him, i. e. j̃n ã.

- Na, a sign of the genitive case; ex. ãr̃ ãz̃aj̃d̃ na nũj̃z̃ẽad̃, upon the face of the waters.
 Na, a sign of the participle of the present tense; na l̃ỹj̃de, lying; na r̃ỹj̃de, sitting.
 Nãc̃, whether or no, is not; nãc̃ b̃r̃ũj̃l̃ añ d̃ũc̃aj̃z̃ ũj̃lle ñōm̃ad̃, is not the whole land before you; nãc̃ j̃ōc̃tañ b̃ur̃ mãj̃z̃j̃d̃j̃r̃je añ

cjor-cájn, doth not your master pay tribute.

Nác, as beaz nác, almost; ar beaz nác mapbád mē, I was almost killed.

Nad, the buttocks.

Náda, nothing; Hisp. *nada*.

Nadmajnđe and nadmcōmarta, earnest, an earnest penny.

Nadluga, formerly, anciently; gon mjoibuljđe nájl nadluga, with other miracles formerly wrought.

—L. B.

Nádújn, nature; Lat. *natura*.

Nadurta, natural.

Nae, naj, or nuj, a man or woman; hence naj-nán, or nujnán, a little man, i. e. a child or a dwarf. It was upon the latter part of this compound word that the Latins formed the word *nanus*, a dwarf, though in the Celtic it only signifies small or little.

Naē, a naē, yesterday. It may seem singular that the Irish sometimes say an lá naē, to mean yesterday, and an ujce noct, to mean this night, though either of the two words ujce or noct signifies a night, just as an lá, or an ju, signify the day, or this day. But the French use the same manner of expression when they say *au jour-d'hui*, which is the same thing as the day of this day, for the word *hui* signifies day, as does the Spanish *oy*, and the Irish *uj* in the word an uj or a n'uj; and the French carry the tautology still farther, when they say *le jour d'aujourd'hui*. As to this word naē, I can find no affinity for it in any other language, no more than for the Irish word noejn or a naejjn, last night.

Naeb, dimin. naebōg, a ship; Lat. *navis*.

Najd, a lamprey.

Najde, who? which?

Najdme, a bargain or covenant.

Najdm-ceanzlajm, to confederate.

Najdm na bojnūma, the obligation of paying the mulct called bōjnūma, *qd. vid.*

Nájl, another; feacđ nájl, another time; nájle, *idem*; feacđ nájle djožnár clōđ, *alia vice rara virtus*.

Nájl-béal, a bridle-bit.

Nájmđe, the plural of námad, foes, enemies.

Nájmdeanar, or námđanar, enmity, hostility.

Najndeán, or naojnđeán, valour.

Najnz, a mother; najnz mōjn, a grandmother.

Nájne, shame, bashfulness; a tá nájne ojm, I am ashamed.

Nájne, clean, neat.

Nájneacđ, bashfulness; *al. náj-njžecđ*.

Nájnjže, more bashful, or shameful.

Nájnjžjm, to make ashamed, to shame; ná nájnjž mē, do not shame me.

Najjne, sure, certain.

Nall, hither; anonn agur a nall, here and there, to and fro.

Nall, a bridle or bit; caōgad eac go nallažb ojn, fifty horses with golden bitted bridles.

Nallana, the time past, formerly, anciently.

Nallūd, nallana, nadluga, and nallōđ, formerly; Lat. *olim*; a nallūd, or a nallōđ, in days of yore. N. B. The letter N is abusively prefixed to all these common writings; for the true words are allūd and allōđ.

Nallur, or allur, sweat; a nallur hájžte jorar tū anán, in the sweat of thy brows shalt thou eat bread.

Náma, námad, only, alone; *vid.*

máð *supra*.

Náma and námad, an enemy, or foe; plur. náimde and náim-djð.

Námadur, fierceness, enmity; nám-danur, *idem*.

Naoj, a man or person; *vid. na* and *nuj*, *sup.*; also the name of Noah; árç Naoj, the ark of Noah.

Naoj, nine.

Naoj, or noj, ship; Lat. *navis*; *vid. naeb* and *naebðz*.

Naojde, a babe, a suckling. This, as well as naoj, is an abusive writing of *na* or *nuj*.

Naojdeacða, the golden number.

Naojdeacða, the nineteenth.

Naojdeanán, a babe, an infant.

Naojdeantað, infancy, childhood; ðm naojdeantað, from my childhood.

Naojdjdeað, teac naojdjdeað, an hospital.

Naojdjn, or naoj-ğjn, an infant, i. e. ġjn naoj, the offspring of a man; *vid. nujnán*. This is another abusive writing of *na* or *nuj*.

Naojm, the plural of naom, the saints; naojm flayteamnajr, the saints of heaven.

Naojmğnjðjm, to sanctify, or make holy.

Naojmj, November.

Naojm-jořdad, a sanctuary.

Naojneal, prowess, chivalry.

Naojteacða, chief, principal.

Naom, a saint, or holy man; also sacred.

Naom-ajtjr, blasphemy against the saints or holy things; Oja-ajtjr is that which regards God.

Naom-ajtjreac, blasphemous; naom-ajtjreðjn, a blasphemer.

Naom-ajtjread and naom-ajtj-rjm, to blaspheme; naom-ajtj-rjuğad, *idem*.

Naomalluğad, i. e. naom-malluğad, a blaspheming, blasphemy; also to blaspheme.

Naommalluğtēojr, a blasphemer.

Naom-çojrreagad, consecration.

Naom-ğojð, sacrilege.

Naomta, holy, hallowed; as ðujne naomta, a holy man.

Naomtaçð, holiness.

Naomajğjm, to sanctify.

Naon, certain; řeacð naon, on a certain time; lá naon, on a certain day.

Naona, pronounced Naena, whence O'Naena, English, O'Neny, the name of an ancient and noble family of the province of Ulster, of the same stock with the great O'Neils, descended from the eldest son of Njal Naoğjalac, king of Meath and supreme sovereign of Ulster and Connaught in the beginning of the fifth century. The large territory of Çjnēal Naena was the ancient estate or lordship of the O'Nenys, from whom it derived its name, as they were the proprietary lords of it.—*Vid. the Topographical Poem of O'Dubagájn*, often quoted in this Dictionary. M. Wágeoğagájn, author of the French History of Ireland, whose knowledge of Irish genealogies was very shallow, as he could not read the Irish language, in which our genealogical records are written, mentions the family of the O'Nenys as being descended from one of the three brothers called by the same name of Colla, the eldest of whom was king of Ulster and Meath in the fourth century, princes of a collateral branch of the stock of the O'Neils. He does not say who of the three brothers the O'Nenys are descended from, (*vid. Hist. d'Irlande, tome 1. pag. 204.*

note marginal,) nor could he have alleged any authority for such an assertion. The patrimony of the O'Nenys is situate in Tyr Owen, the O'Neal's country, far beyond the bounds of Orgialla, which was the territory of the descendants of the three Collár. The ancient lustre of the family of the O'Nenys is revived in our days in the person of M. O'Neny of Brussels, Count of the Roman Empire, Councillor of State to her Imperial Majesty, and Chief President of the Privy Council at Brussels.

Naonmáir, nine; *την* naonmáir, twenty-seven.

Naorǵa, or naorǵač, a snipe.

Naorǵaíir, an inconstant man.

Naorǵaíreacđ, inconstancy.

Náir, that not; *náir* b'fējđir lēo, that they could not; or, could not they? i. e. *ná air*.

Náir, shame; *nj* náir đujt ē, it is no shame for you.

Náir, good, happy.

Náirab and náirab, may it not be, let it not be; *náirab* olc būir *τταμαρ*, may not your journey be unlucky.

Nairđ, skill or knowledge.

Nairđaíir, to know, to be skilled.

Nair, a band, or tie.

Nair, death.

Nair, an anniversary.

Náir, now Naas, a borough town of the County of Kildare in Leinster, and formerly the metropolis of Leinster, so that *την*óc Náir was that whole province; the ancient family of the Mac-Moroughs or O'Cavanaghs were the hereditary princes and possessors of it, Náir ǵaígean, the royal seat of the kings of Leinster: it is otherwise called *air* ǵaígean.

Nairđ, a fair.

Nairđ, fame, or reputation.

Nairđ, noble, famous.

Nairararǵeac, a Nazarite.

Nairc, a tie or band.

Nairc, a collar, or chain; *nairc* *ορν*, a gold chain; *mađria nairc*, a chained dog.

Nairc, a ring.

Nairǵađ, an obligation.

Nairǵaíir, to bind or tie; hence *nairǵaíir*, bound, tied down to; also attached or devoted to.

Nairǵaíir, a surety.

Naircar, a defence or fortification.

Nairc, a science.

Nairarir, a snake; *nairarir njm*, an adder, a viper, or other poisonous serpent.

Nairan, noble, famous.

Nē, anē, yesterday; *vid. naē sup.* anē náir, whether or no; anē náir *neíjđž tū ljom*, didst thou not bargain with me.

Neac, a spirit or apparition; *tairnjž* neac *cūžam*, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word *neamač*, a heavenly spirit, *quod vide infra*.

Neac, some one, any one; an *tē būairkear* neac, he that shall strike any one.

Neačtar, neither; ex. *neačtar* *đjōb*, neither of them.

Neačtar, outwardly, without, on the outside.

Neađ, and genit. *njđe*, dat. *njđ*, a nest; *đo ejrjž* *đá njđ fējn*, she fled to her own nest; Lat. *nidus*, Wel. *nyth*.

Nēall, a trance, or ecstasy.

Nēall, a cloud; Wel. *niul*, Gr. *νηφελη*.

Nēall, noble.

Neambaožal, safety, security.

Neambaožalač, secure.

Neam, Heaven; genit. *njme*, Wel. *neve*.

Neamač, a heavenly spirit.

Neam, in compound words is a negative preposition; neam-fozac, unstable, wavering; neam-fjné-unta, unrighteous; neam-djada, ungodly.

Neamajr, a pearl.

Neamajre, terrible, cruel.

Neam ajteanta, unknown.

Neam alac, undefiled, i. e. neam-ralac.

Neam altaç, smooth.

Neaman, a raven, or crow.

Neam-bunajteac, groundless.

Neam çnazac, without knots.

Neam-çoççilt, unthrifty.

Neam-çoççilteac, profuse, lavish; also open-minded.

Neam-çoçmteac, free, generous.

Neam-çoçngeallac, ill-natured.

Neam-çomdaç, negligent.

Neam-çoçnac, unmoveable.

Neamçoçnujdeac, immutability, steadiness, constancy.

Neam-çnjocnac and neam-çnjoc-nuçte, endless.

Neam-çubac and neam-çubajd, unbecoming, improper.

Neam-çuçd, poverty.

Neam-çuçdeac, poor, indigent.

Neam-çuçmne, forgetfulness.

Neam-çuçmajrçte, unmixed.

Neam-çuçnamac, careless.

Neamda, heavenly, holy.

Neam-dljçteac, unlawful.

Neam-dutnac, negligence.

Neam-fallra, unfeigned.

Neam-fajlljçteac, care, vigilance.

Neam-ğaramajl, incommodious.

Neam-ğean, hatred, enmity.

Neam-ğlan, impure, unclean, profane.

Neam-ğlajne, impurity, pollution.

Neam-ğnatac, unusual.

Neam-ğnōtac, idle.

Neam-ğulman, unskilful.

Neam-locdac, blameless.

Neam-manbteac, immortal; do-manbteac, idem.

Neam-mboç, hard, impenetrable.

Neam-mbuan, transitory.

Neam-meçarajndaçt, excess.

Neam-motūçad, stupidity, insensibility.

Neam-nuall, an anthem, or hymn.

Neamonn, a diamond.

Neam-pōçteamajl, sober.

Neam-yeaymac, inconstant.

Neam-çtnajçeamujl, frugal.

Neam-çulman, churlish, morose.

Neam-tabarçac, stingy.

Neam-çanbçac, ineffectual.

Neam-çanbuçde, unprofitableness.

Neam-çorçac, unfruitful.

Neam-çnōçajneac, unmerciful.

Neam-çnuajllead, incorruption.

Neam-çnuajlljç, sincere.

Neam-çunur, difficult.

Neam-ujneaybac, not poor.

Neam-ullam, unprepared.

Neam-unçōçdeac, harmless.

Nean, an inch; also a span.

Nean, a wave or billow.

Neanajd, a nettle.

Neanajrç, that bindeth; neanajrc or no neanajrç, he bound or tied.

Neant and neantōç, a nettle.

Neap, a wild boar.

Neapnarm, to liken or compare.

Neapt, gen. nçnt, power, strength.

Neaptajçm, to strengthen.

Neaptbar, or neaptman, strong.

Neaptūçad, a strengthening.

Neay, a hill, or fortified place.

Neay, a weasel.

Neay, a hurt or wound.

Neay, noble, generous.

Neaya, the next; an mçoya ba neaya, the next month.

Neayan, the next place.

Neayç, an ulcer, a bile; neayçōçd, idem.

Neayta, just, honest.

Neayar, manslaughter.

Nēçd, a fight or battle; also a wound received in battle.

Neçde, wind.

Nējlīn, a small cloud.

Nejmōnīj, of no weight or effect.

Nejm, or nejm, brightness, splendour; whence nejmjm and njāmajm, to shine or be bright; hence neam, and genit. nejme, Heaven.

Nejm and nejme, poison.

Nejm, the same as neam, a negative in compound words; ex. nejm-čjontac, innocent; nejm-fjnjneac, false.

Nejm-čcalzac, sincere.

Nejm-čējlleac, rash, foolish; 30 nejm-čējlljōe, unadvisedly.

Nejm-čjon, disrespect.

Nejmeač, a poem; also a science.

Nejmeač, glebe-land; *quasi* neam-jac, holy or consecrated land.

Nejm-čjomajleac, frugal, sparing.

Nejmeac, glittering, shining.

Nejm-eazlac, bold, confident.

Nejmed, filth or dirt.

Nejmjdeačt, the same.

Nejmējlhjōe, uncorrupted, unviolated.

Nejmj, ants' eggs.

Nejmjm, to corrupt or spoil.

Nejm-jonimujn, morose, froward.

Nejm-meay, contempt.

Nējm-meata, confident.

Nejm-mjyzeac, sober.

Nejmneac, sore, aching; also passionate.

Nejmñj, a thing of nought, or invalid; 30 čuñ ar nejmñj, to annihilate.

Nejmñjčjm, to annul, or annihilate.

Nejmjeač, contempt.

Nejm-jeaymac, inconstant.

Nejm-jeaymacč, inconstancy.

Nejm-tejt, cold, cool.

Note.—The above negative prefix nejm hath been changed from its original form, neam; by our modern grammarians, in order to make it agree in compounds with words whose first or second

letter may be e or j, according to the abusive rule of coel le coel, &c.

Nejt, a fight, battle, or engagement.

Nejte, the plur. of njō, things.

Nejteamajl, real.

Neamajn, madness.

Neiman, a vulture, or Royston crow.

Neō, and.

Neōč, good.

Neōjō, bad, naught. X

Neōjl, pl. of nēul, *quod vid.*

Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hojōče, the dark clouds of the night.

Nēul, light, a glimpse of light; 30 čonayc nēul na tjne, I saw a glimpse of the light of the fire; nēul žrējne, a little sunshine; njl nēul jačajyc aje, he does not see a wink.

Nēul, a fit; nēul tjnnjy, a fit of sickness; nēul buje, a fit of madness; tājmnēul, a trance; pl. nēulta.

Nēul, a star; nēultajō njme, the stars of Heaven.

Nēuladōjn, an astrologer.

Nēulčumtač, slumbering.

Ngedal, a reed; also the name of the double letter ng, otherwise called njatal.

Nj, not: one of the Irish negatives, and the most common of all, like the Latin *non*; it is never used in compounds; nj fējōjn, it cannot be; nj hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *ve* or *vé*, Goth. *niu*, neque.

Nj or njō, a thing; 30 čac njō jnāmaj, every thing that creepeth; plur. nejte; nejte talmajōe, earthly things.

Nja, a sister's son.

Njad, a champion; njad, or njat najrc, miles torquatus.

Njaday and njadčur, valour, bravery.

Njal, a soldier or champion.

Njal, a letter.

Njamajm, to shine, to be bright.

Njamda, pleasant, bright; njamamujl, *idem*.

Njamdaet, brightness.

Njd, for žnjd, they make.

Njd, manslaughter.

Njde, time.

Njž, or nj, a daughter, also a niece; ex. Majne njž Tomajr, Mary the daughter of Thomas; hence majne njž bhnjajn, nj Nejll, Mary the daughter of Brien, of Neill, i. e. Mary O'Brien, or O'Neill; hence njžjn, corrupted into jnžjn, a daughter. The Welsh have *nith*, and the Cornish *noith*, for niece.

Njžjm, to wash; njžfjd rjad a neudajge, they shall wash their clothes.

Njžtjn, soap.

Njl, is not; njl rē, he is not. It is a contraction of nj bfuyl; *vid.* fjljm, or fuyljm.

Njlm, to be wanting, to be absent, i. e. nj fjljm.

Njm, a drop.

Njmžljc, strong, impregnable.

Njm, to do, to make; ujme rjn do njmre dndžad, wherefore I make a decree.

Njm, bitterness, sourness; žan njm žan majtjm, without sourness or slackness; hence njmneac, testy, peevish.

Njm and nejim, poison; ačajr, or natajrn njme, an adder, a viper; any poisonous serpent.

Njme, or nejme, genit. of Nleam, Heaven; njdžact njme, the kingdom of Heaven.

Njmneac, poisonous, mortal; also peevish, passionate.

Njn, an image.

Njnžjn, sore, sick.

Njnrej, one who interrupts another's discourse.

Njoda, real.

Njomda, bright, shining.

Njomam, to shine, to glitter.

Njomay, brightness.

Njomržaojlte, scattered or dispersed.

Njon, or nujn, the ash-tree; hence the name of the letter N.

Njon, a wave.

Njon, a letter.

Njonac, catching; also forked.

Njonac, agreeable, pleasant.

Njonac, party-coloured, speckled.

Njonad, a prey or booty.

Njonajm, to prey.

Njor, anjor, from below, up; do bjyread a njor tojbreaca an ajžejn, the fountains of the deep were broken up.

Njpram, I would not be; njpram conajnclejt ajrn čnejč, I would not be always destroying or plundering my subjects; Lat. *non ipse essem*.

Njn, or njon, i. e. nj ar, or nj nō, comes before verbs of the preterperfect tense of the indicative mood; ex. njn būajl, he struck not. When it has bū after it, it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. njn bū lāj-djrn mē, I was not strong; njrn bū tōžta an teac, the house was not built. It sometimes has a pronoun after it: njn bū leō j, she was not theirs; njrn is sometimes written nj nō; ex. nj nō būajl, he struck not.

Njy is sometimes written for njrn, in the above different manners of using it.

Njre, a wound; the gen. of neay, *quod vid.*

Njč, or njd, manslaughter; also a battle or engagement.

Njuž, i. e. anjuž, to-day; rather an uј, or a n'uj, *qd. vid. sup.*

Nō, nor, or; nō zo, until; nō zu, until that; nō zu oјl rј an leanab, until she had nursed the child; nō zo rcmјorfa rē tū, until he destroy thee.

No, this particle was anciently used instead of do; ex. no buaj-lј mē, you struck me.

Nō, new; Lat. *novus*; nō aјm, new arms, *nova arma*; nō-mođ, new fashion; Lat. *novus modus*.

Moajđ, time, season.

Moč, which.

Moča and nočad, ninety.

Močđ, rather noct, night; a nočđ, to-night; Lat. *nocte*.

Močđajgm, to make naked, to uncover, to strip or peel; do nočđ rē, he peeled; nā nočđajgm būn ccјnn, do not uncover your heads; amajl nočđaj rēan leabajm, as the old books discover; do nočđ rē mē, he hath stript me; nočđajm đjb, I explain to you.

Močđajge, or nočđajgče, naked.

Močta, open, discovered.

Mođ, an abbreviation, a difficulty; Lat. *nodus*.

Nōđ, as nōđ leat, observe or take notice; Lat. *nota*.

Nodajne, an abridger.

Nodajneact, the method of using abbreviations.

Nōđajm, to understand; also to make a league or confederacy.

Nōđ, noble, excellent.

Nōđlag, Christmas; Gall. *noel*; derived from *natalitia*.

Noeņe, a seaman, a mariner.

Nojbјgјr, ordure or dung.

Nojbјreac and nōjbјrte, a novice.

Nōjn, noon, or the ninth hour of the day according to the Roman calculation of the day; tјāt nōna, noon time.

Nōjn-đorica, an eclipse of the sun.

Nōjn-nealt, the evening star.

Nōjр and nōр, a manner or custom; nōjр azur beacđa, carriage and behaviour; Lat. *mos*.

Nojр, noble, excellent.

Moјr, anoјr, a church, or congregation.

Nōjreac, noble.

Monn, a nōnn, beyond, on the other side; a nonn azur a nall, to and fro, hither and thither.

Nōр, a fashion, manner, or custom; do nōр an čed mođa, according to the former manner; do nōр rјn, thus, even so, after that fashion; do nōр na nujle cјneadač, after the manner of all nations; Lat. *mos*; pl. *nōpa* and *nopaјb*.

Nōр, knowledge.

Nōpa, now, at present; a nōpa, now, at this present time.

Nōpaјgm, to enact, or approve.

Močta, discovered.

Nūa, strong; do tјoјđ rē ne nјad nūa, he encountered a strong champion.

Nūa, new; nūa ēadač, new clothes.

Nuacolla, astonishing.

Nūačon, or nōđčun, a companion, a bride, or bridegroom; rēan azur rонūacun leat, I wish you prosperity and a happy companion, (wife or husband.)

Nuacojņreac, a harlot, or prostitute.

Nūad, new. This word is often set before its substantive, and joined to it; nūad-žajll, the new English; nūad-řjažņajre, the New Testament; nūad-ola, new oil. This word is sometimes written nūad, but always pronounced nōđ; Lat. *novum*, and Gr. *νεον*, new; Wel. *newydh*, and Cor. *nowydh*.

Nuajreacđ, news, tidings.

Muajð-*fejnðe*, a novice.
 Muajð-*mjlð*, an untrained soldier.
 Muajl, a roaring, or howling;
nuajl an leðjn, the roaring of the lion.
 Muajlm, to howl.
 Muajr, a *nuajr*, when; *ð nuajr*, seeing that.
 Muall, famous, noble.
 Muall, lamentation, mourning.
 Muall, an opinion.
 Muall *gan gaoj*, a true saying.
 Muallad and uallad, howling, or roaring.

Muallfureac, howling, roaring.
 Muallgaba, *idem*.
 Muallgann, noble, generous.
 Muamanðjr, embroidery.
 Muatajg, heaven.
 Muajððfeacð, a lone journey.
 Muajge, *go nuajge*, until; *go nuajge ro*, hitherto; *go nuajge mo báy*, until my death.
 Muajmr, number. ✕
 Muajmrjgac, a numbering.
 Muna, hunger.
 Munn, a *nunn jr a nall*, to and again; *vid. nonn*.

REMARKS ON THE LETTER O.

O is the twelfth letter of the Irish alphabet, and the fourth vowel of the denomination of *leatan*, or broad vowels, and is therefore used indifferently with *a* or *u* in old Irish manuscripts, and in some words by the moderns, as *déor*, *déar*, or *déur*, a *tear*; Lat. *lachryma*. And we find that the Greeks, especially the Dorians, did change their *av* into *ω*, as *ρωμα* for *ρανμα*, a *wound*; *ωλαξ* for *avλαξ*, a *furrow*. The Latins anciently wrote *coda* for *cauda*; *plostrum* for *plaustrum*; *lotus* for *latus*, &c. In the Latin we also find *a* written for *o*, as from *creo* is formed *creavi* and *creatum*; and *u* has been sometimes taken for *o*, as *funtes* for *fontes*, *frundes* for *frondes*, *fretu* for *freto*, *Acherunte* for *Acheronte*, &c. In Lucretius, Plinius says that some states of Italy, particularly the Umbrians and Thuscans did not at all use *o*, but always wrote *u* instead of it. This letter is sometimes short and sometimes long, and therein corresponds with the Greek *ω* and *ο*. It is the præpositive vowel of the diphthong *øjr*, so called from *øjr*, the *spindle-tree*, vulgo *feðruy*, Lat. *evonymus*; and we find this diphthong in the Hebrew, as Heb. *וי*, Lat. *gens*; as also among the Grecians, as *κοιλον*, *κοινη*, Lat. *cælum*, *cæna*.

o b

o b

O, from; *ð cátajr go cátajr*, from city to city; also whence; ex. *ð naharðar*, whence is said.
 O, an interjection common to the Latins, signifying alas! woe is me!
 O, seeing that; *ð tájr*, seeing that

I am; *ð cónnajrc mé do gñujr*, since I have seen your countenance.
 O, an ear; Gr. *ους*, *auris*; hence *oðall*, deaf, from *o* or *ðg*, an ear, and *dall*, dull. It is sometimes abusively written *aðall*,

and often uðall; ex. mōra ne hō na deſſibe, i. e. mo clūara ne clūar na meſðne.

* Oba and obaſn, a river; *vid. Cluver. de Germania Antiqua*, pp. 638 and 694; hence the Celtic name of the Danube, viz. Dānou, or Dān-oba, ſignifying the bold river.

Obað, a denial, a refusal; n̄ ēju- bſaſnn obað, I ſhould not re- fuſe.

Obaſm, to reſuſe or deny; ðob ſe cað, he reſuſed battle, or giving battle.

Obaſnne, ſwiftness, haſtineſs.

* Obaſn, work, labour; Lat. *opus, operis*.

Obaſn̄j̄gm and obaſn̄južað, to work or labour; Lat. *operor*.

Obaſn̄j̄ḡte, and *contracte* obaſj̄ḡte, worked up, handled with art.

Obann, quick, ſoon, nimble; zo hobann, quickly, ſoon, preſently; alſo haſty or raſh; ná b̄j obann le ðo b̄eul, be not raſh in ſpeech.

Obēla, open; ðo r̄ḡōl̄t̄r̄jað cloça, aſur ðo baðan na haſðnaſ̄te obēla, the rocks were rent aſunder, and the monuments laid open.—*L. B.*

* Obān, or uabān, and ſometimes written oman, fear, dread, terror; Gr. φοβον, *metus*; ex. an žnāð, an obān, na an ſuað: ná beſn, (b̄j ad b̄reſt̄eām neam̄l̄uað:) b̄reſt̄ nār cōj̄n, a ðhonca, ða- ſt: aſn̄ cōm̄taſb̄ ðj̄n no aſn̄j̄zot; literally, do not pronounce ſentence for love, for fear, nor for hatred; let your judgment be deliberate, i. e. not precipitate; Donogh, pronounce not an un- juſt ſentence for preſents of gold or ſilver.

Obo, an interjection, O ſtrange! prohi!

Oc, a poet; jnn̄lj̄b oc, a band of poets.

Ocājd, buſineſs, an occaſion.

Ocaſ, and; often written for acur, or aſur.

Ocaſ, intereſt, or an annual rent; the ſame as jocaſ, payment.

Oc̄ and uc̄, oh! woe! alas! Wel. *uch*, and Belg. *ach*.

Oc̄ð, or uc̄ð, a boſom, the breſt; bean hoçða, the wife of thy bo- ſom; lān a hoçða, her lapful; oc̄ð laðj̄n, oc̄ð laž, a ſtrong breſt, a weak breſt.

Oc̄ðaç, good delivery of ſpeech; aſ ſeāſn̄ a oc̄ðaç nā a ſož- luſm, hiſ delivery ſurpaſſes hiſ learning.

Oc̄ðmacað, adoption.

Oçna, ſhoes.

Oçt, eight; Lat. *octo*, and Gr. οκτω.

Oçtm̄að, the eighth; Lat. *octavus*; an toçtm̄að caſb̄jōjol, the eighth chapter.

Oçtm̄ožað, eighty.

Ocoç, a ſhower.

Oçnaç, hungry; ðj̄n j̄t̄jon an to- cnaç a ſožm̄an ſuay, for the hungry eateth up hiſ harveſt.

Oçnaſ, hunger; oçnaſ, *idem*; ſeān oçnaſ, a hungry perſon.

Oçnaſān, a glutton.

Oçnaſ, hunger.

Oð, from thy; ðð ſoſ̄ð̄nonnuſb̄, from thy loins, i. e. ð ðo.

Oð and ožð, muſic.

Oð, the point of a ſpear, the ſharp end of any thing.

Oðan, pale, wan: written alſo ožan.

Oðanān, the plant cow-parſnip; Lat. *sphondylium*.

Oðanaç mullaç, devil's bit; Lat. *succisa*.

Oðmōſ, reſpect, homage.

Oðmōſaç, reſpectful, dutiful.

Oſſnaſdeaç, a Druidiſh prieſt literally an offerer.

Oſſn̄aſl, an offering, or oblation.

Oſſn̄alaſm, to offer; ðo oſſn̄alað

an ióbbjite iódaín an a íon, the pure oblation was offered (to God) for him.

~ Oḡ, young; an táoy ḡ, the children, or youth; ḡ yr ányra, young and old; áy náoy ḡ, our little ones.

Oḡacđ, youth.

Oḡáín and oḡánać, a youth, a young man.

Oḡam, the occult manner of writing used by the ancient Irish.

Oḡánaćđ, youth; oḡántaćđ, *idem*.

Oḡbađ, a territory in the County of Meath, which anciently belonged to the O'Heas.

~ Oḡ, the ear; *vid.* O.

Oḡ, whole, entire; ḡo hōḡ, entirely.

Oḡ, a virgin; gen. ḡḡe, or hōḡa; an tōḡ ro-molta, the Virgin most renowned.

Oḡ and ḡḡda, pure, sincere.

Oḡdaćđ, virginity.

Oḡlác, a servant, a youth; also a soldier.

Oḡlácay, slavery, servitude; also a servile kind of verse used in Irish in imitation of the pure kind of dans or verses, but is not confined to their strict rules, with regard to true correspondence or true union.

Oḡloyḡaín, a tad-pole.

Oḡmáit, a heifer, a young beeve.

~ Oḡ, aḡ, or aoy, a sheep.

Oḡbne, i. e. obaḡne, quickness, suddenness.

Oḡbḡb, obedience, submission.

Oḡbḡḡm, to work, to cause or effect, to operate.

Oḡbḡḡe, wrought.

~ Oḡbḡḡeōḡ, a workman, a labourer.

Oḡbḡḡáđ, an operation.

Oḡet mḡ, October.

Oḡdean, love, tenderness.

Oḡde, a teacher, also a foster-father; oḡde faoyḡbḡn, a confessor; oḡde altḡoma, a foster-

father.

Oḡdeab, slaughter; also death.

Oḡdece, the night.

Oḡdeacay, instruction.

Oḡdeay, advice, also instruction; bēol-oḡdeay, oral tradition.

Oḡde-mēḡleac, a night robber.

Oḡde, a guest or traveller; d'fay-ḡuḡ mḡre mo dōḡre don oḡde, I opened my doors to the traveller; nḡ bu fḡḡ oḡḡb aḡcēan, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Oḡdeact, entertainment, a night's lodging.

Oḡdeab, death, got by any means; oḡdeab clajne Nēḡl, the decease of the children of Nial, ḡloyḡḡḡ mē aḡm yr oḡdeab ḡac mḡḡ, I will recount the names and deaths of each king. This word is sometimes written oḡḡḡ, and then seems to be of a radical identity with ēaḡ, death.

Oḡdeay, cloć oḡdeay, freestone.

Oḡḡm, and genit. oḡḡne, snow; leac oḡḡne, ice.

Oḡḡne, an heir, or heiress; oḡḡne ceart na cḡḡe, the rightful heir of the country; pl. oḡḡḡḡ. It is pronounced oḡḡne, the d being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; oḡḡne, or eḡḡne mánla, an heiress.

Oḡḡneacđ, an inheritance.

Oḡḡḡe, an office.

Oḡḡḡeac, an officer.

Oḡḡḡon, vulgarly aḡḡḡon, the mass; literally, the sacrifice offered at mass. *Note.*—It will, I am confident, be allowed a self-evident position, that no language can have words significative of any such things or modes of things, as the people who speak it never had any sort of knowledge of, by being objects

either of their senses or their understanding; whence it follows, that the languages of the Heathenish nations, to which the Christian religion was preached and communicated, could not have had words expressive of its rites, sacraments, and mysteries, before they had learned them from the Christian preachers and missionaries. But it is to be observed, that as there was scarce any Heathenish nation which had not at all times the practice of offering sacrifices to their false deities, and adoring or worshipping them in their own manner; so the people of such nations must have had words significative both of every act of their religious worship, and of the persons and things that were employed in such acts; wherefore they must necessarily have one word to signify a sacrifice, another for adoration, a particular appellative for the person destined to offer the sacrifice, another for the thing upon which the sacrifice was laid and offered, such as we call an altar: thus, as the British Celts, according to the account of Mr. Rowland in his *Mona Antiqua*, p. 65, called their sacrificers by the appellative of *Offrydion*, from *offryd*, a sacrifice; and an altar by that of *crom-leach*, (a word, whose genuine and radical meaning neither Mr. Rowland, who vainly strives to derive it from the Hebrew, nor any other Welshman could understand, without the help of the Irish language,) so the Irish Celts distinguished their Heathenish priests by the appellative of *Oḡḡḡonnac* or *Oḡḡḡdeac* in the singular, and *Oḡḡḡonnajec*

or *Oḡḡḡdeajec* in the plural, from *oḡḡḡon*, a sacrifice; and an altar by that of *crom-leac*, a word which had two significations, the one as being a stone of an inclined position, from *leac*, a stone, and *crom*, bent or inclined; and the other, as being a stone, at which the people kneeled or bent themselves to adore their deities. The Irish had another sort of altars, which they called *Carn*, literally meaning a coped heap of loose stones, with a large flat stone at the top, on which the sacrifice was laid: those Carns are still to be seen on the summits of almost all the hills and high places of Ireland. Those who officiated at the Carns were called *Caḡḡajec* in the plural, and *Caḡḡneac* in the singular, whilst the priest who served on the plains, in the open temples, consisting of a circle of tall pillars of unhewed stone, with the altar called *crom-leac* at the east side of them, retained the generic name of *Oḡḡḡonnac* or *Oḡḡḡdeac*, a sacrificer. A third order of religious persons among the heathen Irish, was constituted by those they called *ḡajḡ* or *ḡajḡ*, Lat. *Vates*, a kind of prophets or soothsayers; whose profession became the object of so great horror after the establishment of the Christian religion in Ireland, that the Irish words *do ḡejḡm do na ḡajḡ tū*, proverbially signify the same thing with *diris devovere*, to give up a body to all the furies of hell. Strabo, in his fourth book, mentions three orders of people distinguished amongst the Celts, and whose persons were held in the highest veneration: the *Vates*, to whom he assigns

the function of offering sacrifices, and explaining natural causes; the Druids, who besides the study of nature, had care of all moral discipline, and were professed judges of all private and public causes, and even of martial affairs, being reputed the justest of men, *omnium opinione justissimi*; and the Bards, who were their poets. The Irish Celts had those three different orders of people; but they made a just and necessary distinction between the sacrificers and the *báird*; the latter being only a kind of magicians, and were not charged with the function of offering sacrifices. Now, to finish our remarks on the word *Oí-fhion*, we have only to observe, that the first preachers of the Gospel in Ireland, finding the Irish had at all times that proper word to mean a sacrifice, thought it reasonable to let them apply it to the divine sacrifice of the mass; contenting themselves with an assurance of their believing it consisted of the body and blood of Christ offered to God the Father, for both the living and the dead. And this concession of those first preachers was the more reasonable and just, as the word *oí-fhion*, a sacrifice, was much a more significative name for that divine liturgy of the Christian religion, than the word *missa*, which is taken from the words *ite, missa est*, said to the people at the end of mass for a form of dismissing them. The Irish were also left in possession of the word *adó-nað*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. máig-adoi, sup.*)

and of the word *bó-rað*, corrupted into *pó-rað*, to mean the sacrament of marriage; *vid. pó-rað infra*. Thus also the words *creidim, dócair, and gnað*, i. e. faith, hope, and charity, are primitive words of the Irish language.

Oí, a champion.

Oí-bean, a young woman.

Oí-ge, a web fit for the loom.

Oí-ge, youth; *ann a hóí-ge*, in her youth; also younger.

Oí-fhean, a lad, a youth.

Oí-ge, a virgin, or maid; *maí oí-ge fíon-ghlaí*, as a pure virgin.

Oí-ge, fullness, entireness.

Oí-ge, a file.

Oí-geann, a pan, a chaldron.

Oí-gean, genit. *oí-ghí*, snow; *Wel. eira*; *leac-oí-ghí*, ice.

Oí-geanaí, icy, or frosty.

Oí-ghí, a sojourner, or guest.

Oí-ghí, death.

Oí-ghí, to behold, or look upon.

Oí-ghé, a despotic power; also perfect obedience or subjection.

Oí-ghéata, frozen.

Oí-ghéog, frost.

Oí-ghí, to freeze or snow.

Oí-ghí, an heir-apparent to a lordship.

Oí, from *oí*, or *áí*, to nourish or nurse; *no gú oí í í*, until she had nursed him; *do hóíleá í*, he was educated.

Oí, from *óí*; *cú oí*, to drink.

Oí, a rock.

Oí, infamy, ignominy; hence *oí-bé*, reproach, a dispraise.

Oí-bé, a reproach; also an offence; a stumbling block.

Oí-bé, to stumble, to take offence.

Oí-bhé, a funeral fire; *Lat. rogos*.

Oí-léa, a doubt.

Oí-léa, doubtful.

Oíle, *áí oíle*, and *áí oíll*, another. X

Ojleamnac, requisite; also nourishing.

Ojleamnam, to educate.

Ojleamujn, nurture, food.

* Ojleán, an island; ojleánajb, islands.

Ojleap and ojleapac, a pilgrim.

Ojleapnam, to go on pilgrimage.

Ojleapca, a nursery.

Ojleatajm, a foster-father.

Ojljre, pilgrimage; ojljre, *id.*

Ojljreac, a pilgrimage; ojljreac, *idem.*

Ojlle, or ujlle, greater.

Ojllmeab, balances.

Ojllceab, a cable.

Ojn and on, a loan or thing lent.

Ojneac, mercy; also liberality; ná bjob ann do rjnjreac ojneac cuje, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tap ceann ojneac na cclejreac, through the deference due to the clergy.

Ojnec, liberal; bean ojnjg, a generous woman.

Ojnme, with; ojnm rjg mōjm, together with the great king.

Ojnmd, a fool, or silly person.

Ojnmdac, foolish, silly.

Ojnmdact, folly.

Ojnreac, an abandoned silly person; also a harlot.

Ojm, for, because that; *Gr.* γαρ, and *Gall. car.*

* Ojm, golden, of or belonging to gold; *vid.* ojm.

Ojm, the spindle-tree; hence the diphthong oj is so called.

Ojm-beap, good actions, precious deeds; compounded of ojm, gold; and beap, a deed.

Ojm-beapac, great, precious.

Ojmbjdn, honour, veneration.

Ojmbjdnac, venerable; a ojb ojbjdnac, *virgo veneranda.*

Ojmc, a lap-dog.

Ojnceadal, an instruction; also

doctrine.

Ojnecant, a hurt, a wound.

Ojnecar, necessary, fit, proper; *ex.* zac jtee ar ojncear djanad, a tá a hjanad ran paj-djn, every petition necessary to be demanded, is to be found in the Lord's Prayer.

Ojnecarac, need, necessity.

Ojnecard, a goldsmith.

Ojnecarac, a mess.

Ojncjll, provision reserved for the absent.

Ojncjll, against, in wait or expectation; an ojncjll an cata, against the fight; do bejc am ojncjll, to lie in wait for me.

Ojncjllm, to bear or carry.

Ojncjomac, gold-haired; *Lat.* auricomus.

Ojm-cjre, a treasury or bank of gold; a precious magazine.

Ojmdeap, noble, illustrious; compar. ojndeapca, more illustrious.

Ojmdeapcam, to flourish, to be famous.

Ojmdeapcar, lustre, excellency.

Ojmdejre, excellent, illustrious.

Ojneacar, pre-eminence, supremacy.

Ojneacdur, an assembly.

Ojnead, as much, so much; also whilst; as, ojnead bejdy na mbeatad, whilst they lived.—*Vid. Annal. Tighern. an.* 144.

Ojnead, or ojnm, to besit or become; njm ojnm do a deanam, it was not fit or convenient for him to do it.

Ojneaga, chief, excellent.

Ojneagajl, a waste house or habitation.

Ojneamajl, meet, proper.

Ojneam, a ploughman.

Ojneamnac, meet, or proper.

Ojneamujn, an influence; ojneamna mjlye, sweet influences.—*Job.* 38. 31.

Ojneamnam, to adapt or make fit.

Ojnean, pleasant; ojnean-ġlan, fine and clear.
 Ojnfjð and ojnfjdeað, music.
 Ojnfjdeac, a musician.
 Ojngneay, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold; from ðn, gold, and gneay, an ornament.
 Ojnjð, it is meet or convenient; ojnjð rē ðam, it is meet for me.
 Ojnjðð, or ojneað, a quantity, as much as; rēacð nojnjðð, sevenfold; ojneað jf rēacðfujð ðo ðnejt leð, as much as they can carry with them.
 Ojnjm, to serve; ojnjð ðo, serve ye him; go nojnfjð, that they may serve.
 Ojnjf, or jnjf, a chronicle.
 Ojnle, a piece, or fragment.
 Ojnlym, to cut off.
 Ojnmjð, credit, respect.
 Ojneálda, neat, elegant, ornamental.
 Ojn-nejmjm, to shine like gold.
 Ojnnējf, *rectius* ájnnējf, goods, chattels, tackling, or any thing to work with.
 Ojnnējf, a qualm of stomach, or nauseaousness.
 Ojnnjm, to ordain, to put in authority; ðo ojneað ē jona řa-řant řoðan, he was ordained a pure priest; řan na ðjineað na řjġ ajn řhūadmūmajn, after being proclaimed king of Thomond: it is sometimes written ðjndnjm, Lat. *ordino*.
 Ojnřp, Ojnřp, or Ċðiařp, Europe.
 Ojnřear, the east, or eastern parts of the world; ðn ojntřj; *vid.* ðear. It also signifies "the day following."—*Vid. Luke*, 13. 33.
 Ojnřeariac, eastern.
 Ojř-ðneáz, an hyberbole.
 Ojřðear, an epicycle.
 Ojř-ċejmñjūġað, eminence, or superiority.

Ojř-ċneřðeam, superstition.
 Ojřřonájř, a taberd; a habit formerly worn over a gown.
 Ojřřne, an oyster.
 Ojř-řřnjðjnn, superscription.
 Ojř-řřnjm, to lie with the face upward.
 Ol, said; ol řē, said he, or says he, like the common expression ajn řē; ol řřað, ol řřj, say they, says she.
 Ola, oil; ðajlleðġ ċřařnn ola, an olive leaf; Lat. *oleum*, *oleo*.
 Ola, *vid.* ðlam; teac ðla, a tipping house; teac an ðjl, *idem*.
 Olac, given to drunkenness, or drinking to excess.
 Olacán, immoderate drinking; řear olacajř, a sot or drunkard.
 Olajm, to drink; ð'oladajř an řomad, they drank to excess.
 Olann, wool; ð'olajnn, of wool; olann caðřiac, sheep's wool; Wel. *gulan*.
 Olant, a hone.
 Olantajř, an ungrateful smell.
 Olc, bad, naught; also harm, damage; as, olc an řnjom, bad is the action; go ðole ððjð, their foe; also a substantive; as, olc cořřceann, a common detriment.
 Olcay, naughtiness, badness.
 Olc-labajřneac, blubber-lipped: the last part of this compound shows that labajř is a lip, like the Lat. *labrum*.
 Olcððajř, covetousness; also pleasure; also the name of some of the Irish kings and nobles.
 Olcay, badness; ajř a n'olcay, for their badness.
 Oleac, soaking.
 Oleayac, usual, frequent.
 Oll, great, grand; Gr. ολος, *totus*; oll ajř, a vast havoc, or great slaughter.
 Olla, woollen.
 Ollam, ready, prepared.

Ollaĩ, a doctor, or teacher; one well experienced in any science. The *Ar̃id-ollaĩ* was the Archi-Poeta, or Poet Laureat of the king. This word, in its genitive case, forms *ollaĩman* in the same manner that *tallaĩ* forms *talman*; *ollaĩujn* is the nominat. plural.

Ollaĩajn, the learned; also instruction; genit. *ollaĩna*; *luēt ollaĩna*, teachers of the sciences.

Ollaĩanta, learned.

Ollaĩnūžad, to instruct or teach; also to solemnize.

Ollaĩbaĩ, a great army.

Ollaĩtaç, resentment.

Olldáȳ, or oldáȳ, than, more than, rather than; ex. *ñȳ ꝑeacaȳð ꝑjonn don ðiojnz daona noȳmpe m̃jam bean bu ájlle olldáȳ an béan ȳjn*, i. e. *ꝑjonn* (*mac-cūjl*.) never saw of the human species one more beautiful than that lady.

Olldiaȳ, a funeral pile.

Olleað, an affront, or indignity.

Ollmaȳaȳ, great riches; ex. *ollmaȳaȳ an t̃raoȳaȳl*, the goods of the world.

Oll-mucaç, having great herds of swine.

Oll-tūað, a great ax.

Omaȳl and omalað, the same as *tomalað*, to eat; *mō omaȳl C̃riȳort m̃l aȳuȳ jȳȳȳ jȳȳ neȳreȳȳȳȳ*, Christ eat fish and honey after his resurrection.—*L. B.*

Omaȳ, a trough; also a cupboard.

Oĩ, lonesome, unfrequented; ex. *ñaĩ ab om̃ do m̃uĩ*, may not your house be a desert; also raw.

Oĩan for oĩan, dread, terror.

Oĩneai, an embryo.

Omna, an oak-tree; *omna ña dūaĩȳȳȳȳ an ȳlūaȳȳ*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Oĩia, amber.

Oĩiaĩn, a division, or share.

On and oĩn, advantage, gain.

On, a stain.

On, sloth, laziness.

Ona, slow, sluggish, inactive, lazy.

Onȳ, clean, clear.

Onȳ, sorrow, grief, a sigh or groan.

Onȳ, healing, curing.

Onȳ, a fire, a hearth.

Onȳað or unȳað, anointing, or unction.

Onȳað or onȳaĩm, to anoint; Lat. *ungo*.

Onȳb̃iōn, trespass.

Onȳta, anointed.

Onnaĩ, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onñcoñn, a standard or ensign.

Oñoĩĩ, honour, respect; Lat. *honor*.

Oñoĩnaç, honourable; comp. *oñoĩnaȳȳȳ*, more honourable.

Oñoĩnaĩm, to honour; also to reverence; *ð̃oñoĩnaȳȳȳ ȳē Ōȳa*, he worshiped God.

Oñoĩnaȳȳȳȳ, honoured, revered.

Oĩ, gold; Wel. *oyr*, Lat. *aurum*.

This Irish word has an analogy with the Heb. *וַי*, *lucere*, *splendere*, *quia lucet et splendet aurum*.—Vid. Henric. Opit. Lex.

Oĩ or oĩĩ, for, because.

Oĩ, a voice or sound. ✕

Oĩ, a border, or coast; *ō oĩ ȳo h̃oĩ*, from coast to coast; Lat. *ora*.

Oĩacuȳl, an oracle. ✕

Oĩaȳan, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *aĩaȳan*.

Oĩáȳð, an oration; also a prayer.

Oram, to pray; *orujð do muirneadac O'Dubthaig Seanōir Eirionn, orate pro Muiredaco O'Dubthaigh seniore Hiberniæ.*

Oram, or orim, i. e. aji me, of or on me; *cūimnjð orim, remember me.*

Orðajne, mercy, goodness; *rne orðajne an Tjarina, through the Lord's mercy.*

Orðann, a gold coin.

Orðjt, humble, mild.

Or-bujðeac, the yellow pure, called *or*, or *topaz*, in the arms of an earl or lord; or *sol* in that of a king or prince.

Orc, and orcad, and orcain, to kill or destroy, to put to death; *Hispan. ahorcar, to hang; a dū-bajrit gurib eccoiri Crijort do orcain, he said it was unjust to put Christ to death.—L. B.*

Orc, a hen-egg.

Orc, a salmon.

Orc, or airc, a young pig; *bað lūza j a cejonn mjoia oldár orc eñanac, in one month's time she was less than a young pig.—L. B.*

Orc, a prince's son.

Orcojlejn, a golden collar.

Orcñad, grief, sorrow.

Ord, an order; *ðrd beannajðte, holy order.*

Orda, a piece or fragment.

Ordajðjm, to order; also to wish or desire; *d'ordujð ððjb reanmōjn do deānam don pobal, he ordered them to preach to the people; also to appoint or ordain; mar ðrdōcujð na bnejteamujn, as the arbiters shall determine: it is written also ðrdujðjm; Lat. ordino, jubeo.*

Orðan, love, generosity.

Orða, golden, of gold.

Orðjn, a mallet.

Orðlac, an inch.

Orððg, a thumb; also the great

toe: hence *ðrdlac* or *ðrlac* signifies an inch, or the breadth of the thumb: *ðrdog* is only the diminut. of *ðrd*.

Orðūgð, an order or decree; also arrangement; *orðūgð an dāna, the arrangement or disposition of the poem.*

Orðujðjm, to order or ordain, to set in order.

Orðujðte, ordered.

Orğajn, an organ.

Orğajn, slaughter.

Orğnuazac, yellow-haired.

Orlayta and *ðrlaytañajl*, shining like gold.

Orim and *orimra*, upon me, i. e. *ari me.*

Ormajdean, the morning, the break of day.

Orimjanac, gold ore, a gold mine.

Orn, slaughter, massacre.

Orna, barley.

Ornajðe, a prayer.

Ornajðjm, to adorn.

Orna, or *orñta*, on them; sometimes *forñta*.

Ort, *ar* ort, he slew or killed; also to ravage or plunder.

Ort, on thee, i. e. *ari tū.*

Orta, begone.

Orta, or *orñta*, a collect, or short prayer; also a charm, but in this last sense it is always said *arñta*.

Orujð, on you; *orujnn*, on us.

Orumra, on me, towards me.

Or, above, over upon; *ðr cjonna catñac, above or over the city.*

Or is sometimes used in compound words, as, *orj-cnejdeam*, superstition.

Or, a deer.

Or, is often prefixed to adjectives, by which means they become adverbs; ex. *ðr arð*, loudly or publicly; *ðr jreal*, softly or privately.

- Oṛaḁ, or ṛoṛaḁ, a desisting, a cessation, or giving over; oṛaḁ cōmṛaṛe, an armistice, or suspension of arms.
 Oṛaṁ, to desist from, to cease.
 Oṛaṛ, the younger; *vid.* ṛōṛaṛ, or ṛōṛeaṛ.
 Oṛcāc, eminent, superior to others.
 Oṛcaṛ, the motion of the hands in swimming.
 Oṛcaṛ, a leap or bound.
 Oṛcaṛ, a guest, or traveller.
 Oṛcaṛ, a combatant, a champion; also the name of one of the Irish champions, named also Uṛṭuṛ.
 Oṛcaṛ, a ruinous fall.
 Oṛcaṛda, renowned, famous.
 Oṛcaṛlann, an hospital.
 Oṛcaṛta, loud, clamorous.
 Oṛcōmajṛṭe, a meteor.
 Oṛ-cējmnjṭjṁ, to exceed or excel.
 Oṛ-cējmnjuṭaḁ, preeminence, or superiority.
 Oṛcuṛte, open, manifest; le ṛṭjṛ oṛcuṛte jona lājṁ, with an open letter in his hand.
 Oṛcul, the armpit.
 Oṛda or ōṛta, a house; *Hisp. ostal*.
 Oṛda, ṭjṭ ōṛda, an inn.
 Oṛdōjṛ, a host, a landlord; m'ōṛdōjṛ, my host.
 Oṛṭaṛaḁ, frail, brittle.
 Oṛṭlajṁ, or ṛoṛṭlajṁ, to open; d'ōṛṭuṛ ṛē an dōṛaṛ, he opened the door.
 Oṛ-ṭṛāṭb, a superscription; from oṛ, above or upon; and ṭṛāṭb, *Gr. γραφή, writing; Lat. scriptio*.
 Oṛ-maṛtaḁ, surviving.
- Oṛnaḁ, a sigh, a groan; aṛ ṭṛuṛme mo buṛlleaḁ nā m'ōṛnaḁ, my stroke is heavier than my groaning.
 Oṛnaḁaḁ, groaning, sighing.
 Oṛnaṭde, or oṛnaṭṭeal, a groaning.
 Oṛnaṭjṁ, to sigh, to groan.
 Oṛṛaṛ, a back burden.
 Oṛṛaṛaṭde, a porter or carrier.
 Oṛṛaṛdōjṛ, *idem*.
 Oṛtōjṛ, an hostler. ✱
 Oṛūṭde, or Oṛṛūṭde, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-ṭjolla-ṛāḁuṛṭ, and of several other families; chiefly the O'Carols, descended from ṭaḁṭ, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhshlaines, or O'Delanys, and the O'Brenans.
 Oṭaṛ, labour, toil; hence dajne oṭaṛ, a rustic, a labourer.
 Oṭaṛ, sick, weak, wounded; ōḁ cūaladaṛ na hoṭaṛ ṛjṛ, deṛjṭeadaṛ ṭo hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boi-roimhe*.
 Oṭaṛ, wages.
 Oṭṛaḁ, *vid.* oṭṛaḁ.
 Oṭṛaṛ, a disease or disorder.
 Oṭṛaṛaḁ, sick, diseased.
 Oṭṛaṛca, an hospital for sick and wounded.
 Oṭṛaḁ, dung, but particularly horse-dung, as būalṭṛaḁ or būalṭaḁ is peculiar to that of cows or oxen.

REMARKS ON THE LETTER ṛ.

ṛ is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish *conṛoṛneada cṛuāda*. It bears an

aspirate, and then pronounces exactly like the Greek *φ*, and is numbered among the rough consonants, called *conγρονεαδα γανβα*. This letter is called in Irish *pejt-bog*. Our grammarians do not inform us from what tree it borrows this appellative, and O'Flaherty is equally silent concerning it. But it seems quite obvious, that it can mean nothing else than *bejt-bog*, or *b* soft, that is to say, *p* is only a soft or mollifying way of expressing *b*; and the reason of it is, because originally they were the same letter, and *p* was not used in the Irish language before our knowledge of the Latin since the time of St. Patrick. In our old parchments we find these two letters taken indifferently one for another, as *pm̃taç*, a boor or rustic, for *bm̃taç*, Lat. *brutum*; *p̃ejrt* or *pm̃art*, any beast, for *b̃ejrt*, Lat. *bestia*; *ðõp*, to them, for *ðõb*; *γp̃*, you, for *γb̃*, &c. In like manner *b* is very often set before any word beginning with *p*, in which case *p* is not pronounced, although it seems to be the primary letter, as a *bp̃jan*, their pain, Lat. *p̃œna*; a *bp̃m̃acaçl*, their danger, Lat. *periculum*; a *bpeacað*, their sin; pronounced a *bjan*, a *bm̃jacal*, a beacad, &c.; by which we may plainly see how just the remark of Mr. Lhuyd, in his *Comparat. Etymol. tit. i. p. 21. col. 1.*, is, "There are," says he, "scarce any words in the Irish, besides what are borrowed from the Latin or some other language, that begin with *p*, insomuch that in an ancient alphabetical vocabulary I have by me, that letter is omitted." Besides we find in the old Norwegian alphabet, which is the ancient Runic alphabet, that there is no difference between the figure of the characters *b* and *p*.—*Vid. Olaus Worm. Lit. Run. p. 54.* The Greeks did write them indifferently one for another, as Gr. *βατειν* for *πατειν*, Lat. *ambulare*; *βικρον* for *πικρον*, Lat. *acerbum*: hence it is, that in verbs which terminate in *βω*, they change it into *πω* in the future tense, as Gr. *λειβω*, to leave, fut. *λειπω*, and not *λειβω*. And the Latins have followed their example, as, *scribo*, to write, perf. *scripsi*, and sup. *scriptum*, and not *scribsi*, and *scribtum*. And it is by reason of this identity between *b* and *p*, that the Latins say *pasco*, to feed, from Gr. *βοσκω*; *papæ*, from Gr. *βαβαι*; *buxus*, from Gr. *πυξος*; *pedo*, from Gr. *βδew*; *puteus*, from Gr. *βυθος*, &c. And the Greeks, to observe it by the by, have in like manner taken their *πυργος*, a tower or castle, from the Phœnicians, their first instructors in letters, in whose language it is *borg*, which is plainly of the same root with our Irish word *bm̃oz* or *bm̃uz*, a strong or fortified place, also a lord's court or castle; whence the French *bourg*, the German *burgh*, and English *borough*, do in a larger sense signify a town, just as *castellum*, properly a fortress, is often used by Cæsar in his Commentaries to signify a town or village; and in the same manner that the Gothic word *gards*, properly a house or castle, doth sometimes mean a town, for *asgard* and *asburg* are the same. But to indicate the close mutual affinity of *b* and *p*, Quintilian assures us, that in pronouncing the word *obtinnit*, our ears rather perceive *optinnit*; in old inscriptions *apsens* is written for *absens*, *pleps* for *plebs*, *poplicus* for *publicus*, &c. And hence we familiarly say *suppono* for *subpono*, *oppono* for *obpono*. The Dutch pronounce *ponum vinum* for *bonum vinum*. By what has been observed we plainly see that *b* and *p* were originally the same letter, and that *pejt-bog* can be nothing else than *bejt-bog*, or

b mollified. Mr. Lhuyd remarks in the above cited place, that a considerable number of those words, whose initial letter is *p* in the British, begin in the Irish with *c*; ex. *paraid*, wherefore, Ir. *crēad*; Wel. *pryv*, a worm, Ir. *crυm*; Wel. *prenn*, a tree, Ir. *crann*; Wel. *pen*, a head, Ir. *cean*. And we find the like affinity in many words between the Greek and Latin, and the Irish language; as Ir. *Cáyrz* and *Cáyrza*, *Easter*, Gr. *πασχα*, Lat. *pascha*, and Chald. *ܡܦܨܬܐ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the *Passover*; and Ir. *coγ*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clūm*, a feather, Lat. *pluma*, Gr. *πτελον* and *πτελυμα*, Wel. *pluw*, &c. The same observation has been made by Vossius with respect to the interrogatives and relatives of the Ionic dialect: *Jones*, says he, *in interrogativis mutant p in c, ita cos dicunt pro pos, hocos pro hopos, pro poios, coios, pro pote, cote; ce pro pe*. Mr. Baxter (*in Glossario Antiquæ Britanniae*, p. 90,) remarks, that the oldest Brigantes, whom he esteems the first inhabitants of Britain, never used in their language the sound of the letter *p*, which was afterwards introduced by the Belgic Britains. If the old Brigantes were really of the first inhabitants of Britain, it would follow, that they were a part of the Guidelian, or Gaulish colony, which went over to Ireland, and whom Mr. Lhuyd evidently proves to have been the first inhabitants of all that part of Great Britain which now comprehends England and Wales. It hath been observed before, that the *lingua prisca*, or the primitive Latin tongue, was chiefly formed upon the Celtic, and the truth of this observation is abundantly confirmed throughout the whole course of this dictionary. This being premised as a fact, it follows that the following Celtic words, still preserved in the Irish, viz. *clūm*, *caylre*, (corruptly *cayrle*,) *corcur*, or *carcur*, *cland*, *cōjb*, *obuγ*, *reēt*, were respectively the originals upon which the Latin words, *pluma*, *pulsus*, *purpura*, *planta*, *copiæ*, (*copiarum*), *opus*, *operis*, *septem*, have been formed, as mere derivatives from the respective Celtic archetypes above written; what indeed plainly appears from their consisting of a greater number of syllables. And hence I presume it may rationally be conjectured, that the primitive Latin words in the *lingua prisca*, formed upon the above Celtic originals, were *cluma*, *culsus*, *curcura*, *clanta*, *cobiæ*, *arum*, *obus*, *oberis*, *sectem*; and this conjecture is the more rational, as the primitive number of letters brought first into Greece by Cadmus, and afterwards to the Aborigines of Italy by Evander the Arcadian, consisted but of sixteen, as we are assured by Tacitus, Anal. II., and by Plinius, l. 7. c. 56, which could not be, without excluding the letter *p*, as well as the *h*, which latter makes but an aspirate in several languages.

pábasl, a pavement; *an an brábasl*, upon the pavement.

pázanac, a heathen.

pázanacō, heathenism.

pájoedōz, a kind of torch made of

tallow enclosed in a long piece of linen cloth, used by the poor people.

pájdj, the Lord's Prayer, from the first word of it in Latin,

pater ; it thence signifies any oration or prayer ; plur. *paɣdne-aca*.

Paɣdɣɣɣn, a set of beads, a rosary.

Paɣleɣɣɣ, the palsy.

Paɣllɣn, a tent.

Paɣlm, the palm-tree ; *ɣɣaoba paɣlme*, palm branches.

Paɣneal, a pannel.

Paɣnɣd, strong.

Paɣntɣanaɣm, to ensnare or trepan.

Paɣntɣɣn, a snare or gin.

Paɣntɣɣnaɣd, to ensnare.

Paɣnc, a park or field.

Paɣnɣɣɣ, the palsy ; *paɣnɣɣɣ maɣb*, the dead palsy.

Paɣnt, union, confederacy.

Paɣntɣac, a partner, or partaker ; also free-hearted, loving.

Paɣtɣoɣ, butter.

Paɣtɣɣɣɣ, a partridge.

Paɣɣ, suffering, or passion ; *paɣɣ aɣ Slanaɣɣɣtɣoɣa*, the passion of our Lord ; Lat. *passio*.

Paɣɣde, or *paɣɣte*, a young boy or girl, like the Greek accusat. case of *παῖς*, *puer*, which in the Doric dialect forms *παῖσδα*.

Paɣɣdɣn, dim. of *paɣɣde*, a very young child.

Paɣalɣ, a palace, or regal seat ; Lat. *palatium*.

Palmaɣne, a rudder.

Paɣa, the pope ; Lat. *papa*, and Gr. *παππa*, *pater*.

Paɣn, parchment.

Paɣdɣn, pardon.

Paɣnaɣɣ, or *paɣnaɣllɣɣ*, the palsy ; Gr. *παρὰλυσις*, Lat. *paralysis*, Wel. *parlas*, and Arm. *paralizi*.

Paɣnaɣɣ, a parlour, or lower room for the use of entertaining visitors.

Paɣnaɣɣte, a parish.

Paɣnaɣaɣ, Paradise ; a *méodan*

Phannaɣaɣɣ, in the midst of Paradise.

Paɣntac, partaking.

Paɣntaɣde, a partner, or partaker.

Paɣa, a vessel.

Paɣa, a hare.

Paɣan, a leveret.

Paɣantaɣ, thickness.

Paɣnɣn, a patron.

Péac, *péuc*, or *ɣɣac*, any long sharp-pointed thing, the sprouting germ of any vegetable ; gen. *péɣc* and *péɣce*, also a long tail ; hence the peacock derives its name.

Péacac, sharp-pointed ; also beautiful.

Péacac, sinful ; also a sinner ; plur. *peaɣaɣd* ; *ɣɣɣd oɣnaɣnn na peaɣaɣd*, pray for us sinners ; Lat. *peccator et peccatrix*.

Péacac, sin ; Wel. *pechod*, Ar. *pechet*, Lat. *peccatum* ; *peacac* an *ɣɣɣɣɣɣ*, original sin, or that of our first father.

Péacacɣɣm, to sin ; *do peaɣaɣɣeamaɣn uɣle*, we have all sinned ; Lat. *pecco*.

Péacɣac, a sinner ; Lat. *peccator*.

Peall, a horse.

Peall, a couch or pallet.

Peall and *pealltɣoɣ*, a veil or covering, a pall.

Peann, a writing pen ; Lat. *pen-na*, a feather.

Peannɣeal, a pencil.

Peannɣɣɣ, a fencer.

Peannɣɣɣ, a pair of pinchers.

Péanla, a pearl, or precious stone ; often used to express a great beauty.

Peannɣa, or *peannɣan*, a person ; plur. *peannɣanna* ; *ɣɣɣ peaɣanna na ɣɣɣoɣdɣe*, the three persons of the Trinity.

Peannɣa, a verb.

Peay and peayán, a purse.

Peay-ğaduğge, a pickpocket.

Peay-ladnon, *idem*.

Peatruyc, a halter.

Pējc, a great tail; gen. pējce; *vid. pēac*.

Pejc, a measure.—*Matt.* 13. 33.

Pējcjollač, that hath a long tail.

Pejlljc, a hut or booth made up of earth and branches of trees, the whole covered at the top with skins of beasts, anciently used in Ireland; in Latin it may be called *domuncula pellicea*; hence Pējlljce is the name of different places in the County of Cork.

Pejlocán, a pelican.

Pējnn, from pjan, punishment; Lat. *pœna*.

Pējn-dljge, a penal law.

Pejnnear, a pen-case, or ink-horn.

Pejnneacđ, *idem*.

Pejncjol, a nook or corner.

Pejne, a pear-tree; also a pear.

Pejne, a pair or couple.

Pejnead, rage or fury.

Pejnjacuyl, or pñjacuyl, urgent occasion or necessity; also danger, peril; Lat. *periculum*.

Pejnre, a row or rank; pējnryğge, *idem*; also a perch.

Pejnrylle, parsley.

Pejrcearđajne, a cutpurse.

Pejrğearñtōjn, a cutpurse.

Pejrt, a worm, a monster, or beast; Lat. *bestia*; dim. pējrtjn; *vid. bējrtjn*.

Pejt, a musician.

Pejteanlajcte, versed in ancient history, especially in sacred writings; ò rrujrtjb-beatanlajcte, from ancient hagiographers.

Pejtead, music.

Pejteanlac, the old law or testament, (Lat. *betus, veteris*, and

Lex. legis,) annyjn do cōm-rlá-nūğgead ğac fajrtjne ðojn pejteanlac agur nūajğ-ğjağnajre đarı tananğac do Chryjrd, then all the prophecies, that regarded Christ in the old or new law, were fulfilled; bejteanlac, *idem*.—L. B.

Pejteabjc, a perriwig.

Pejteyl, a pestle.

Petđoz, the letter p. *Flah. Ogyg.* p. 239. *ex Codice Lecano*.—*Vid.* the remarks on this letter.

Pēupla and pēapla, a pearl.

Phanyryneac, a Pharisee.

Phana, from fajryğjm, to watch.

Pjağam, to hang up.

Pjan, pain; genit. pējnn; plur. pjanta, pangs; pjana, *idem*; Gr. *ποινη*, and *pœna*.

Pjanad, affliction.

Pjanajm, to afflict, punish, or torment; ex. do pjanadarı ē, they tormented him; pjantarı ğad, let them be tormented.

Pjağac, rough, rugged.

Pjart, a worm, a beast.

Pjb, a pipe; diminut. pjbán, a small pipe.

Pjb, or pjp, and pjobán, or pjo-pán, a pipe; also the windpipe; Wel. *pib*, and Cor. *piban*.

Pjc and pjç, pitch; pjc talmájge, slime; Lat. *pix*, *picis*, Wel. *pyg*.

Pjge, a pie; pjge feōla, a pasty.

Pjğjn, a penny; pjğñjn, *idem*.

Pjlējn, a pillar.

Pjlljm, *rectius* pjlleadajm, to turn, to roll; pjlljm ūajđ, to turn away, to drive back.

Pjlljn, a panel, or packsaddle.

Pjlljūr, a pillow.

Pjlyréjn, the fish called pilchard.

Pjncñann, a pine-tree; ğeaga pñncñajnn, pine branches.

Pjncjn, a gilliflower.

Pjnn, is sometimes written for

bjnn, the inflexion of *beann*, signifying the peak, point, top, or summit of any thing, but is mostly applied to a hill or mountain.

Pjnteálam, to paint.

Pjnteálta, painted.

Pjjobadójn, a pipe-maker.

Pjjobajne, a piper; *pjjobajne mála*, a bagpiper.

Pjjobajneacđ, piping; *áz deánam pjjobajneacđ*, piping.

Pjjobam, to pipe.

Pjjobán, a small pipe.

Pjjoban, pepper; Lat. *piper*.

Pjjoban, a sieve; also a honeycomb.

Pjocōjđ, a mattock or pick-ax.

Pjólajđ and *pjólajt*, a prince's palace.

Pjólajđ, Pilate, the Roman governor, who passed sentence of death on our Saviour.

Pjólōjđ and *pjólōjn*, a pillory.

Pjon and *pjonn*, a pin or peg.

Pjonōr, punishment.

Pjonōrta, punished.

Pjop-ujrge, a conduit-pipe.

Pjorájđ, a pirate.

Pjorōjđe, a parrot.

Pjorjna, a pear.

Pjōra, a piece; also a cup.

Pjōrafnac, whispering.

Pjōrōga, *pro pjreōga*, witchcraft.

Pjip and *pjōpán*, the windpipe; *vid. pj̄b*.

Pjir, pease; *pjir čapal* and *pjir fjadajn*, vetches.

Pjireánac, lentils, any kind of pulse.

Pjireōg, witchcraft, divination; *lucđ pjreōga*, sorcerers or wizards.

Pjireōzac, belonging to witchcraft; also a sorcerer.

Pjrt, a dike or pit.

Plá, a green plat, a meadow.

Plácantacđ, coarseness.

Plázajm, to plague.

Plárg, a plague or pestilence, a contagion; genit. *pláža*; *blážajn na pláža*, the year of the pestilence; Lat. *plaga*.

Plájnēud, a planet.

Plájtjn, the skull; *plájtjn an čjnn*, the crown of the head.

Plájtjn, a little plate.

Plána, a plane for smoothing wood; *je na plánujđ*, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; *đo čur jē plána ajn*, he gave it a plausible colour.

Plannda, a plant.

Planndačjgm, to plant.

Plaorč, a husk or shell; *plaorčjzn* is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; *plaorč an čjnn*, the shell of the head, or the skull; *plaorčna nob*, egg-shells.

Plaorčad, a sound or noise.

Plaorčam, to sound, or make a noise, to burst.

Plájtřajgm, to plaster.

Plájtřajl, plastering.

Pláta, a plate.

Plēarč and *plēarčad*, a noise.

Plēarčajm, to crack or break, to burst; also to strike or beat.

Plod and *plodán*, standing water.

Pluc, a cheek; genit. *pluce* and *plucj*, pl. *pluca*.

Plucam, to puff up the cheeks.

Plucajne, that has great cheeks.

Plučam, to press or squeeze.—*Luke*, 8. 45.

Plucajneacđ, impertinence.

Plucj, a cheek; diminut. *plucjčjn*.

Plumba, a plummet; Lat. *plumbum*, lead.

Plūn, or *pulūn*, powder, flower, meal; Lat. *pulver* or *pulvis*; *plūn na b'fean*, the flower or the choice of men.

plūnač, full of meal.

plutaš, a breaking or tearing down.

Pobal, a people, a tribe, a congregation; Lat. *populus*; *popal ōē*, *populus Dei*; pl. *pojbleača* or *pujbleača*. *Note*.—This word *pobal*, or more properly *pobul*, is prefixed to the names of several particular territories of Ireland, and means not only the land but the people that inhabit it. Thus,

Pobul I Cheallačájn, is the name of a territory in the County of Cork, extending from Mallow westward, on both sides of the river Blackwater, the ancient estate of the princely family of the O'Callaghans. The chief of this family was transplanted by Oliver Cromwell into the County of Clare, where he gave him a landed property, which was very inconsiderable in comparison of the large and noble estate he had deprived him of. The present chief of the family, who is Donogh O'Callaghan, Esq., still enjoys the County of Clare estate. A branch of this noble family followed the fate of King James the Second; of which branch Baron Louis Denis O'Callaghan, Grand Veneur to His Serene Highness the Reigning Prince Margrave of Baden-Baden, is now the direct representative. His daughter, Mademoiselle O'Callaghan, a young lady of great natural endowments, is lady of honour to Her Serene Highness the reigning Margravine. The princely family of the O'Callaghans is de-

scended from *Moноž*, the first son of *Donož*, who was the only son of *Ceallačán-Cajrjl*, king of Cashel and Munster from the year 939 to 954, according to the Annals of Innisfallen. This descent of the O'Callaghans, from the elder son of *Ceallačán-Cajrjl*, is warranted by a very authentic and well known manuscript called *Đuanajne Phjajnyr Fejrtēun*, formerly in the possession of Mr. Pierse Ferriter of the County of Kerry; in the genealogical part of which manuscript is to be seen the following note in the Irish language: *Ceallačán-Cajrjl*, *mac Đuadčájn*, *ēun mac lejyr*, i. e. *Donca*; *dá mac le Donca*, i. e. 1^o *Manca*, *a quo O'Ceallačájn*, *azur* 2^o *Šaonbneatač*, *a quo Clann-Cájtajž*, *Ŋjožna Đeaymūman*. In English, Callaghan, king of Cashel, son of *Đuacán*, had but one son, by name Donogh. Donogh had two sons; the first was Morogh, whose posterity were called O'Callaghan, from the name of his grandfather *Ceallačán-Cajrjl*; and the second, *Šaonbneatač*, i. e. Justinus, from whom descended the Mac Cartys, kings of Desmond. I find in Mac Fearguil's Topographical and Genealogical Account of Munster, that O'Callaghan was the proprietary lord of the districts called *Čjanužge-Čhužnce* and *Čjneal-Člájn-beanajš*, between Cork and Kinsale, about the end of the twelfth and beginning of the thirteenth centuries.

Pobul I Đhjtajn, in English, Poble Brien, now a barony in the County of Limerick, the ancient estate of a great and distinguished branch of the O'Briens

of the Thomond family, descended from *Concubair*, or Conor O'Brien, second son of Mahon-Menevy O'Brien, and king of Thomond, or North Munster, from the year 1406 to 1415, according to the genealogical accounts of the Mac-Brodines and the O'Mulconnerys, the former of whom were genealogists of the O'Briens and of all the Dalcassian race. Brien Duff, the eldest son of this Conor O'Brien, having not sufficient maturity of age to succeed his father in the kingdom of Thomond, according to the Thanistic Law, was obliged to leave the succession to his cousin-german, Teig O'Brien, son of *Óryan Caṭ an Aonaṛṣ*, an elder brother of Conor O'Brien, and ancestor of the Earls of Thomond. Brien Duff, in consequence of this revolution, settled in the above district of *Popul I Óhryen*, so called from him and his posterity, and whose principal town and seat was Carigguinol. The present direct chief of this family is Daniel O'Brien, who lives at Glyn in the County of Limerick. A daughter of Mahon O'Brien, grandson to the above Brien-Duff O'Brien, was married to John Fitz-Thomas, Earl of Desmond, who died in the year 1536; *vid.* the *Leabair-Jhye* of the said O'Mulconnerys, treating of the Earls of Desmond. Her name was *Óḃri*, or *Óḃri* O'Óhryen; her husband being the fourth son of Thomas, Earl of Desmond, beheaded at Drogheda an. 1476; they both lived in the barony of Kineatalloon, in the County of Cork, which was their only appanage, until John succeeded his three elder

brothers in the earldom. This lady, as soon as her husband became Earl of Desmond, obtained from him a grant of a considerable landed property in fee in the above baronies for her cousin-german, Turlogh O'Brien, who with his father, Morogh O'Brien, removed from Pobul Brien to Kineatalloon, to live on that property, soon after the beginning of the sixteenth century. The present Earl of Lisimore is the direct descendant of the above Morogh and Turlogh O'Brien, and chief representative of this branch of the O'Briens of *Caṛṣṣṭōḡuṇeol*.

Popul an Stacaṛṣṣ, is the name of a considerable territory near the river Feil in the County of Kerry, which was the ancient estate of the Stacks, a family of good antiquity and distinction in that country. Their tradition imports that they came from Wales, and were settled in that district before the arrival of the English and Welsh adventurers, who came over as auxiliaries to the king of Leinster in the year 1172. This would seem to make it probable that the Stacks were a particular family of those warlike Danes, who having conquered England towards the end of the tenth century under their king Suene, were, for the far greater part, massacred, and partly dispersed by King Ethelred in the year 1002; by which sudden revolution, those who providentially escaped were obliged to take refuge in Wales and Ireland, in which latter country those of their nation were very numerous and powerful since the eighth century, until the ever-victorious monarch,

Brien Boiroimhe, gave the finishing stroke to their sway in Ireland, at the bloody battle of Clontarf, near Dublin, in the year 1014. Yet several particular families of the Danish blood remained in Ireland after this great event, and subsist there in good note to this day: such as the Copingers, the Goulds, the Cotters, the Dromgoules, the Trants, the Skiddys, the Terrys, and some others, who would fain pass themselves for Strongbow-nians, not considering that the Danes are more respectable in point of antiquity. But if my conjecture concerning the origin of the Stacks be contrary to the tradition of the family, I would not have it esteemed of any sort of weight. The chiefs of this family, who were always styled *an Stacac*, i. e. the Stack, made intermarriages with several families of ancient distinction and nobility in different parts of Munster. Richard Stack of Cambray, Esq., knight of the Military Order of St. Louis, and colonel in the French service, well known and distinguished for all sorts of noble sentiments, is now the hereditary chief of this ancient family.

Popub Ἡ εἰς ἡμεῖς, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of *Donag-mōn*, the ancient estate of the O'Healys.—*Vid.* *Domnac-mōn*, *sup.*

Pod and *pocán*, a he-goat; *poc-nuad*, a roebuck. This word was first written *boc*; and all the words of mere genuine Irish that now begin with the letter *p*, formerly began with *b*.

Pōg, a kiss; genit. *pōjge*, plur.

pōga.

Pōgajm, to kiss.

Pojbleōg, a poplar tree.

Pojbljōc, the common people.

Pojbljge, public; *zo pojbljge*, publicly.

Pōjnye, a porch; plur. *pōjnyjge*.

Pōjnyjūn, a portion.

Pōjygeallajm, to betroth.

Pojym, to lug or haul.

Pōjt, excessive drinking.

Pōjteapacōd, hard drinking; Lat. *potare*, to drink hard.

Pojtcējāc and *pojtcējota*, pot-ter's clay.

Pojtjn, a small pot.

Pola, a pole.

Polajne, a searcher of holes and corners.

Poll, a hole or pit; *poll-γῆν*, a nostril; *do tēlzeadan* a *bpoll ē*, they threw him into a pit; Gr. *πλολεος*.

Pollajne, a hole; *pollajjg na γῆν*, the nostrils.

Ponc, a point or article; *ponc cnejdjm*, a dogma of faith.

Pōnejne, beans; and *pōnajne*, *idem*.

Pont, austere, cruel.

Popa, a master.

Pōnc, a pig; Lat. *porcus*.

Pojcān, a small pig.

Pojmajyde, a parish; Lat. *parochia*.

Pojmajydeac, a parishioner.

Pojt, a tune, or jig; ex. *pojt najnce*, a dancing jig.

Pojt, a fort, or garrison; hence

Pojt-lājnge, the town of Waterford; hence also *bajlle-pojnt*, a great seat, or noted town.

Pojt, properly is the area or plot of ground on which any building is drawn out; *Ceallpojt*, a ca-

thedral church; hence it means also a garrison; also a palace, or royal seat.

Πορτ, a port or haven, a bank.

Πορτ, a house; ex. πορτ-βῆατα, the house-feeding or stall-feeding of any beast.

Πορτάν, the fish called crab; πορτάν-ḡλαρ, green crab; πορτάν-εαυῖλλ, spider-crab.

Πορτ-τῆῖατε, a stall-fed hog; from πορτ, a house, and τῆῖατ, a hog: it is commonly pronounced πορτῆῖατε.

Βῶραδ, corrupted from βῶραδ, or βοῦδ, the only word in the Irish language to signify marriage or wedlock. *Note.*—The Romans gave the appellative of *matrimonium* to the conjugal state; because by the solemn conjunction or contract of man and woman, the woman was put in the way of becoming a mother, *mater*, and raising a family. This was plainly giving a name to an *act*, that is derived from the effect of the same *act*, which seems an unnatural way of forming a language. The Spaniards have no other word to signify the conjugal contract but *casamiento*, which literally means housing, or taking a separate house to raise a family; because the young couple before their marriage were supposed to live with their respective parents, and had no houses of their own property: so that to mean that a woman is married, they say *esta casada*, she is housed; and of a married man they say, *esta casado*, he is housed, from *casa*, a house. This is likewise borrowing the name of an act from one of its consequences. But

the Irish word βῶραδ, signifying the conjugal contract, is borrowed in a more natural manner from a material ceremony which accompanied the marriage of the ancient Irish, as well as that of the Germans, as we are informed by *Tacitus de Morib. German.* cap. 18. This ceremony consisted in the actual exhibition of the dowry, or marriage portion, at the time of the conjugal contract; and as this dowry, among the Germans, as well as the old Irish, consisted of nothing else but cattle, and more especially cows, *boves et frænatum equum*, as Tacitus says of German marriage portions. It is from thence that the ancient Irish called the conjugal contract by the appellative of βῶραδ, or βῶρδ, which literally means to be endowed or portioned with cows, from the Irish word βῶ, a cow. It is to be noted, that the daughters among the old Irish never shared with the sons in the patrimonial estate in lands, which were equally divided between the male offspring, as amongst the old Germans;* wherefore such daughters as were portioned at their marriage had generally no other fortune but cattle; and the Irish language has no other word to signify a woman's marriage portion but γῖρῆ or γῖρῆ, which literally means cattle. The men of quality amongst the old Irish never required a marriage-portion with their wives, but rather settled such a dowry upon them as was a sufficient maintenance for life in case of widowhood; and this was equally the custom of the German nobles,

* Teutonicis priscis patrios successit in agros mascula stirps omnis, ne potens ulla foret.

and particularly of the Franks.
Pōrda, married, joined in wedlock.
✚ Pōrta, a post; *am na pōrdaǵǵb*, upon the posts.
✚ Pōta, a pot.
Pōtadōjn, a potter.
✚ Pōtajm, to drink hard, or to excess; Lat. *poto*, *potare*.
Pōtajne, a pot-companion; *pōtajne fĵona*, a wine-bibber.
Pōtajneac̃, potting or tippling.
Pōtpolac̃, a pot-lid.
Pōt, or *anpōt*, a bachelor.
Pnab, quick; *zo pnab*, immediately.
Pnājdjn, earnest business.
Pnājdjneac̃, earnest; *zo pnājdjneac̃*, earnestly.
✚ Pnājyr, brass; gen. of *pnāyr*.
Pnājyreac̃, broth, pottage; Wel. *bresych*, Lat. *brassica*.
Pnann, a wave.
Pneab, a bounce; *do bajnead pneab ar*, he was roused up.
Pneabad̃, a stamping or kicking; also palpitation, panting.
Pneabajm, to kick, spurn, &c., to stamp; *buājl led lājīm azur pneab led cōjyr*, smite with thine hand, and stamp with thy foot. — *Ezek. 6. 11.*
Pneabajne, a hearty brave man.
Pneabajneac̃t, acting bravely or gallantly.
Pneabān, a leather clout, a patch, or piece of cloth, &c.
Pneabān, a court.
Pneabōz, a wenching jade.
Pneac̃, hold! stand! stay! an interjection.
Pneac̃ān, a crow, any bird of the crow or kite kind; as, *pnēac̃ān na cceajne*, a ringtail; *pnēac̃ān cejñteac̃*, a kite; *pnēac̃ān enāj-mĵeac̃*, a raven; *pnēac̃ān jng-neac̃*, a vulture; *pnēac̃ān cean-nan*, an osprey: written also

pnjāc̃ān; it is metaphorically said of any noisy, nonsensical person.
Pneacōjne, a crier; Lat. *præco*.
Pneālājd, a prelate of the church, a bishop.
Pnjacajl, danger; a *bpnjacajl mojn*, in great danger; *pnjacajl bājyr*, the danger of death; Lat. *periculum*.
Pnjcead̃, a pricking.
Pnjm̃ and *pnjom̃*, chief, great, prime; Lat. *primus*. In compound words it is nearly of the same meaning with the Greek *αρχι*; as, *pnjom̃-atajn*, a Patriarch; *pnjom̃-ceanayr*, a primacy, or first sway.
Pnjomād̃, a primate. ✚
Pnjmeajneajl, the main beam.
Pnjm̃-glēayr, a beginning or foundation.
Pnjmjdjl, a firstling; *pnjmjdjl do topta abujd̃*, the first of thy ripe fruits.
Pnjm̃ljojr, a principal fortress, or chief royal seat.
Pnjōbājd, secrecy; a *bpnjōbājd*, in private.
Pnjōbājdeac̃, private.
Pnjoca, a sting fixed to the end of a goad to drive cattle with.
Pnjocajm, to prick or sting.
Pnjom̃da, wisdom.
Pnjom̃-dnāoj, an arch-druid.
Pnjom̃-fajd̃, an ancient prophet.
Pnjom̃laoč̃, a prime soldier.
Pnjom̃-longpōnt, a royal seat.
Pnjom̃-ĵeol, the main sail.
Pnjom̃-tūr, a foundation, the first beginning.
Pnjom̃-uāc̃danān, the first superior of a house or society.
Pnjom̃-uāc̃danānac̃, a chief ruler.
Pnjom̃-uāc̃danānac̃t, chief sway or superiority.
Pnjonnra, a prince. ✚

- P_{ri}ontōjn, a printer.
 P_{ri}ojn, a prior.
 P_{ri}ojrūn, a prison.
 P_{ri}ojrūnācđ, imprisonment.
 P_{ri}otcāđ, a preaching.
 P_{ri}otcājm, to preach or exhort;
 Lat. *prædico*.
 P_{ri}otceac and p_{ri}tceatōjn, a
 preacher.
 P_{ri}oanta_jn, provender.
 P_{ri}o_bal, a consul.
 P_{ri}ōcadōjn, a proctor.
 P_{ri}ōžaj_n, rather p_{ri}āžaj_n, care,
 anxiety.
 P_{ri}ojrde_al, a bottle.
 P_{ri}ojmpeallān, a drone, a beetle.
 P_{ri}ojn_n, rather p_{ri}aj_nd, a dinner,
 a meal's meat; also voracious-
 ness; n_{ij}n zoj_b p_{ri}ojn_n Lužaj_b,
non minuit edacitatem Lugadii;
 ja_n catam mo p_{ri}ojnne, after
 taking my meal; Lat. *pran-*
dium.
 P_{ri}ojn_njūžad, to dine, to make a
 meal.
 P_{ri}ojn_n-l_{io}r, a refectory, or dining
 room.
 P_{ri}ojn_n-teac, idem.—*Vid. Chron.*
Scot.
 P_{ri}ojrtreat, prostrate; nō badar
 na d_{ri}aojte azur anajzte po
 lan az p_{ri}ojrtreat, azur az
 r_{le}ac_taj_n do mac Dē, the
 Druids lay flat on their faces,
 prostrate, and bowing themselves
 down to the Son of God.—
L. B.
 P_{ri}omađ, a proof.
 P_{ri}or_{da}, strong, able.
 P_{ri}uclaj_r, a den; do l_{io}n rē a
 ūama le c_{re}j_c, azur a p_{ri}uclaj_r
 le fuāda_c, he hath filled his
 holes with prey, and his dens
 with ravin.—*Nah. 2. 12.*
 P_ubljž, public.
 P_ucān, a pouch.
 P_uda_n, powder.

- P_uda_nac, powdered.
 P_uda_n, hurt, harm; nō leje r_{aj}-
 ž_{re} j_{nd}ajž an t_{aj}n_b, azur n_j
 deā_nna p_uda_n n_{ij}r an t_{aj}n_b, he
 flung a dart after the bull, which
 did not hurt him.—*Old Parch-*
ment.
 P_uda_naca, suppuration.
 P_ujb_{lj}ž_e, zo p_ujb_{lj}ž_e, publicly.
 P_ujb_{lj}ž_{jm}, to publish, or pro-
 claim.
 P_ujb_{lj}ocāna_c, a publican.
 P_uj_c, the plur. of poc, buck-goats.
 P_uj_cj_n, a veil or cover over the
 eyes; also imposing on a man
 by fraud or artifice; p_uj_cj_nž_e
 dūba, idem.
 P_uj_{lp}ž_d, a pulpit.
 P_uj_{nz}cnae, gold-foil; a thin leaf,
 or plate of gold or silver; a
 spangle.
 P_uj_{nl}ēōžac, crested, tufted.
 P_uj_{nt}j_n, a small fort, or turret.
 P_uj_{rz}j_m, to beat or whip.
 P_uj_rj_n, the diminut. of p_ur, a lip.
 P_uj_{rt}j_c, a bottle; diminut. p_u-
 j_{rt}j_cj_n; Lat. *uter*.
 P_ullōž, the fish called pollock.
 P_unc, a point, an article; aōn
 pūnc, one whit, one jot, one
 tittle.
 P_unnan, a sheaf of corn, or a bundle
 of hay or straw; az ceanzal
 p_unnan, binding sheaves; gen.
 p_unaj_{nne}; p_unan pēj_n, a bun-
 dle of hay.
 P_up_{al}, or p_ob_{al}, the people.
 P_up_{al}, and gen. p_ujp_{le}, or p_ujb_{le},
 a pavilion, or general's tent; zo
 p_up_{al} an n_jž, to the king's pa-
 vilion; do n_{io}c_t mac Lūžaj_b
 j_{rn} p_up_{aj}l, Luig's son arrived
 at the tent; Lat. *papilio*.
 P_ur_n, neat, pure; Lat. *purus*; also
 the extract or quintessence of a
 thing.
 P_urzadōjn and p_urzadōj_nea_ct,

purgatory.
 puttnall, a lock of hair; ad cō-
 nane tñjan zo bputtnallajb dū-
 ba, I beheld three black-haired
 persons.
 pur, a lip; ar purujb meablaça,

out of feigned lips; le na bpu-
 rajb, with their lips.
 pur, a cat. X
 pután, a hare.
 putōz, a pudding; gen. putōzge.

REMARKS ON THE LETTER R.

THE letter R, which is the fourteenth of the Irish alphabet, is not susceptible of many remarks. It is called *Ruyr* by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called *τρυμ*, *the elder-tree*, Lat. *sambucus*, Gr. *ακτη*. This letter is one of the three consonants called *conyojneada éadtruma*, which do not admit of the aspirate *h*. In the remarks on the two others, which are *l* and *n*, it hath been observed, that in words or nouns substantive beginning with either of them, and referred to things or persons of the feminine gender, or to any things or persons in the plural number, those initials are pronounced double, though written singly. Thus, a *laçt*, *her or their milk*, is pronounced as if written a *llaçt*, or like the words *llamar* and *lleno* in Spanish; and a *neart*, *her or their strength*, is pronounced as if written a *nneart*, or like the *ng* in the French word *Seigneur*. Thus also in substantives beginning with *r*, and referred to things or persons either of the feminine gender or of the plural number, the initial *r* is pronounced double, and with a strong utterance, as a *riéma*, *her or their rheum or phlegm*, is pronounced as if written a *rréma*, and very nearly as the aspirated *ρ* in the Greek word *ρευμα*. Another essential remark to be made on these three letters, *l*, *n*, *r*, and which hath not as yet been made, is, that when they are initials of adjectives they are never pronounced double, of whatever gender or number the things or persons those adjectives are referred to, should happen to be. Lastly, it is to be remarked, that *l*, *n*, *r*, are the only consonants of the Irish language which are written double, and this duplication frequently happens both in the middle and end of words, but never in the beginning, though they are pronounced double when initials in the cases above explained.

R a

R a

Rá, going, or moving.
 Rábaç, fruitful, plentiful.
 Raðad, to be; raðabajn, ye were;
 raðabajn, we were; raðadaj, they were.
 Raðad, a precedent, example, or

warning; ex. majnz do bejn ra-
 bað dá cōmajrajn, woe to him
 that stands a warning to others;
 do tuç rē raðad do, he fore-
 warned him. This word is pro-
 nounced roðad, and is com-

monly written so.

Rác, a king or prince.

Rac, a bag or pouch.

* Raca, a rake.

Racam, to rake.

Racam, to rehearse or repeat; ex.
nacpad feayda dan le Oja, I
will henceforth repeat an hymn
to God; hence racajne, the
poet's rehearser; also a ro-
mancer.

Racajne, a romancer or rehearser;
a talkative lying person.

Racajneact, repetition; also ro-
mance.

Racab, to go; naca mji, I will
go; uaji nacur re, when he
shall go; nacajd rjad ar crut,
they shall fade; nacur re a nj-
ocdan, it shall sink.

Racdajm, to arrive at, to come to;
an nacdujn dojb do lacaan an
rij, being arrived before the
king.

Racoll, a winding-sheet.

Ract, or ad nact, he arose, or got
up.

Ract, a fit; nact zola, a fit of
crying; nact zajne, a fit of
laughing.

X Ract, or neact, a law or ordi-
nance; Lat. *rectum*.

Ractajne, a lawgiver, a judge;
also a dairyman.

Ractman, giving laws, or legisla-
tive; fejdlym nactman, Feilim
the law-maker.

Radajm, to give up, to deliver;
Lat. *trado*.

Radajneal, wandering, strolling.

* Rad, a saying; rad na rean, the
saying or report of the ancients;
also a decision or award; rag-
bam e cum rad Eogajn, let us
leave it to the determination of
Owen.

Radam, to say, or relate.

Radane, sight, view; a radane,
their prospect; ad radane, in

thy sight; a radane jolllejn,
in open view.

Radmujllm, to dream.

Rae, a field, or plain.

Rae, much, plenty.

Rae, a battle.

Rae, a salmon.

Raeza, *potius* noza, choice.

Raffan, enoc Raffan, a beautiful
hill near the river Suire, the
centre of the primitive estate of
the O'Sullivans, descended from
Finin, elder brother of Failbhe-
Flann, ancestor of the Mac
Cartys.

Rag, a wrinkle.

Ragajm, meacan ragajm, or noj-
be, sneeze-wort.

Ragajt, i. e. nangadan, they
reached.

Raj, motion.

Raj, or ad raj, he arose.

Rajb, rape; rjol rajbe, rape-seed.

Rajbe, meacan rajbe, a turnip.

Rajb, was. This word is com-
pounded of no for do, and bj,
was, and is never used in affirm-
ing, but in asking or denying, as,
an rajb? was there? nj rajb,
there was not; but do rajb,
would be improper; its persons
are nabay, i. e. no baday, I was;
nabajr, i. e. no badajr, rajb, or
rajbe, i. e. no bad, or no bj, he
was; nabamajr, i. e. no bada-
majr, we were; nababajn, i. e.
no babajn, ye were; nabadan,
i. e. no-badan, they were.

Rajeneac, a queen.

Rajdjm, to say, to relate; do rajd
re, he said; az rad, saying.

Rajdmeyr, romance, silly stories, a
dream; fean rajmeyer, a ra-
domantade.

Rajdmeyreac, fabulous, gasconad-
ing.

Rajdteacay, a saying, or report;
rajdteacay na rean, the saying
of the ancient.

Rájdteacár, a contest, or a trial of skill for mastery; also a decision; *razbam cum a rájdteacár ē*, let us leave it to his decision.

Rájdtejonga, a comma in writing.

Rájdneac, a prayer or request.

Rájdŋr, a radish root.

Rájtŋne, a laughing or laughter.

Rájž, elliptically corrupted from *brájž*, or rather *brájč*, an arm; *vid. brájč*, or *bráč*, and *čom-pac*.

Rájžbejŋt and *rajž-ējdead*, a sleeve, wrist-band; also a bracelet.

Rájže, a ray.

Rájžteōjŋ, a boor, a countryman.

Rájžmejŋ, a cubit-long.

Rájže, the genit. of *nejlž*, a churchyard; *clajde a ttimp-čjoll na rajže*, a wall round the churchyard.

Rájmdear and *rajmne*, fatness, a being fat.

Rájŋe, to reach; *nj rájŋe rē zur an ttijuryo*, he attained not to these three.

Rájnmjlljŋ, to abrogate, to abolish.

Rájnn, or *rnjnn*, the point of a sword or spear.

Rájnneryjde, ranges, ranks.

Rájnnjŋ, a versicle, or short verse.

Rájnyžnyoŋajm, to abolish.

Rájtean, pleasure.

Rájč, he went.

Rájč, or *do rajč*, an account of, for the sake of.

Rájč, or *rač*, the same as *rajč-neac*, fern, or brake.

Rájč, entreaty, intercession.

Rájčne, or *do rajčne*, it shined; *ex. to rajčne an žnjjan*, the sun shined.

Rájčneac, fern.

Ralajm, to happen; also to commit, to make; *žo nalyat ari mōri ar fjongallajb*, that the Danes

made great havoc on the Norwegians; *vid. Chron. Scot.*; *do nála tjoŋmac mōri*, a great heat happened.

Ráma, an oar; *Gr. ρυμος*, and *Lat. remus* and *ramus*, a branch of a tree, such as an oar is.

Rámad, a way, or road.

Rámadojŋ, *rámajde*, and *rámajne*, a rower; *Wel. rhyuvur*, and *Cor. reyadar*.

Rámajllead, a raving in a sickness.

Rámajm, to row, or ply with oars.

Rámajŋ, fat, gross, thick.

Rám-đrajžean, buck-thorn.

Ran, or *mann*, a piece, crumb, or morsel.

Ran and *mann*, the truth, veracity.

Ran, plain, manifest.

Ran, nimble, active.

Ran, noble, generous.

Ranajže, a romancer, or storyteller.

Ranajm, to make manifest.

Ranc, a rank, or order.

Ranca, a step; *ranca dŋejmjne*, the steps of a ladder.

Randonajžjŋ, to abrogate, to abolish.

Ranž and *manžan*, the bank of a river.

Ranž and *manžán*, a wrinkle.

Ranžac, wrinkled.

Rann, a metre or verse; also an epigram.

Rann, a part, piece, or division; *ex. manna an dōmajn*, the parts of the world.

Rannad, to begin or commence.

Rannajm, to divide, to separate, to share.

Ranntuančopčac, fertile, fruitful.

Ranpájŋteac or *manpájŋteamajl*, partaking of.

Raod, or *ped*, a thing.

Raodmead, depredation or plunder; *cat raodmead*, a complete victory; *nyama, idem*.

Raon, a way, a road, a haunt; *do*

- žabadan an naon dĵneac, they took the straight way; naon na rĵlab ar jnbĵeur do, the range of the mountains is his pasture.
- Naona, breaking or tearing.
- Naonam, to turn or change.
- Nap, any creature that digs or roots up the earth for its food, as hogs, badgers, &c.
- Nar, a shrub.
- Narac, full of branches, overgrown with shrubs.
- Narajde, a Rambler, one that will not remain long in a place; said mostly of lewd women.
- Narajdo, a blotch, a boil.
- Naran, an underwood, or brushwood; a place full of shrubs.
- Narcann, a shrub-tree.
- Narcab, to part.
- Narmajde, a shrub.
- Narmaol, a sea-calf.
- Nartač, a churl.
- Nat, motion.
- Nat, prosperity, increase.
- Nat, a surety.
- Nat, fern.
- Nat, wages.
- Nat, a fortress, a garrison; also a village; also an artificial mount or barrow; njož-nat, a prince's seat; Nat is the name of Charleville in the County of Cork.
- Natcuje, Cashel, so called from Cope, son of Lúĵ, king of Munster.
- Nata, a quarter of a year, or three months. N. B. This word carries all the appearance of being corrupted and changed from its true radical formation, in the same manner that the word bljadaj, a year, hath been corrupted from bel-ajnn, i. e. the circle of bel, or beluĵ, or of the sun; Lat. *annus*.—Vid. *Remarks on the letter α*. I am therefore inclined to think that this word nata is only a corrupt writing of

the Ibero-Celtic word arcā or arc, an arch, Lat. *arcus*; because in the space of three calendar months the sun runs over an arch which makes the fourth part of the entire solar circle. We find an affinity between the Irish appellatives of all other parts of time, and the Latin or the Greek, or some other ancient language. Thus dĵá or dē, the Irish for *day*, has a very near affinity with the Latin *dies*; and la or lo, plur. lajona, another Irish word signifying the *day*, has a plain affinity with λιον in the Greek compound γενεθ-λιον, *natalis dies*, as hath been observed at the word la, *sup.*; to which I shall add here, that the same word la or lo bears also an analogy with the Latin *lux*, which originally might have been *lox*, possibly changed into *lux* by the Umbrians, who were mixed with the Aborigines, and seldom or never used the letter o, but substituted u in the place of it.—Vid. *Remarks on the letter O*. Thus also reačt-majn, the only Irish word for a *week*, has a striking affinity with the Lat. *septimana*, or *septem mane*; and the word ajnn, in the compound bel-ajnn, signifying the circle of Belus, is the Celtic root or architype on which the Latin word *annus* hath been formed. It follows then, that by the rule of analogy the word nata should, in its proper writing, find an affinity in the Latin or Greek; which I do not see how it could, without regarding it as a corruption of the Irish word arcā, an arch; Lat. *arcus*.

Nata, running, racing; ĵlūajream cum nata, let us betake our-

for a journey.

Rēam-lōnājm, to make a provision for a journey.

Rēamōfead, a rheumatism.

Rēamraǵjm, to fatten, to make fat, &c.; **do rēamraǵ ȳē**, he became fat.

Rēamrūǵad, grossness, fatness, a growing fat.

Rearga, the reins of the back.

Reanna, stars.

Reannajre, an astrologer.

Reannán, a star.

Reari, provision; **rēari ǵaǵan**, a small provision.

Rēaraċt, a rising, or rearing up.

Rearaǵd, a senior, or elder.

Rearerǵjm, to go, to proceed; **rearadadan**, they went.

Rēarān, to plead or allege.

Rēaracāc, prattling, talkative.

Rēaronta, reasonable.

Rearont, preservation.

Reartrajm, to bring back, or restore.

Rēarūn, reason.

Rēat, with thee, i. e. **rē tū**.

Reatar, enmity, hatred.

Reata, running, racing; **uȳȳe reata**, running water.

Reatajm, to run; **do reatadan**, they ran, &c.

Reatajre, or **reatojre**, a clergyman, a clerk.

Rec, a thing done in haste.

Recearnajm, to recreate or divert, to please or delight.

Recne, sudden.

Red, to thy, with thy; **red dearn-brātajm**, with thy brother.

Reðealbajm, to reform.

Rēðē, the fauns, or the gods of the woods.

Rēðjōl, to be sold.

Redrējm and **redrējmreacōd**, a climate.

Rēǵ, a cross or gallows; **do bēarnā ē do cūm a rēǵe**, he was brought to the gallows.

Reljō, with you, i. e. **rē jō**.

Reljōðceadaċ, licensed, authorized.

Reljōjm, to sell, to vend; **rējō aȳur ceannac**, buying and selling; also to sum up, to reckon or number; also to tell, relate, divulge; **nā rējō brēaȳ rē brer-team ceȳt**; and, **reari nā rējcead rūna cāȳc**, i. e. tell no lie to a just judge; and, a man who would not divulge the secrets of others.

Rējō, i. e. **rāe**, a plain, a level piece of ground; **ar ǵajit laȳte aȳnðȳe coēnca for meōdon rējōde**, *custodiebat Die pluviae oves in media planitie.*—**Brogan**; **rna maċajrjō rējōde**, in the plain fields.

Rējō, **rējȳ**, ready, prepared; **do rjnnne ȳē a ċarbad rējō**, he prepared his chariot; **do rjnneadan na tȳodlaȳte rējō**, they made ready the presents; **a tājm rējō cūm bāȳ d'raȳajl ar ȳon mo Thȳajna**, I am ready to suffer death for the sake of my Lord.

Rējō, a rope, or wythe.

Rējōeacōd, ready service, officiousness.

Rējōeacōd, assent, agreement.

Rējōȳȳe, an agreement.—*Matt.* 20. 2.

Rējōjm, to prepare or provide; to make ready; also to bargain or agree.

Rējōteac and **rējȳteac**, a plain or level.

Rējōteac, union, harmony, propitiation; also a covenant.

Rējȳ, *vid.* **rējō**, plain, open.

Rējȳjōjm, to judge; **do rējȳðȳȳ rējn**, they judged themselves.

Rējȳlean, a plain for amusement or diversion; **rējȳlean an rjȳȳce**, the dancing ring.

Rējȳ-lȳȳ, a church, or shrine:

hence the word *nejlŷ*, a church-yard, may be deduced.

Nējl, a star.

Nējl, clear, or manifest.

Nējl, lawful, rightful; *nŷŷ nējl*, a rightful king; *ŷo nējl*, truly, verily.

Nējleaz, a church, a churchyard; Lat. *religio*.

Nējlŷ na nŷoŷ, a famous burying-place near *Cnācan*, in Con-naught, where the kings of Con-naught were usually interred before the establishment of the Christian religion in Ireland.

Nējltjn, an asterisk.

+ *Nējm*, power and authority, or great sway derived from military actions; as, *caŷt-nējm*, sway or victory in fight, is like the Greek word *ρεμα*, i. e. great feats, or military exploits. This Irish word *nējm* also signifies a series; as, *nējm nŷoŷna*, the series of regal succession.

Nējm, a way.

Nējm, a calling out.

Nējm, a troop or band.

Nējmeamajl, bearing great sway or authority.

Nējm-bnjata, an adverb.

Nējm-čnjm, to assign or appoint; *do nējm-čjn rē*, he predestined.

Nējmeac, proud, arrogant.

Nējmeamajl, of or belonging to the high ways.

Nējmeay, time; pl. *nējmŷe*; *nēj-meay nŷŷ*, a reign.

Nējm-ŷeallajm, to pre-engage, to promise; *noč do nējm-ŷeall rē*, which he promised.

Nējmnŷŷjm, to go, to walk.

Nējmŷe, a club, or staff.

Nējn, will, desire, or pleasure; *dom nējn*, at my discretion; *nējn an nŷŷ*, the bidding or pleasure of the king, his commands.

Nējn, do *nējn a acŷujne*, accord-

ing to his ability.

Nējn, a *nējn*, last night. Here the initial *n* is pronounced double.

Nējre, a span, i. e. about nine inches long.

Nējŷŷoban, a harlot, or prostitute.

Nējŷŷu, sooner than, before that; *ŷultŷaŷd tū me rō čnŷ anoč*, *nējŷŷu ŷojneay an čojleac*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*

Nējŷŷde, a rehearser, or romancer.

Nējŷŷot, congealed; *ŷo nējŷŷot ajmne*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*

Nējmejndneac, a harlot.

Nējteac, harmony, reconciliation; *az nējteac*, reconciling; *vid. nejŷteac*.

Nējteč, a plain.

Nējte, a ram; gen. *nējtŷŷ*; *nējte naobta*, a battering ram.

Nējtead, ramed; *a nuajm do nējtead na čaojne*, when the sheep conceived.

Nējtŷŷečojm, a rhetorician.

Nem, with my, to my; *nem ŷlōm*, with my voice.

Nemajm, pleasure.

Nemŷeacajm, to foresee.

Nēō, frost; Ar. *reo*, Wel. and Cor. *rheu*.

Nēōleac, ice.

Nēōleacajm, to freeze, to congeal, &c.

Nēōmam, before me; *čujm nēōmam*, I propose, or design.

Nēon, a span; the space from the top of the thumb to that of the middle finger.

Nēn, with our, i. e. *ne ān*; *do čūalamajm nēn cčūayajb*, we heard with our ears.

Nēn, unto him that, i. e. *ne ē an*; ex. *nēn neac rē ŷad*, i. e. *ne ē*

an neac rē jad, to whom he sold them.

Rēn-cean, a heath-poult, or grouse.

Rē-yealadač, by turns, alternate.

Rēubam, to tear.

Rēulab, a declaration.

Rēult, a star; rēultan, stars; lucd fejtme na rēultan, star-gazers.

Rēuma, phlegm, or any fluid humour flowing from the mouth or nose; is like the Greek word ρευμα in letters, sound, and meaning.

Rēumama, phlegmatic.

Rēum-aſtējgjm, to foreknow; noc do rēum-aſtjn rē, whom he foreknew.

Rēum-čnoyceann, the prepuce; feōjl būn rēum-čnoyceann, caro præputii.

Rēumrājōjm, to foretel; also to publish or proclaim.

Rēuyūnta, reasonable.

Rj, or rjg, a king or sovereign prince.

Rja, running, speed; also chastisement, correction.

Rja, the same as je, *quod vid.*

Rja, before, in comparison of.

Rja, or do rja, he will come.

Rjabac, whitish, greyish, sky-coloured; ečj rjabaca agur donna, grizzled and bay horses.

Rjabaz, a lark. *Sc. Lanius*

Rjac, he came.

Rjačdanac, needy, necessitous; also necessary, needful.

Rjačdanar, want, distress, necessity; tpe rjačdanur, for poverty or want.

Rjad, a running, or racing.

Rjad, correction; also taming or subduing.

Rjadlan, a bridewell, or house of correction.

Rjac, a cross, a gallows.

Rjažad, hanging; do rjažad an taojreac, the chieftain was

hanged.

Rjažajm, to hang, or crucify, to gibbet.

Rjažal, a rule; also government; Lat. *regula*.

Rjažaltōjm, a ruler, or director.

Rjažalužad, a ruling or directing.

Rjažajne, a hangman or rogue.

Rjažalta, devout, regular, religious.

Rjažalužgjm, to rule.

Rjažlajgce, ruled, directed.

Rjažlajgceōjm, a ruler or governor.

Rjama, cač-rjama, a complete victory.

Rjam and a rjam, at any time, ever, always; a tātaoj rjam a nažajd, ye are always opposing him.

Rjam, before; an lā rjam, the day before.

Rjamač, *vid.* rjabac.

Rjan, the road or way, a path; also a footstep; rjan na rjnreār, the footsteps of the ancients.

Rjan, a span.

Rjan, the sea.

Rjan-črurjtn-tūajt, the country of the Picts.

Rjanužge, a wanderer, a traveller.

Rjanab, a pleasing or satisfying, a distributing.

Rjanajde, or fear rjanā, an econome, or dispenser of eating or drinking; also any regulator of affairs.

Rjanam, to please or satisfy; jan-fužd a člann na bojčd do rjan, his children shall seek to please the poor, to satiate the appetite.

Rjanča, content; also served.

Rjarz, a moor, fen, or marsh; čomgar cojlle jr rjarza, the advantage of a wood and bog.

Rjbe, rjbeōz and rjbjn, a whisker, a single hair, a mustache; rjbe žnuarje, a single hair.

Rjcead, a kingdom.

Rjčyr, a flame.

X + Rjðrre, a knight; Lat. *eques*; rj-
deapajl-beaptač, an armour-
bearer, an esquire, or attendant.
This word was introduced into
the Irish upon the coming of the
first English adventurers into
Ireland, but our language had in
it the original of this Anglo-
Saxon word, which is *ruyrre*,
quod vid.

Rjž, i. e. řajrzreōjr, a spy.

+ Rjž, or rj, a king; plur. rjžče,
Wel. *rhi*, Cor. *ruy*, Arm. *rue*,
Gall. *roi*, and Lat. *rex*.

Rjž, the arm from the elbow to
the wrist; mo rjž, my arm;
jðjr a rjžjb, between his arms.

Rjž-čyrte, the royal fiscus, or trea-
sury.

Rjžče, a kingdom.

Rjžče, reproof.

Rjž-řejnnjð, a general, a general-
issimo.

Rjžjm a leay, is a particular form
of expression in the Irish lan-
guage, very often used to signify
a person's consent or approbation
of a thing.

+ Rjžjm, to reach or stretch; also to
consent; má čj tū řadužče, an
rjžřjð tū lejr, if thou seest a
thief, wilt thou consent with him.

Rjžjn, drowsy, sluggish; also stiff
or tenacious; slow, dilatory, lin-
gering.

Rjžjneacyr, delay.

Rjž-mjonn, a diadem.

Rjžjneact, a gift, a favour, or pre-
sent.

Rjžjneay, or rjžnjor, delay; rjž-
neay labapta, an impediment
of speech.

Rjžnjžjm, to make stiff; also to
delay; do rjžnjž řē a mujneul,
he stiffened his neck.

Rjžčeacð, an envoy, or ambassa-
dor.

Rjžčjžjm, to be wanting.

Rjñ or rjom, number; Wel. *rhiv*.
Rjñjað, pride.

Rjñjm, to reckon, to number.

Rjñceað, dancing, or a dance.

Rjñceōjr, a dancer.

Rjñejm, to dance; do rjñceadař
an řlúaž, the army danced
round.

Rjñene or rjñžne, a lance or spear.

Rjñ-řejřjom and rjñ-mačnam, con-
templation.

Rjñžeað, hanging.

Rjñ-žēřbjonna and rjñ-žejmljoča,
chains.

Rjñžče, torn, parted.

Rjñmeay, the scanning of a verse.

Rjñn, the point of a spear or
sword, &c.; the picked or sharp
end of any thing; also a penin-
sula or neck of land jetting into
the sea, a promontory or fore-
land; in the Welsh *rhin* is a
nose; hence *pen rhin* is a pro-
montory; Gr. *řiv*, a nose.

Rjñn mājntjr-bāřne, a foreland
and territory of Carbury in the
County of Cork, which anciently
belonged to the O'Baires, an an-
cient tribe of the Lugadian race.
It would take up more than a
whole sheet to mention all the
neck-lands of Ireland whose
names begin with this word rjñn.

Rjñn, music, melody.

Rjñn, a foot; plur. rjñne, feet.

Rjñn, the stars.

Rjñne, unto us, with us; do labajř
řē rjñne, he spoke to us.

Rjñne, the perfect tense of the
verb *deanajm*, which hath no
preterperfect tense of its own,
but borrows it; hence do rjñne
řē majč, he hath done good,
&c.

Rjñne, the understanding.

Rjñneac, sharp-pointed; řajžeað
rjñneac, a sharp arrow.

Rjñnřeačam, to design or intend;
to forecast.

Rjnnjm, the heavenly constellations.

Rjnnrējm, a constellation.

Rjōbaj, a sieve; rjōbaj meala, a honeycomb; Lat. *cribrum*.

Rjōblac, a rival.

Rjōbōjd, a spendthrift.

Rjōbōjdeacđ, prodigality.

Rjōbōjdm, to riot or revel.

Rjocđ, or rucđ, the shape or likeness; a rjocđ majrđ, as dead; da mbejnn ad rjocđ, if I was in your stead or place.

Rjocūajđ, a plague, contagion, or pestilence.

Rjod, a ray.

Rjodnacđ, a gift.

Rjōž, or rjž, a king.

Rjōža and rjōžamajl, kingly, princely.

Rjōžacđ, a kingdom.

Rjōžamajl, royal, princely.

Rjōžan, a queen; Lat. *regina*; alias rjž-bean.

Rjōž-cōlb, a sceptre.

Rjōž-cōrōjn, a crown.

Rjōžđacđ, a kingdom.

Rjōž-đac, a palace or court.

Rjōž-đajl, a royal convocation.

Rjōž-damna, a king *in fieri*, or future king; a prince designed, or fit to be king.

Rjōž-laoč, a prince; also a respectable old man.

Rjōž-lann, a palace, or king's court.

Rjōž-načajr, a cockatrice.

Rjōž-pupajl, or rjōž-řabajlleun, and rjōž-řoč, a king's tent.

Rjōž-řlat, a sceptre.

Rjom, with me, i. e. *me me*.

Rjom, a reckoning or counting; also a number.

Rjomajm, to reckon, to number, or count.

Rjomajneacđ, arithmetic.

Rjomajm, to reckon or number.

Rjon, rather rjan, a way or road.

Rjonajde, an engraver.

Rjonajdear, sculpture.

Rjonajžjm, to carve or engrave.

Rjonžac, a strong fellow.

Rjonnad, redness.

Rjorajčrj, mimicking.

Rjoralajžead, mimicking.

Rjot, running, racing.

Rjotad and rjotajm, or rēacajm, to run, to race.

Rjotra, with thee; mōjde rjotra ná rjuran, rather with thee than with them.

Rjreacđ, do rjreacđ, seriously, verily, in good earnest.

Rjr, unto, to; rjr an trajlmceat-lajđ, with the Psalmist; also unto him, with him, at him, &c., i. e. *me rē*.

Rjr, a king. A

Rjr, intelligence, knowledge.

Rjr, arjr, a gain, a second time.

Rjreac, a romancer.

Rjržjneac, a brave soldier, or warrior; ex. tug žlejc na mjlđ rjržjneac, he fought the battle of a warlike soldier.

Rjrjon or rjrean, with him, along with him.

Rjč, a course, a flight; lājrn me rjč na nujržead, by the water-courses.

Rjč, an arm.

Rjčead, a running.

Rjčjm, to run; do rjč rē, he ran; rjčjd, they run.

Rjčlearž, a kind of extempore verses or expressions suddenly put together in a poetic dress or manner.

Rjū, unto them, with them.

Rjūne, with us.

Rō, much, too much, very; rō lūac, very soon; rō majč, exceeding good; rō onōjneac, very honourable. It is a sign of the superlative degree.

Rō, first, before.—Pl.

Rō, the same as do, which has no English, and is a sign of the

pret. tense; as *πῶ παῖδ*, he said.
Ἦδ, to go to a place; *ἦδ ἔπειτα* *πῶ*
Εἰς *ἡμῶν*, till I reached to
stately Emania.
Ἦδ, a robe.
Ἦδ, very thankful.
Ἦδ, a monument.
Ἦδ and *παῖδ*, to warn or ad-
monish.
Ἦδ, a sieve.
Ἦδ, very small.
Ἦδ, ancient, very old.
Ἦδ, custody.
Ἦδ, a plait or fold, a wrinkle.
Ἦδ, a cottage or hut.
Ἦδ, a hood or mantle, a sur-
tout.
Ἦδ, very proper, de-
cent, becoming; also civil, hos-
pitable.
Ἦδ, very courteous and
obliging; also very powerfully
befriended.
Ἦδ, a killing or slaughtering.
Ἦδ, to reach or arrive at a
place; *ἦδ ἔπειτα* *πῶ* *Καὶ*
they arrived at Cashel.
Ἦδ, *πῶ* *ἔπειτα* *πῶ*, by the
mounting or ascent; *ἦδ* *πῶ*
ἔπειτα, which cannot be ap-
proached unto; an arriving or
reaching to any place.
Ἦδ, terrible, very dange-
rous.
Ἦδ, the chiefest or best.
Ἦδ, a common guest or
customer, one that haunts a place
much.
Ἦδ, a lamprey.
Ἦδ, exceeding diligence,
anxiousness.
Ἦδ, vigilant, over-careful.
Ἦδ, the way or road; *ἦδ* *πῶ*,
the highway
Ἦδ and *παῖδ*, a thing; *Lat. res.*
Ἦδ, a covering, a fence.
Ἦδ and *παῖδ*, a lancing or
searifying.
Ἦδ, prosperous.

Ἦδ, was lost or undone, failed.
Ἦδ, breaking.
Ἦδ, very stormy or tem-
pestuous; *ἦδ ἔπειτα* *πῶ* *ἔπειτα*,
it is a time of much rain;
from *πῶ*, very, and *ἔπειτα* *πῶ*,
bad weather; so that *Ἦδ* is a
contracted compound
of four simple words: *πῶ*, very,
ἔπειτα is a negative, *πῶ* signifies
good or happy, and *πῶ* is wea-
ther. Thus this compound word
signifies literally, very unhappy
weather.
Ἦδ, jealousy.
Ἦδ, a nobleman, a peer.
Ἦδ, earnest, careful, very
diligent.
Ἦδ, a fox; *πῶ* and *πῶ*,
the same.
Ἦδ, to bring to pass, to
effect.
Ἦδ, a field, or plain; *πῶ*, *idem.*
Ἦδ, very hospitable.
Ἦδ, very gracious.
Ἦδ, an earnest longing.
Ἦδ, very willing, well
pleased.
Ἦδ, a great cold.
Ἦδ, an order, or custom.
Ἦδ, choice; *πῶ* *πῶ*, the
choice of men; *πῶ* and *πῶ*,
idem.
Ἦδ, to choose, or make choice
of.
Ἦδ, chosen or elected.
Ἦδ, very sharp, very fierce.
Ἦδ, an election of soldiers.
Ἦδ, very angry, enraged.
Ἦδ, the election of a prince.
Ἦδ, digging; *πῶ* *πῶ* *πῶ* *πῶ*,
πῶ *πῶ* *πῶ* *πῶ*, I
cannot dig, and am ashamed to
beg.
Ἦδ, very dangerous; also fight-
ing, valiant.
Ἦδ, very customary,
much used or frequented.

Nōjbjn, a small rope or cord; a whisker or mustache.
Nōjbneāda, excellent.
Nōjbne, a lance or dart.
Nōjcjd, go **nōjcjd** **ɣjn**, insomuch, so that.
Nōjcjm, to come to, to arrive at; also to appertain, or belong to; **nj nōjcjon mo maɣt čužadɣa**, my good doth not belong to you.
Nōjctad, a great cry.
Nōjdear, very handsome or pretty.
Nōjɣjm, to arrive at, or attain to.
Nōjɣljc, very prudent or wise.
Nōjɣne, chief, or choice.
Nōjɣneadžad, election; **nōjɣnjɣ**, *idem*.
Nōjɣjm, to elect or choose.
Nōjlbe, mountains.
Nōjlɣ, a church; a **nōjlɣ jōdajl**, in a church of idols.
Nōjlle, together; **ne nōjlle**, together; Lat. *simul*.
Nōjlle, darnel, Zizania; rather **najlēt**.
Nōjm, the city of Rome; gen. **na Rōma**.
Nōjm, earth or soil; hence **nōjm aɔlajce**, a burying-place; hence also **nōmaj**, digging.
Nōjm or **nōjme**, before, before that, in comparison of, &c.; **ɣan ajm-ɣjn nōjme**, formerly, of old, heretofore; **an tē čujnjoɣ nōjme**, whoever designs or intends.
Nōjme, sin, iniquity.
Nōjme, a pole, or stake.
Nōjn, or **nōn**, a seal.
Nōjn, the gen. of **nōn**, the crest or tail-hair of any beast; **ēadač nōjn**, hair-cloth.
Nōjnɣ, hairy, or full of bristles.
Nōjnn, a share or portion.
Nōjnne, horse-hair.
Nōjnnead, a division.
Nōjnnjm, or **najnnjm**, to divide or share; **do nōjnn ɣē**, he divided.
Nōjnnpajmteac, sharing or partaking.

Nōjpējn, a tuck or rapier.
Nōjɣceall, a sentence, verdict, or decree.
Nōjɣeal, the lowest, or most base.
Nōjɣmējleac, a tory, a burglar.
Nōjɣjm and **nōjcjm**, to reach or come to, to arrive at; **go nōjɣjn aɣ neam**, may you reach heaven; **da nōjcead Ōmnall Ceann-cōnad**, if Donald arrives at Ceanncōra.
Nōjɣjn, rosin. ✕
Nōjɣjn, angry, vexed.
Nōjɣjme, anger, choler.
Nōjɣteac, the fish called roach.
Nōjɣtjm, to arrive, to attain to; **nōjɣjm**, the same; **nōjɣceōča ɣē**, he will reach; **go nōjɣjd**, until.
Nōjɣtjn, a gridiron.
Nōjɣ, a wheel. +
Nōjɣleōjn, a wheelwright.
Nōjɣnjm, to please.
Nōjɣne, or **nōjɣjme**, a babbler, a silly prating person.
Nōjɣneacɣt, loquacity, silly speeching; also rhetoric.
Nōjɣneabam, most prudent.
Nōjɣnem, a rushing, &c.; **le nōjɣnem a čanbad**, **azur le tojn-blēaɣad a nōjɣlean**, Jer. 47. 3; a *commotione quadrigarum ejus, et multitudine rotarum ejus*.
Nōjɣnjc, rhetoric.
Nolab, a roll. ✕
Nolajm, to roll.
Nōmad, before thee; **abajm nōmad**, — speak on; **jmtɣɣ nōmad**, go forward, go on or away, i. e. **nōjm**, before, and **tū**, you.
Nōmajme, a rower.
Nōmajt, excellent.
Nōmam, before me; **do čuajd mē nōmam**, I went on.
Nōman, brank, or French wheat.
Nōmānac, a Roman.
Nōmaj, digging; *vid. nōjm*; **ɣean nōmajm**, a digger.

Rōmanajm, to dig; noc rōman̄čan
le lājze, that is dug with mat-
tocks.

Rōmjanžur, an earnest desire.

Rōmōjde, greatness, excess.

Rōm̄na, the sight.

Rōmujb and rōmujb̄re, before you.

— Rōmujn, before us; mā čujm̄jb
rōmujn, if we purpose or in-
tend.

— Rōmpa, before them; n̄j b̄jajb
eazla oμujb rōmpa, ye shall not
be afraid of them; rōmpayan,
before them.

Rōn, a sea-calf; pl. rōjn̄te.

Rōn, the hair of the mane or tail
of a horse, cow, or other beast;
rōjn̄ne and ruāj̄n̄ne, is a single
hair of the same; Wel. *rhaun*,
horse-hair.

Rōnað, a club or stake.

Rōnadūp̄ta, very natural.

Rōn̄faj̄t, hair-cloth.

Rōn̄galan, a rheumatism.

Rōnn, a chain, a tie, or bond.

Rōnnað, a club or staff

Rōnn̄faj̄z̄að, or rōnn̄f̄ūz̄að, search,
inquiry.

Rōnt, fierce, cruel.

+ Rōpa, a rope.

Rōpaj̄ne, a rapier; also a treache-
rous violent person.

Rōp̄dajm, to run, or to race.

Rōptajm, to pour out.

+ Rōr and rōra, a rose.

Ror, science, knowledge.

Ror, pleasant, agreeable: hence
the name of several places and
towns in Ireland; as, Ror-ajl̄-
č̄ne, the town of Ross, a bishop's
see in the County of Cork; Ror
mac Č̄r̄um̄č̄ajm, the town of
Ross in the County of Wexford,
a harbour.

Ror̄al, judgment.

+ Rōram and rōrtam, to roast; n̄j
rōran an d̄ujne aj̄m̄leaz̄g, the
slothful man roasteth not, &c. —
Prov. 12. 27.

Ror̄b̄an, the apple of the eye.

Ror̄z̄, an eye; ror̄z̄ ālujn, a charm-
ing fine eye; plur. ror̄z̄ajb and
rur̄z̄z̄.

Ror̄z̄, the understanding.

Ror̄z̄, a kind of versification used
by the Bards of an army to ani-
mate the troops to battle, other-
wise called ror̄za cata.

Ror̄z̄dallað, an error or mistake.

Ror̄ta, roasted; also a roasting;
do n̄j r̄e ror̄ta, he roasteth;
r̄eōjl̄ ror̄ta, roast meat.

Ror̄t̄, a hoary white frost; *vid. r̄eō.*

Ror̄t̄r̄eda, a bodkin.

Rū, a secret; *id qd. r̄ūn; vid. r̄ūn.*

Ruad̄, reddish; Wel. *rhydh*; Lat.
rufus.

Ruad̄, strong, valiant.

Ruad̄b̄uj̄b̄, of a reddish yellow.

Ruad̄č̄n̄jot, rudle, or red radle.

Ruad̄laj̄t and ruad̄laj̄č̄n̄near,
choler; also the disorder called
cholera.

Ruazaj̄ne, any thing or instrument
that drives another thing out of
its place; ruazaj̄ne z̄laj̄r, is
the key of a lock, because it
forces the bolt out of its place.

Ruaz̄að, a banishing, or driving
away.

Ruazajm, to put to flight.

Ruaj̄č̄j̄ll̄m, to buy or purchase.

Ruaj̄č̄j̄l̄te, bought or purchased.

Ruaj̄b̄, from ruad̄; ran̄ m̄uj̄n ru-
aj̄b̄, in the Red Sea.

Ruaj̄b̄neac̄, hair; ēadač̄ do ruaj̄b̄-
neac̄ camall, cloth of camels'
hair.

Ruaj̄z̄, a flight; hence ruaj̄z̄dejeje,
do r̄j̄n̄neadañ ruaj̄z̄-dejeje, they
wheeled about from the rere.

Ruajm, a fishing line.

Ruaj̄n̄ne, a hair.

Ruam̄, a spade.

Ruam̄nað, reproof, or reprehension.

Ruanaj̄b̄, red, reddish.

Ruanaj̄b̄, strong, able.

- Ruanaſſ, anger.
 Ruanaç, lying, a liar.
 Ruataſ, a skirmish.
 Ruða, patience, longanimity.
 Ruða, a hurt or wound.
 +Rûbĵn, a ruby.
 Ruçajl, a tearing or cutting.
 Ruçð, stead, room; a ruçð Eamojnn, in Edmund's room; also almost: a ruçð ðáſſ, almost dead.
 Ruçð, sudden; also vehement, earnest.
 Ruçt, a swine.
 Ruçt, a great cry, a clamour.
 Ruðbluaſſe, saw-dust.
 Ruðnaç, very straight.
 Rûðnaç, a darkening.
 Rûðnaçar and rûðnaçar, length.
 Rug, the perfect tense of the verb beſſum, signifying to take, to catch; also to bear children or young; do ruſſ rĵ mac, she bore a son; do ruſſaðor, they caught; do ruſſ rē orna, he overtook them, &c.; *vid.* ðēapnað, *supra*.
 Rugað, do ruſſað aſſ, he was taken; do ruſſað inſean do, a daughter was born unto him.
 Rugað, was hurt or wounded.
 Rûgaſſe, a bar or bolt of a door, a latch.
 Rûſſað, hanging.
 Rugmoð, a bondslave.
 Ruſſe, a hair; rē leſſeað ruſſe, at a hair's breadth.
 Ruſſ, brimstone.
 Ruſſeactaſ, a prop or support.
 Ruſſne, a lance.
 Ruſſneaç, armed with a lance, a spearman.
 Ruſſneaç, strongly guarded, having a numerous band.
 Ruſſneaða, great bands.
 +Ruſſĵn, a riband.
 Ruſſe, a rebuke, or reproach.
 Ruſſeaç, exaltation, or lifting up.
 Ruſſeað, a collection.

- Ruſſeact, an exalting, or lifting up, elevating.
 Ruſſeact, was hid, or private.
 Ruſſeað, a reproof, or censure.
 Ruſſleay, very true, or faithful: a corrupt contraction of rōðſleay.
 Ruſſ, an arm; bſſſ ruſſ an cjonntaſſ, break thou the arm of the wicked; aſſ do ruſſ, upon thine arm; a ruſſ, his arms.
 Ruſſneað, casting, or throwing.
 Ruſſ-clēſſeaç, a secretary.
 Ruſſ-dſamaſſ, is properly and literally a dark secret; which may be properly called a divine mystery; pl. ruſſ-dſamſa.
 Ruſſ-dſamſaç, mystical, mysterious.
 Rûſſe and rōſſne, horse-hair, a bristle, &c.
 Ruſſe, a streak.
 Ruſſn and ruſſað, a division.
 Ruſſnecc, or ruſſnecc, grass.
 Ruſſnte, divided.
 Rûſſneactōſſ, a secretary.
 Ruſſe, a champion, a knight; the root of the Anglo-Saxon *rider*; plur. ruſſſſ and ruſſeacā; as, aððað ruſſeaç ſſ ro tſſaſſ, an habitation of lords and princes.
 Ruſſeaç, famous, renowned, celebrated.
 Ruſſeaç, *idem quod ruſſe*; ex. mátaſſ mo-Ruſſeaç nſſe, *mater mei Domini cœlorum*.—Brogan in Vit. S. Brigid.
 Ruſſeacay, lordship, dominion.
 Ruſſſ and ruſſgan, a vessel made of bark of trees.
 Ruſſ, a way or road.
 Ruſſ, an elder-tree: hence it is the name of the letter R.—*Flah*.
 Ruſſeanta, hasty; ſſo ruſſeanta, hastily, by snatches; Lat. *rap-tim*.
 Ruſſſ, a skirmish.
 Rûſſſſm, to smite or strike, to pelt at; ruſſſað, *idem*.
 Ruſſſm, to tear in pieces.

Rujt, an army, a troop.
Rujteac, going or moving, upon the march.
Rujtean, red hot, or blazing.
Rujtean, delight, pleasure.
Rujteanajm, to shine or glitter.
Rujteanay, glittering, brightness.
Rujtnead, a flame.
Rujtjn, the ankle-bone.
Rulað, a slaughtering or massacre,
Rulaðð, he went.
Rum, a floor; also a room; *rum*
na rāta, the floor of the fortress.
Rumari, a mine.
Rūn, a secret, secrecy, mystery.
 N. B. If Olaus Wormius had known that *rum* is the common and only word in the old Celtic or Irish, to express the word *secret* or *mystery*, it would have spared him the labour of the long dissertation in the beginning of his book, *de Litteratura Runica*, to account for the origin of the word *runæ*, which was a mysterious or hieroglyphic manner of writing used by the Gothic Pagan priests, as he himself observes in another place. Tacitus observing that the Germans knew no literature, uses the terms of *secreta literarum*; and in the same manner the Germans having afterwards learned the use of letters, called their alphabet by the appellative of *Runæ*, from the Cimbric and Gothic word *runa*, a secret; plur. *runujb*; ex. *ro bj re j runujb an rjg*, he was one of the king's privy council; *jnnym run dajt*, I tell you a secret; *an bj run azad ajn?* have you any secret knowledge of the matter? *run azur rajrnejy*, a private and a manifested knowledge of

a thing; Wel. *rhin*, a secret or mystery; Sax. *girunu*, mysteries; Sicamb. *reunen*, obscure murmuring; Anglo-Saxon, *geryne*, mysteries; Cimbr. *runa*, arcana carmina vel notæ secretiores; and Gothice, *runa*, mysterium, item consilium.—*Vid.* Glossarium Goth. ad Vocem. *Runa*.
Rūn, a purpose or design; *rum*
ðjongmalta, a firm purpose; Goth. *runa*, consilium.
Rūnajg, dark, obscure, mystical.
Rūnajge, a discreet person, to whom a secret may be safely told; also any person that knows a secret.
Rūnajm, a council chamber.
Rūnbocan, a disguise or pretence.
Rūn-ðrajbteōjn, a secretary.
Runnad, a division; *runntajl*, *id.*
Rūnpajrteac, partaker of a secret.
Rūn-pārtajm, to communicate, to advise with, or consult.
Rurgojð, rhubarb.
Rur, knowledge, skill.
Rur, a wood.
Rurjg, the bark of a tree; Wel. *rhysk* and *dirisgo*, to take off bark.
Rurjajm, or *rujrgjm*, to make bare, to take the bark off a tree.
Rūrjajm, to strike vehemently, to pound, to pelt at.
Rurtaca, rude, rustic; Lat. *rusticus*.
Rurtacact, rudeness, rusticity.
Rurtaç, a boor, clown, or churl.
Rūrtan, a lump, or hillock.
Rūta, a herd, a rout.
Rūta, a tribe of people; *rumta*
ðuricaç, the tribe of the Burks.
 This expression carries an honourable sense.
Rūt, wages.
Ruta, the fish called thornback.

REMARKS ON THE LETTER S.

S is the fifteenth letter of the Irish alphabet, and is not ranked by our grammarians in any particular order of the consonants, but is called sometimes *ajmijð*, or *barren*, and sometimes *bañ-ríjožan na cconnojneada*, or *the queen of the consonants*, because in the composition of Irish verse it will admit no other consonant to correspond with it; and our Irish prosodians are as nice and punctual in the observance of the *uajm* and *cōmoijðūžad*, or union and correspondence, as the Greeks and Latins are in the collocation of their dactyles and spondees. So that if an Irish poet should have transgressed against the established rule and acceptation of the consonants, he would be exposed to severe reprehension. We find in the Greek division of the consonants into several classes, as mutes, liquids, &c., that the letter *ς*, or *s*, is not ranked among any particular class, but like our Irish *ř*, is styled *sucæ potestatis littera*, or an absolute and independant letter. In Irish it is called *řujl*, or *řajl*, from *řajl*, *the willow-tree*, Lat. *salix*. It is to be noted, that all Irish words beginning with the letter *ř*, and which are of the feminine gender, must necessarily admit of an adventitious *τ* before the initial *ř*, when the Irish particle *an* (which in signification answers to the English *a*, *an*, and *the*;) is prefixed before such words; in which case the *τ* eclipses the *ř*, so that the word is pronounced as if it had not belonged to it, though *ř* is always written to show it is the initial radical letter. Thus the words *řūjl*, *an eye*, or *the eye*; *řñōn*, *a nose*, or *the nose*, when the Irish particle *an*, signifying *a*, *an*, or *the*, in English, is prefixed to them, are necessarily to be written *an τřūjl*, *an τřñōn*, and pronounced *an tūjl*, *an tñōn*. But words beginning with *ř*, which are of the masculine gender, admit of no adventitious letter as a prefix. Thus we say and write *an řljñneán*, *a shoulder*; *an řoluř*, *the light*; and this, by the by, is one method to find out the gender of words beginning with *ř*. It is also to be noted, that when *ř* is aspirated by subjoining *h* to it, which cannot happen but when it is an initial letter, it is thereby made quiescent, so that its sound is not distinguishable from that of a *τ* aspirated at the beginning of a word; for the words *a řūjl*, *his eye*, *a řeangā*, *his tongue*, are pronounced as if written *a hūjl*, *a heangā*.

S a

Sa, in; *řa cáč*, in the fight; *řan tğe*, in the house.

Sa, or *buř*, are signs of the comparative degree, and have *nř* always before them; ex. *nř řa mō*, or *nř buř mō*, more or greater; *nř řa řneřre*, or *nř buř řneřre*, stronger, or more strong.

S a

This *řa* is sometimes contracted when the word following it begins with a vowel; as, *atajm nřōř oğe ná ē*, I am younger than him, i. e. *nř buř oğe ná ē*; *nřř*, *pro nř řa*, or for *nř buř*; *vid. buř*.

Sa, or *řřa*, whose, or whereof;

Հիյօրտ րա խալ ծքայշալ իյնն,
Christ whose blood redeemed
us.

Տa, i. e. իր a, and his or her's.

Տab, strong, able; ba րab az jon-
apbad clōen, strenuus erat in
exterminandis erroribus; րab
am tñean tacapayt Ծաօյնե:
azur onz am Եaccaօյնե; vid.
բօրայ քարա.

Տab, death.

Տabball, i. e. շրնայրեac, a barn or
granary; ex. րabball Ծhādnujce,
the barn of St. Patrick. It
should properly be written րa-
ball. — Vid. Vita Secunda S.
Pat. apud Colgan. Not. 48.

Տab, or րam, a bolt or bar of a
door or gate.

Տab, spittle.

Տaba, sorrel.

Տabán, րabայնle, or րabայնleán, a
cub, or young mastiff dog.

Տábajl, saving, sparing, protect-
ing.

Տábalac, careful, sparing, not la-
vish, &c.

Տábalajm, to save or preserve; do
րábalad mo beata, my life was
preserved.

Տabya, sauce.

Տábօյde, the sabbath; lá na րá-
bօյde, the day of the sabbath.

Տac, a sack or bag. This Irish
word րac is nearly the same in
almost all the European lan-
guages; ex. Gr. σακκος, Lat.
saccus, Wel. sach, Ital. sacco,
Ar. sach, Cor. zah, Vulg. Gr.
σакη, Ger. Belg. and Ang. sack,
Ang.-Sax. sace, Dan. sæck, Suec.
sack, Slav. shakel, Carn. sha-
kel, and Hungar. saak. Its di-
minut. is րacán, or րajeյն.

Տacad and րacajl, a pressing or
straining.

Տacán and րajeյն, dimin. of րac,
a small bag.

Տacán, an unmannerly, trifling

person.

Տacapայշ, confession; azur no
շab comaoյն azur րacapայշ
օն eaycop, and he received com-
munion and confession from the
bishop. — L. B.

Տacam, to attack, or set upon.

Տaccայշe, baggage, or loading.

Տacրնатаյն, a pack-saddle.

Տadall, a saddle; շօ րիյանայծ
azur շօ րadajlիb այնշօտ, with
bridles and saddles adorned with
silver.

Տadayle, neglect; an deaznօր րօ
do lejշ de, տնե lejշe no րa-
dayle, he omitted that pious
custom through sloth or neglect.

Տadb, a good house or habitation.

Տadb, the proper name of a woman
very common among the old
Irish.

Տaeշlan, a king or prince; also a
judge; also a senior or elder;
also a pillar, as may be seen by
this verse: Տaeշlan bneyթeam,
buán a blayծ; Տaeշlan րea-
noյն, իյօն րaoշlac: Տaeշlan
շac իյշ քօն a du; azur Տaeշ-
lan Colum nu.

Տazant, a priest; Lat. sacerdos. ✕

Տazantacօ and րazantօյնeacօ,
priesthood.

Տazantamajl, priestly, holy, pious,
becoming a priest.

Տaz, a bitch.

Տazayծ, an attacking.

Տazal, nice, tender.

Տazam, to drink, or suck. ✕

Տazanlacօ, delight, content.

Տazյն, a little bitch.

Տazmajne, a kennel or sink.

Տazrona, or more properly Տaz-
րօնյաօ, England; from Տazրօն,
Saxon, and յաօ, land.

Տazր and Տazրօnac, an English-
man; le Տazրայծ, by the Eng-
lish.

Տazրեարևա, the English tongue;
from sax and parler, both of a

German origin.

Sazrbéanlamajl, according to the English tongue.

Sajbřejn, a saucer.

Sajcǫfállajt, a pack-saddle.

Sajcǫadac, sackcloth.

Sajcǫjot, they came, or arrived.

Sajde, a seat.

Sajǫǫjn, rich, opulent; řajǫǫjn azur ǫajǫǫjn, i. e. ǫorajǫǫjn, rich and poor.

Sajǫǫjnm, to make rich or wealthy.

Sajǫǫnear and řajǫǫnjor, riches.

† Sajǫead, a sitting, a session, or assize.

Sajǫ and řajt bnear, a treasury.

Sajǫjre, a seat; řujǫjre, *idem*.

Sajřear, a sapphire stone.

Sajǫead, or řajǫjot, a dart; Lat. *sagitta*; řajǫjre njme, a poisonous dart.

Sajǫeadǫjn, or řajǫjǫjūn, and sometimes written řajǫjreǫjūn, a soldier, but literally an archer, like the Latin *sagittarius*, from řajǫjot, *sagitta*; because our standing army and soldiers anciently used bows and arrows for their offensive weapons.

Sajǫeadǫjneact, or řajǫjǫjre-act, brave warlike actions.

Sajǫear, oldness, antiquity.

Sajǫnǫn, lightning, a hurricane; řonann, acur řajǫnǫn, thunder and lightning.

Sajl, a beam; pl. řajlteacā.

† Sajl, or řajleoz, a willow-tree; hence the name of the letter S.

Sajl, an inflection of řāl, a heel; a řāl řan, his heel; ře na řālajǫ, at his heels, or close by.

Sajl, guard or custody.

Sajlbneazǫ, a rejoicing, or making merry.

Sajle, the sea; ajřge na řajle, sea or salt water; Lat. *sal*; as, in *sale rubro*, in the Red Sea.

Sajle and řajllead, pickle.

Sajlēan, a salt-cellar.

Sajleǫg, willow; Wel. *helig*.

Sajlǫjolla, from řālā, the heels, and řjolla, a servant, a waiting-man, a page, i. e. *pedissequus*.

Sajlrm, to salute or hail; ex. ǫo řājleadar na řjǫ ē, they hailed him king.

Sajlrm, an arm of the sea which resembles a lake or great pond: hence it is the name of some places in Ireland; from řāl, the sea, and lrm, a pond or lake.

Sajll, pickle; also bacon, fatness, &c.

Sajllrm, to salt, to season, or pickle; njǫm řajllead ē, it was not salted.

Sajllre, salted or seasoned.

Sajlřřonajǫ, a guardian spirit.

Sajltear, treading; řajlteǫna tū, thou shalt tread; řajlteǫ-rujǫ bonn ǫo ǫǫř, the sole of your foot shall tread.

Sajm, rich.

Sajm, sweet; Lat. *suavis*.

Sajm, a pair or couple.

Sajmbearřac, bearing twins.

Sajmbřjařřajřjm, to flatter, to speak fair.

Sajmbřjǫǫdam, to allure or entice.

Sajmcealǫad, hypocrisy.

Sajmǫlle, a beetle or mallet.

Sajme, delight, pleasure; luǫǫ řřādūjřear řajme, men that love pleasure and ease; řajme-acǫ, *idem*.

Sajmǫjřorajm, to allure or entice.

Sajmǫjřorad, enticement.

Sajmǫjřead, a yoking or coupling.

Sajmǫjřjm, to yoke or couple.

Sajmǫjře and řajmǫjřeact, ease, quiet, satisfaction; řāmāř, *idem*, also a rapture.

Sajmǫjřeac, easy, satisfied.

Sajn, unequal, unlike.

Sajnřneac, healed.

Sajndřean, a sect or society; unde *Sanhedrim*.

Sajne and ɣajnear, variety.

→ Sajne, sound; Lat. *sanus*.

Sajneab, variation.

Sajnjor and ɣajnjorán, etymology.

Sajnm, to vary or alter.

Sajnr, a reddish purple, or a sanguine colour.

Sajnrعارajm, to differ, to be unlike.

Sajnt, covetousness.

Sajntneab, an old family-house.

→ Sáj, or ɣáj, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.

Sáj-brijǵ, an attribute; ɣr aon do ɣájbrjǵajb na Dǵadacta bejt ujl-eōlac, omniscience is one of the attributes of the Divinity.

Sájre, sage; ɣájre cnojc, mountain sage.

→ Sájť, satiety, sufficiency; būr ɣájť your fill; Lat. *sat* and *satis*.

Sájť, a joint of the back or neck.

Sájť, or ɣajť, a swarm; ɣajť beac, a swarm of bees.

Sájť, vulgar, vile; nǵ zo majť ná zo ɣajť, neither well nor ill, neither good nor bad.

Sájť, a thrust or piercing; cor-muǵ ne ɣajťb clojǵjm, like the piercings of a sword.

Sájť, a treasure, a store of money; ex. cēadaōjn lujǵ Iudáj ɣar ōrd: a long deaman, dǵoǵal ɣárg: cēadaōjn, nǵ ǵab ɣajnt jm ɣajť: cēadaōjn nǵ bñajť Iǵra árd, i. e. on Wednesday Judas went from the society of the apostles by the direction of Satan, and covetous of the treasure proffered him by the Jews, betrayed Jesus our Lord.

Sajťe, a swarm; *vid.* ɣajť; also a multitude.

Sajťge, a space.

→ Sájťeac, or ɣátac, satiated, glutted.

Sájťeamaj, a swarm of bees.

Sájťear, vileness, cheapness.

Sál, diminut. ɣájljn, and ɣálǵ, a heel.

Sal, dross; ne ɣal ajrǵb, with dross of silver.

Salac, unclean, dirty.

Salajǵjm, to defile or pollute.

Sálajm, to wait on, to follow.

Salann, or ɣalan, salt; Lat. *sal*, Gr. αλς, Wel. *halen*, Ar. *halon*, and Cor. *holan*.

Salannán, a salt-pit.

Salárajm, to procure, to provide.

Salárta, procured, or provided.

Salcāb, dirt, pollution.

Salcāb and ɣalcājm, to defile; ar na ɣalcāb, defiled, polluted.

Salcār, uncleanness, filth.

Salcūac, a violet.

Sall, bitterness, satire.

Sallann, a singing, or harmony; Gr. παλλειν, *canere*.

Salmajr, a psalmist, a chorister.

Salmajneac, a singing the psalms.

Salm-ēatlac, a psalmist, *rectius* ɣralm-ēatlac,

Salm-ēatlac, a singing the psalms.

Salmar, salty; an mujr ɣalmar, the salt sea.

Salt, colour.

Saltaca, beams; *vid.* ɣajl.

Saltajr, a psalter; it is the title of several Irish chronicles; as, Saltajr na Teamrac, Saltajr Chajrl, &c.

Saltōjr, a saltmonger.

Saltrajm, to tread or trample; do ɣaltajr mē, I trod.

Saltujnt, a treading or trampling.

Sám, easy, happy.

Sám, the sun; also the summer.

Sāmac, pleasant.

Sāmāb, a congregation, or assembled body of people; amna ɣamāb Sanct bñjťde, i. e. the community of St. Bridgit was happy and famous; Sāmāb Chj-

anajn, the religious house of Kieran.

Samajl, like, alike, equal; dom macayamla, to my equals; Lat. *similis*.

Samajn, all-saints'-tide; gen. ram-na; ojdce ramna, all-saints'-eve.

Samay, delight, pleasure.

Samayac, pleasant, agreeable.

Samaydeanta, factitious.

Samguba, sea-nymphs.

Samlacay, a sample or pattern.

Samlajm, to resemble.

Samlut, brisk, active.

Samlugad, a similitude, or image.

Samna, *vid.* ramujn.

Samna, i. e. ram-nata, summer; from ram, the sun, and nata, a quarter of a year.

Samyeayam, a distance.

Samtac, a helve or handle; ram-tac rajne, the handle of a spade.

San, in the, i. e. jr an, ran macajne, in the field.

San, *pro* sanct, holy.

Sancan, the same as a nonn agur a nall, hither and thither, to and fro.

Sanad, a releasing.

Sanapic, red orpiment; Lat. *sandaraca*.

Sanay, knowledge; also a secret.

Sanay, a whisperer.

Sanay, a greeting or salutation; hence felle mujne an tyanajr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayan, etymology; also a glossary.

Sanayanude, an etymologist.

Sanct, holy; Sanct brjgjt, St. Bridget; Lat. *sanctus*.

Sanctojn, a sanctuary, or place of refuge.

Sandjonz, a sect.

Sannad, looseness.

Santac, greedy, covetous.

Santacd, greediness, covetousness.

Santaigjm, to covet or desire, to lust; nj ranteoca tu bean na maajn dujne ejle, thou shalt not covet the wife or goods of another man.

Saob, silly, foolish; an raobcejl, bereft of reason; raoob cnej-djom, heterodox faith; raob-bad, hypocrisy.

Saobcejlle, of nonsense; the gen. of raobcejal, which also means the occult or parabolical sense of a thing.

Saobcojn, a whirlpool.

Saobcnabad, hypocrisy.

Saobcnejdeam, heterodoxy.

Saobbolba, enchantment.

Saobnory, anger, indignation; also bad manners.

Saobnoryac, morose, foolish.

Saob, a track; also a journey.

Saozal, the world; also a man's life; also an age or generation; Lat. *saeculum*.

Saozalta, secular, worldly.

Saozaltact, a being worldly inclined.

Saoj, a worthy generous man; also a man of letters; plur. ra-ojte.

Saojlm, rather rjlm, to mean, to seem, to suppose, or think; an raojleann tura, dost thou imagine or think? man do raojl rejjon, as he thought.

Saojn, the plur. of raoj, a carpenter; also a mason; also the inflexion of raoj, an adjective, which signifies free.

Saojnye and raojnyeacd, freedom, liberty, a release; also baseness or cheapness.

Saojnye, of or belonging to a carpenter; tuad raojnye, a carpenter's ax.

Saojnyeac, free; zo raojnyeac, licentiously, too freely.

Saojnyeac̃d, the trade of a carpenter, joiner, or wheelwright ; also masonry.

Saojnyeamaɿl, free.

Saojnyɿ, any art ; also freedom.

Saojceap, a pillory.

Saojce, a tutor, or guardian.

Saojteamaɿl, expert, skilful ; also generous.

Saojteamlac̃t, generosity.

Saoɿ, Lat. *faber* ; raoɿ-cɿaɿnn, a carpenter ; raoɿ-clojce, a mason.

Saoɿ, fá raoɿ, woe unto.

Saoɿ, free ; ɔo raoɿ, freely, safely ; ɔujne raoɿ, a freeman, a burgess ; lá raojne, a holiday ; also noble.

Saoɿnað, an exemption or freeing ; also a deliverance.

Saoɿnaɿm, to free, to acquit, or rescue ; O cealzajb̃ an ɔjabajl raoɿ rjnñ a Chjajna, from the deceits of the devil deliver us, O Lord ; raoɿɿuɿjgeap̃ jad, they shall be justified.

Saoɿɔajl, a freedom or privilege, a cheapness.

Saoɿɔalac̃, cheap, free.

Saoɿɿanaç, or ɿejnyēanaç, an unhired workman, a free labourer, or helper at a work.

Saojceɿaɿjɿm, for raoceɿaɿjɿm, to labour or work.

Saojceōc̃ad, tillage.

Saoç, labour, tribulation, punishment ; pl. raoçajb̃ ; ex. nō ðamattañ, raoçujb̃, they endured punishment ; rjç jaɿ raoç, rest after tribulation.—*Brōgan*. In old books it is commonly written raēç.

Saoç, a disorder or disease ; raoç ɔnyjre, *lues venerea*.

Saoçajɿ, labour, toil, drudgery ; luçd̃ raoçajɿ, workmen ; raoçajɿ docamlac̃, hard labour.

Saoçɔam̃, a labouring ox.

Saoçmaɿ, toilsome, laborious.

Saoçōjɿ, a torturer, or wrecker.

Saoçp̃unt, an imposthume.

Saoçnaç, servile ; also hard or difficult.

Saoçɿaɿɔe, a working man.

Saoçɿaɿjçteōjɿ, a labourer, a husbandman.

Saoçɿuɿžad̃, tillage.

Sáɿ, very ; Lat. *valde*, Germ. *sehr* ; ɿán-majç, exceeding good ; ɔo ɿán, greatly.

Sáɿ and ɿaɿnōž, a louse.

Sáɿažad̃, conquest, victory ; až ɿánužad̃, exceeding, surpassing.

Sáɿaɿjçm, to wrong or injure, to force away ; *vid.* ɿaɿuɿjçm, to exceed, to get the better of in any exercise ; ɔo ɿánujç ɿē jád uɿle, he exceeded them all.

Sáɿaɿjçte, forced, or taken by force, rescued.

Sáɿaɿjçteōjɿ, a rescuer ; one that takes away by force the goods or cattle of a person from the power of a distrainer who has them in his possession by law ; also a conqueror ; also an infringer ; ɿáɿaɿjçteōjɿ an ɔljçe, an infringer of the law.

Sáɿmaɿç, excellent.

Sáɿnɿjç, an endeavour.

Sáɿtulajb̃, strong.

Sáɿuɿžad̃, a rescuing or taking away a person by force of arms from a lawful power ; also excelling, surpassing ; also an injuring, or ravishing a lady.

Sáɿnujçm, to exceed or overcome ; to injure or oppress ; ñj ɿájneōc̃a tu ē, thou shalt not oppress him ; beañ ɔo ɿánužad̃, to ravish a woman ; ɿánujçeap̃ žljocap̃ an leɿme, wisdom exceedeth folly.

Sáɿnujçteac̃, an oppressor, or extortioner.

Sáɿ, an instrument or means ; also arms or engines at any work.

Sáɿ, capable ; ex. ñj ɿáɿ maçap̃a

ē, he is not capable of doing good.

Sāra, (the first and second a being short,) standing; ex. *deɹɹjǵ-rē ɹara*, as it is in old writings; but vulgarly, *deɹɹjǵ na ɹaram*, he got up, or stood up.

Sāraċð, sufficiency.

Sārað, satisfaction, comfort.

Sāraǵjɹm, to satiate, or satisfy; *ɹāɹeōċa mē*, I will satiate; *ɹāɹɹūǵear mantojɹ*, my desire shall be satisfied; Lat. *satio*; *ɹāċajǵjɹm*, *idem*.

Sāraǵte, satisfied, satiated.

Sārat, sufficient, is capable; ex. *Ōja nod ǵuǵdeað ɹɹj ǵaċ tnear*, naċ mod ɹarat mo beol, in all adversities I pray to God as well as I can.

Sāt, meat, victuals; also a sufficiency; Lat. *sat*.

Sātaċ, satisfied.

Sātaċ, a vessel of any kind.

Sātað, a thrust; *mā beɹɹ ɹē ɹā-tað aɹɹ*, if he thrust him.

Sātaɹɹn, or Sātuɹn, of Saturn; *Ōja Sātuɹn*, Saturday.

Sātaɹm, to push or thrust; *do ɹāɹt ɹē tɹɹjota aɹāon*, he thrust them both through.

Sātaɹn, the Sabbath.

Sātbaċ, a helve or handle.

Sātɹnaċ, or ɹaoċɹnaċ, diligent.

Sbaɹɹn, a quarrel or contest.

Sbaɹnaɹaɹɹ, given to quarrels.

Sbɹoǵaɹlle, or ɹɹɹoǵaɹlle, the dew-lap of a beast, a double chin, the gill of a cock, &c.

Sc and ɹǵ are used indifferently, and are exactly of the same power and pronunciation; wherefore the reader is not to expect that the words which begin with ɹc, shall be repeated below with the initial ɹǵ.

Scabað, a scattering or dispersing.

Scabal, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.

Scabal, i. e. *ɹcalán tǵe*, a booth, or hut, a shop, or scaffold; also a screen sheltering the door of a house from wind.

Scabal, a chaldron, or kettle.

Scabaɹ, good.

Scabaɹte, advantage, gain.

Scapa, a skiff, or cockboat; Lat. *scapha*, and Gr. *σκαφη*; *ɹodaɹl-ɹjod ɹcapa*, they separated their ships.

Scapaɹ, a scaffold.

Scazað, a straining or filtering.

Scazaɹm, to strain, to cleanse.

Scazaɹte, strained; also purged or cleansed.

Scajċ, to finish, or bring to an end.

Scājɹ, a shadow.

Scājleac, shady.

Scājllaċð, darkness.

Scājɹm, to cast a shade.

Scajɹp, a cave or den.

Scajɹnear, a sudden irruption, or unexpected attack; *vid. caɹt-neɹm doɹɹdealbajɹ*, *passim*.

Scajɹ, any place where a thing is laid to dry.

Scajɹt, the caul of a beast; *vid. ɹzanán*, plur. *ɹcaɹtaċa*.

Scajɹt, a thick tuft of shrubs or bushes.

Scála, a great bowl; plur. *ɹcú-lajðe*.

Scal, a man; also a champion.

Scalōǵ, an old man; *vid. ɹculoz*, *infra*, dim. of *ɹcula*.

Scáluɹde, balances.

Scamǵlonn, a prank, or villanous deed, *facinus*, *ɹcamban*, *idem*.

Scanlūǵað, a reproaching or scandalizing.

Scannaɹɹ, a slander, a scandal, or public bad example.

Scannalaċ, scandalous.

Scanɹað, a surprise, a fright, or confusion.

Scanɹað, a scattering or dispersing.

Scannáijgm, to scatter or disperse; also to confound, to affright; *ycannnūjgead jad*, they were affrighted.

Scaoile, a looseness.

Scaoilead, a loosing, or untying.

Scaoilm, to loose or untie, to reveal; also to scatter or disperse; also to set a drying, to unfold.

Scaoilte, loosed or loosened.

Scaoiltead, a looseness or lax.

Scamad, a separation.

Scamajm, *γζαοilm*, and *γρεαtnajgm*, to unfurl, to unfold, to lay open for drying, to set a drying; ex. *γζανar jāmam a forbnat I tajz for deyleann zñejne*, she expanded her cloak in her house upon a sun-beam.

Scamajm, to part, to separate; also to depart or quit; *deazla zo ycanpajdyr*, lest they depart.

Scamamaj, parting.

Scarlōjd, scarlet.

Scarta, separated, parted.

Scarōjd, *potius ycōrājōd*, a tablecloth.

Scāt, a shadow, a shade, a veil, a cover of any thing; also a colour or pretence; also bashfulness; also protection; *ar ycat do ycejte*, under the protection of your shield.

Scātaç, shady; also bashful.

Scātān; a looking-glass: it is the diminut. of *ycat*, a shadow; also a gazing-stock.

Scātmar, timorous, fearful, bashful.

Scē, the white thorn, or hawthorn.

Scē, a casting or pouring out, a spilling.

Sceac, a bush or bramble, a briar; genit. *ycejce*; pl. *yceaca*.

Sceacōz and *yceacnad*, a hawthorn berry, a haw.

Scēal, genit. *ycejl*, a relation, a tale or story; *na dnojc ycealaro*, these evil tidings.

Sceallān, a kernel; on *yceallān zo nuze an mozuill*, from the kernel to the husk.

Scealp; a cliff; *řa ycealpoj na ceanac*, under the cliffs of the rocks.—*Is. 57. 5.*

Scēalūjde and *γζēalūjde*, a tale-bearer, a romancer; also a historian.

Sceataç, bushy, full of bushes or brambles.

Sceatnac, a vomit; also vomiting.

Sceatnāijgm, to vomit.

Scejle, misery, pity.

Scējm, a scheme, or draught.

Scējm, beauty, bloom.

Scējm-ārd, *corrupte ycumārd*, high-bloom, or good plight, good habit of body in man or beast; *dujne ycumārmujl, rectius ycejmanādaç*, a fat vigorous man.

Scējmeac, *ycejjmeamujl*, handsome, bloomy.

Scejmneac, quick, swift, nimble; *zo ycejmneac*, swiftly, quickly.

Scejmnead, an eruption or gushing forth; also a bouncing; also sliding.

Scejte, scattered, dispersed.

Scejtjm, to vomit, or spew out; *ycejteřd an talam yjbyre amac*, the earth shall spew you out; also to spawn; *do ycejte an tjaγzo*, this fish hath spawned; also to tell or confess any thing.

Scenz, a bed; also a small bedroom.

Sceō, and; in old books it is frequently used for *agur*.

Sceō, much, plenty, abundance.

Scēul, tidings, news; *tuzadan yceula cūcayan*, they brought word unto them.

Scj and *ycejam*, beauty.

Scjāc, *ycejataç*, and *ycejōz*, a hawthorn.

Scjam, beauty; gen. *ycejjme*.

Scjāmac, fair, beautiful; comp.

ŕeĵamajðe.

Seĵamam, to beautify or adorn.

Seĵan, a knife; gen. ŕeeĵne, plur.

ŕeeana.

Seĵač, a shield or buckler; genit.

ŕečĵte; lām-ŕeĵač, a target;

Lat. *scutum*.

Seĵač, a basket made up of inter-

woven twigs; gen. ŕečĵte; lām

ŕečĵte, a basketful.

Seĵač, ŕeĵačān, a wing.

Seĵatač, wearing shields.

Seĵačān, a wing, or fin.

Seĵačānač, winged; also barded.

Seĵb, a hand or fist.

Seĵb, a ship, or skiff; plur. ŕeĵ-

beada.

Seĵberneōĵ, a hare; Wel. *sky-*

varnog.

Seĵbeač, the course or order of a

thing; ex. ŕeĵbeač beačā, the

course of life.

Seĵle and ɣĵle, affright, conster-

nation upon any approaching

great danger; ŕeĵle aĵur ɣĵan-

nač, terror and consternation.

This word seems to be the true

Celtic original of the name of

the famous terrifying gulf Scylla.

Seĵnbeačā, a razor.

Seĵnnjm, to spring, to gush out, to

rush on a sudden; ĵur ŕeĵnn

an ɣuĵl amač, that the blood

gushed out; deaĵla ɣo ŕeĵnn-

fedĵur opt, lest they run upon

thee; aĵ ŕeĵnnnead amač, spring-

ing, breaking out, budding.

Seĵobač, a ship's crew.

Seĵobōl, a barn or granary, or any

repository for Corn; Wel. *schy-*

bor; in the Heb. שִׁבּוֹל means

an ear of corn, and שִׁבּוֹלִים

ears of corn; Lat. *spicæ*; vid.

Gen. 41. v. 5; because the ears

of corn and unthreshed sheaves

are laid up in barns or granaries

to be therein threshed and pre-

served.

Seĵog, a hawthorn.

Seĵorram, to slide.

Seĵot, a dart or arrow; do. čuĵn

ŕeĵot jona ɣūĵl, he threw a dart

in his eye. This Celto-Scy-

thian word seems to be the root

of the national name of *Scythæ*,

the Scythians; quasi *Scittæ*,

archers; hence the Germans ex-

press the *Schythæ* as well as the

Scoti by the word *scutten*, i. e.

sagittarii, shooters, archers, dart-

ers.

Seĵtena, Scythia.

Seĵt, weariness, fatigue; also rest;

ŕeĵtar, *idem*.

Seĵulanĵ, a deserter, or a fugitive;

ŕeĵulanĵ, *idem*.

Seĵunam, to purge, or scour.

Seĵunĵn, a scouring.

Seĵunlanĵ, a fugitive.

Seĵunĵra, a scourge; also affliction,

woe.

Seĵunĵraĵm, to whip or scourge.

Seĵlābāčt, or ɣĵlābūĵbeač, sla-

very, servitude.

Seĵlābāč, a slave or bondsman;

bean-ɣĵlābāč, *ancilla*.

Seĵlābāĵe, a bondman, a slave.

Seĵleo, pity, compassion.

Seĵol, or ɣeol, a school; ɣeolajne,

a scholar.

Scolānda, scholastic.

Scolāndačt, scholarship.

Scolĵtead, a cleaving or cleft;

ɣĵolĵtead don čarnajĵ, the

cleft, or crevice of a rock.

Scolĵtjm, to rend or tear, to burst.

Scolb, a battle or skirmish, a con-

flict; ɣeolb na ŕeĵan, a skir-

mish, or scuffle fought with

knives.

Scolb, a spray or wattle used in

thatching; Gr. *σκολοπος*; Wel.

yskolp.

Scolb, a splinter, either of wood or

of bone.

Seĵot, much, many, plenty; hence

the English *score*, as three

score.

chop or piece taken from any thing.

Sdjal, a stroke, or stripe.

Sdjoðant, a steward.

Sdojrm, a storm or tempest.

Sdojmeamujl, tempestuous, stormy.

Sdöl, a seat or stool.

Sdujc, the gen. and plur. of rdoc, a trumpet; *guc an rdujc*, the sound of the trumpet.

Sdujpeall, wandering, roving.

Sdujn, a rudder; *re rdujn ro bjg*, with a very small helm.

Sdujrm, to steer or direct.

Sdujružad, a direction, or steering; *rectius rdujn, rružad*.

Sé, he, him; literally, it is he, i. e. *jr é, ar*, and *jr e, re ta ann*, it is he that is there; *re mo brá-éajr*, he is my brother.—N. B. It is to be remarked that the Irish pronoun *re*, which signifies *he, him*, is the same radically with the Hebrew pronoun *ו*, which means *he, him*, Lat. *hic, ille*, as the Irish pronoun *ro*, which means *this, that*, is like the Heb. *ו*, which signifies *hoc, illud*, *this, that*; and as the Irish *rud*, meaning *that*, is not unlike the Heb. pronoun *ו*, *hoc, illud*.

—Vid. Buxtorf. Lexic. And it may be also here observed, that the Irish pronoun relative *jr*, always expressed to signify a female, is analogous to the Heb. *אשה*, which means a woman, Lat. *mulier, fœmina*.—V. Gen. 2. 22.

Sé, six.

Seabac, a hawk or falcon; Wel. *hebog*.

Seabacōjr, a falconer, or fowler.

Seabaz, the spleen.

Seabacamujl, hawk-like, fierce.

Seabojdeac, straying, or wandering.

Seabnac, certain, sure, true; *beant*

jr j go reabnac, an action that was certain.

Seaca, the genit. of rroc, frost; *az deunam reaca*, freezing.

Seacajm, to freeze, or be cold; also to grow hard; *do reacadan a neudajge*, their clothes grew stiff.

Seacanta, hard.

Seac, a turn; *fa reac*, by turns, alternatively.

Seac, rather; *reac cac*, rather than others; also else, otherwise.

Seac, on the outside; *go rejc*, still, as yet; *reac pjana*, free from, or out of the way of pain.

Seaca and reacad, by, aside, out of the way; *reaca de*, just by it; *tug fuil reaca*, he looked aside; *cuajd re reacad*, it is passed; *nejd cum dul a reacad*, ready to perish, or decay.

Seacadad, tradition.

Seacadajm, to deliver; *reacodujg me jad*, I will deliver them.

Seacadca, delivered, or surrendered.

Seacujge, further.

Seacujmre, beyond or before me; ex. *do toz tu j reacajmre*, you preferred her to me, i. e. *reaca mjre*.

Seacajn and reacujn, shun thou, or avoid; *reacajn rgeala fabujl neamdjada cajlleacula*, avoid profane old wives' tales.

Seacajnteac, allegorical.

Seacam, beyond me.

Seacam, to pass by, to pass over.

Seacamajl, further.

Seacanta, separating; *map nac najb aonbal reacanta*, where there was no way to turn; also unlucky, to be shunned; *la reacanta*, an unlucky day.

Seacantac, straying, wandering.

Seacantacd, a shunning, or avoiding.

Seaccang, the space of seven years.

Seacđuan and yeacđnad, a fold.

Seacđubala, sevenfold.

Seacđmad, the seventh; an yeacđmad moġnn, the seventh division.

Seacđmajn, a week; Lat. *septem-mane*, vulg. *septimana*.

Seacđmod and yeacđmodab, seventy.

Seacđajnm, to call aside or apart.

Seacđabnac, allegorical.

Seacđabnad, an allegory.

Seac-luđjm, rather yeac-luđġjm, to lie apart.

Seac-loc, a park or field, i. e. a secluded place.

Seacmajlljm, to forget.

Seacmal, forgetfulness, oblivion.

Seacmall, digression; also partiality.

Seacmalta, forgetful.

Seacnad, an avoiding, or shunning.

Seacnajm, to separate, to avoid, to escape; noc yeacnay olc, who avoideth evil.

Seacnajn, by or through; yeacnajn an macajne, through the plain.

Seacoleabai, for another cause; thereabouts.

Seacnajt, filth, dirt.

Seacnan, an error, a straying; ag dul an yeacnan, going astray.

Seacnanae, straying, erroneous.

Seacnod, a by-way.

Seact, rather yeect, seven; Lat. *septem*.

Seactajm, without, on the outside; also before, beyond, or surpassing; Lat. *prae*; yeactajm moġzab Eġneann, *prae regibus Hiberniae*; yeactajm jonnadab na talman, *prae omnibus locis terrae*.

Seactaj, the number seven; yeac-

taġ yeaj, seven men; *aliter*, moġyeġroġ yeaj.

Seact-deag, seventeen.

Seact-maj, corrupte yeactaj, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable maj of the Celtic.

Sead and yeod, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. dġ bu fōr yeada rantac, *non erat cupida rerum temporalium*.—Brogan in Vit. Brigid.

Sead, a way or road; also a seat.

Sead, the like, or likeness of a thing; cae cġoda go na najb a yeadna a ramajl ann ynahajm-ġġyb ġm, *vid. Chron. Scot.* concerning the battle of Clontarf; hence lejt-yejd, the counterpart of any thing.

Seadal, a short time or space, a while; the same as yealad, by a transposition of letters only; yeal, *idem*.

Seadan, the cedar-tree.

Seadcojmēudajde, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.

Seadcomanta, an attribute; plur. yeadcomantajde.

Sead, yes, yea, truly; a yead, a yead, agur nġ yead nġ yead, yea, yea, and nay, nay.

Sead, a discourse, a dialogue.

Sead, an yead, by turns, alternately.

Sead, strong, able, stout.

Seada, a saw.

Seadam, to esteem, or value.

Seadam, to saw, to smooth, or plane.

Seadbajl, sawing.

Sead, the crop, or craw of a bird.

Seafajd, a heifer; hence yeand-yeafajd, an old heifer, or a

three-year old heifer.

Seafnad, a blowing, or breathing.

Seafnam, to breathe or blow.

Seag, esteem, respect; gan seag, gan rym a raozaltact, without esteem or regard to worldly affairs.

Seagac, courteous, gentle.

Seagac and seaga, a goat.

Seagda, curious, ingenious.

Seal and sealah, a while, a small space or distance; also course, or turn; Lat. *vici*; an ccojm-ljonad a seala d'cojn, as John fulfilled his course or turn; do sejn seala, according to course.

Seala, a seal or signet.

Sealah, a little while; sealah no seag zo fojll, yet a little while.

Sealahac, zo sealahac, by turns, or alternately.

Sealah, a sealing; an na sealah, sealed.

Sealah, a cutting or hewing.

Sealahac, a vicissitude, or change.

Sealanta, rigid.

Sealb, a herd or drove; zac don trealb, every drove.

Sealb, possession; ann mo sejlb, in my possession.

Sealb, a field.

Sealb, a pretence, or colour.

Sealbagad or sealtbagad, a taking possession.

Sealtbagjm, to possess, or enjoy.

Sealtbagje and sealtbadojn, a proprietor, or owner.

Sealg, hunting, a chase.

Sealg, the milt of swine; the spleen of man, or any animal.

Sealgajne, any sportsman; but particularly a falconer or fowler.

Sealgajneac, hunting, or hawking.

Sealgam, to hunt, fowl, or hawk.

Sealgata, a hunting-pole.

Sealta, sealed.

Seaman and semeann, a small

nail riveted.

Seaman, the herb trefoil; dimin. seamrog; seamajn capajll, horse-trefoil.

Seam or sejm, mild, modest, keen; also small, tender.

Seamganac, quick, soon.

Seamrog, clover, trefoil, worn by Irishmen in their hats on Patrick's day in memory of that great saint.

Seamra, a nail, a peg; diminut. seamrog, idem.

Sean, prosperity, happiness.

Sean, old, ancient; Wel. *hen*, Lat.

senex; it is often used in compound words, and goes before the substantive; ex. sean-dujne, an old man; sean-ajmyjn, old times.

Seanac, crafty, cunning, wily; hence the fox is called seanaac, or rjonac.

Seanad, a denial or refusal.

Seanad, a blessing or benediction; vid. seanam.

Seanaid, a senate; Wel. *senedh*, Lat. *senatus*, a parliament of elders.

Seanaid, to sow corn or other grain, to drop or pour down.

Seanaide, a senator, or member of parliament; also an antiquary.

Seanaidtyjn, a decree.

Seanam, to bless; Lat. *benedico*; seunajr an casljz comajl, benedixit quandam sanctimoniallem; seunajr an nen luamnac, benedixit avem volatilem.—Vid. Brogan. in Vit. S. Brigid.

Seanam, to refuse or decline, to deny; do seun se, he refused; gibe seunfay myre, whoever shall deny me.

Seanamajl, or seanamaj, happy, prosperous.

Seanaojr, old age.

Seanaoyz, a proverb, or old

saying.

Seanatajn, a grandfather.

Sean-balad, a musty or stinking smell; from *ye*an, old, and *ba*-*la*d, or *bol*ad, smell.

Seanbean, an old woman.

Seancay, antiquity.

Seanca, *ye*anaca, or *ye*ancūjde, an antiquary, or genealogist.

Seancōmarcta, an old token, a monument.

Seancūjde, an antiquary.

Seancūjme, tradition.

Seancur, antiquity, a chronicle or register; also a genealogy or pedigree.

Seanda, ancient, antique, of an old date; *cj*nead *ye*anda, an ancient nation.

Seandaēt, a being ancient.

Sean-focal, an old saying, a proverb.

Sean-fōjme, old inhabitants; the plur. of *fuj*neann; *nō* *ōjōt*cuj *rj*ad *na* *ye*an-fōjme, they dispossessed the old inhabitants.

Seanz, slender, small, slender-waisted.

Seanzajm, to make thin or slender; to diminish; also to grow slender.

Seanzal, wise, prudent.

Seanzān, an ant or pismire; *cj*njz a *cj*onn an *tj*eanzājn, go to the ant.

Seanzajmāatajn, the great grandfather's or great grandmother's mother.

Seanzajd, a grandmother.

Seanzajn, a conception or child near its time of being born.

Sēanljē, happiness.

Seanma, musical, of music; *lu*cd *ye*anma, musicians; *fe*ar *ye*-anma, or *fe*rnjme, a minstrel.

Sean-māatajn, a grandmother.

Sēanmujme and *ye*anmujmeact, happiness, prosperity.

Sēanmu, happy, prosperous.

Seanmōjn, rather *fe*rmōjn, a sermon; Lat. *sermo sermonis*. This Christian-Irish word *ye*anmōjn, hath been formed upon the Lat. *sermo, monis*, by admitting a metathesis, or a transposition of the letters *n, r*, commutably one in the room of the other, i. e. *ye*anmōjn, or *ye*armōjn. This word is vulgarly said *ye*anmōjn.

Seanmōjnījē, rather *fe*rmōntajde, a preacher, or sermonist; vulgarly *ye*anmōntajde.

Seanmōjnjm, to preach or exhort; also to proclaim; *tj*ya *ye*anmōjneay, thou who preachest.

Seanmōj, very great, huge.

Seannaē, a fox.

Seannaēajzjm, to play the fox.

Seanōjn, an elder, or senator; *nā* *hjm*deayz *ye*anōjn, rebuke not an elder; also an old bard or druid; Lat. *senior*.

Seanōjneact, or *ye*anōjndact, seniority, old age.

Seanrād, a proverb; *ye*anrājōte Sholajm, the Proverbs of Solomon.

Sēanta, blessed; *ye*anta *j*mpe, blessed by her; *vid. ye*anajm.

Seapajm, to flinch back, or sneak off; also to pursue close; *cē* *zuj* *ye*apnatajn an *rl*uajz, *quamvis eum persequabantur turmæ*.

Seapb and *ye*apbajd, theft, felony.

Seapbajd, the rowers set in a boat.

Seapb, bitter, sour; Lat. *acerbus*.

Seapbay, or *ye*apbaday, bitterness, sourness; Lat. *acerbitas*.

Seapban, oats.

Seapbžal, blue, azure.

Seapbōr, a deer, a stag.

Seapc, love, affection; Wel. *serch*.

Seapcajm, to love, or be in love.

Seapcajmmjnnjm, to reverence.

Seapcamajl, affectionate, loving.

Seapcōz, a sweetheart.

Seancall, any flesh, delicate meat, the best of flesh meat; as *Deimod O'Duibín* says to his wife *Gráinne*: *ar maic do cúid a Gráinne*: *cáirna tuine la taobh tuine*: *seancoll na ceajlleac feáda*: *la banna meáda m'ne*; literally, my wife Grainne, your portion is excellent: the flesh of hogs that had their pasture on an entire country: the delicate flesh of pheasants; with horns of delicious metheglin. *Note*, the affinity between the word *seancoll* and the Greek word *σάρκα*, Lat. *carnem*, from *σάρξ*, *σάρκος*, *caro*; as also between the Latin *carne*, from *caro*, and the Irish *cáirna*, in the above verse; all which words signify flesh or meat.

Seantóir, a gallant, a wooer.

Seang, dry, withered.

Seangajm, to wither, to pine away, to consume; *do seang ré*, it withered; *do seang an t-íomac me*, the drought consumed me; *seanguib an bláit*, the flower fadeth; *seangaid*, they pine; *atáid ag seangad*, they mourn.

Seanganac, dried up, withered.

Seangram, a consumption, or wasting away.

Seangta, withered, dried up; also consumed.

Seamóir, a sermon; *vid.* *seanmóir*.

Seapn, a youth, or stripling.

Seapnad, extension; also yawning, or stretching.

Seapnajm, to loose, or untie.

Seapán, an order, or custom.

Seapán, a swan.

Seapn, or *seapn*, theft, thievery.

Seapn, a colt.

Seapn, a sythe or sickle.

Seapnac, a colt.

Seapnajg, or *comán seapnajg*,

the herb pilewort.

Seapnajm, to yawn, to stretch the limbs, as man and beast doth.

Seapnajm, to reap; also to mow down, to slaughter, kill, or make havoc.

Seapnda, an edge or point; also having sharp edges; *capbad seapnda*, a chariot used by the old Irish, armed at every side of the wheels with hooks or sythes, like the *currus falcatus* of the Britons.

Seapton, a chief poet or bard; pl. *seaptonna*.

Seaptonna, art, skill, knowledge.

Seap, the board thrown out upon land for passengers to come in and go out of a boat.

Seapad, standing,

Seapad and *seapajm*, to rise up, to stand; *seapajm do*, I maintain, or uphold; *seapajm an aghaid*, I oppose.

Seapal, a fan.

Seapam, standing up; *seapad búr seapam*, stand ye still.

Seapz, dry, barren, as a cow that hath no milk; hence *seapzaid*, a barren cow, or as a well or brook when the water is drained; *ceóca seapza*, dry paps.

Seapza, or *seapzad*, sixty.

Seapzac, seven battles.

Seapzacd, a herd of barren cattle.

Seapzajde, a barren cow.

Seapzajm, at ease, well fixed or settled; *duine seapzajm*, a warm cozy man.

Seapzajne and *seapzajneact*, coziness, being in a good easy way.

Seapzán, a shock or handful of gleaned corn.

Seapzanac, a bachelor.

Seapzan, soft, effeminate.

Seapzbo, a barren cow, a heifer.

Seapmac, stiff, steadfast; also valid; *pórad seapmac*, a valid

marriage; *neam-ſearmac*, invalid.

ſearmac, steadiness, constancy.

ſearmac, a lad or youth.

ſearunta, prosperous.

ſeatar, a study, or library.

ſeatar, strong, able.

ſeatar, a name of God, so called from *ſeatar*, strong; in the same manner that *h* among the Hebrews is an appellative of God, from the same word *h*, which signifies strong, powerful.

ſeatar, divine.

ſeacnac, a body.

ſéd, a cow with calf.

ſéd *gabála*, an increase.

ſeġ, milk.

ſeġ, an ox, or buffalo; a hind of the moose kind.

ſeĵc, a bone.

ſeĵc, a combat.

ſeĵc, an adventurer.

+ *ſeĵcm*, to follow or pursue; *no ſeĵcdj*, they followed; Lat. *sequor*.

ſeĵctmĵ, September.

ſeĵctan, whensoever.

ſeĵcn, the skull, or rather the pellicle of the brain.

ſeĵcne, rather *ſeĵcn*, gen. *ſeĵcne*, a skull; *zuri buajl jona baxtor ē*, *azur zur bryread a ſeĵcn don bejm ĵn*, so that he smote him on the head, and with that blow broke his skull.—*K*. It properly means the membrane wrapping the brain.

ſeĵcn, the film, pellicle, or thin skin that covers the guts; hence *madm ſeĵcne*, a rupture, or hernia.

ſeĵcneĵd, secret.—*Luke*, 12. 2.

ſeĵde, delight, pleasure; also nice or delicate.

ſeĵdead, a blast.

ſeĵdean, *zajnĵm ĵeĵdejn*, quicksand.

ſeĵdm, to blow or breathe upon;

anuajr ĵeĵdfeay rē an ĵdoc zo ĵjnteac, when he sounds the trumpet long, or with a continued blast.

ſeĵdte, blown, blasted.

ſeĵġ, a hawk; hence a champion is sometimes called *ĵeĵġjon*.

ſeĵġeōjn, a falconer.

ſeĵġjon, a warrior or champion.

ſeĵġneán, or *ĵajġneán zaoĵte*, a hurricane, a tempest; *ĵajġneán* is also lightning.

ſeĵlb, possession.

ſeĵlcĵde, a snail.

ſeĵle, a spittle; Gr. *σialος*, Lat. *saliva*; *nĵ cōjzljđ zabajl do ĵeĵljđjđ am ēudan*, they forbear not spitting in my face.

ſeĵleac, a willow. *x*

ſeĵl-ēadaċ, a handkerchief.

ſeĵlz, hunting; also venison.

ſeĵljĵde, a snail.

ſeĵljĵm, to spit.

ſeĵlte, dropping; *ĵeĵlte cĵĵatar na meala*, the dropping of the honeycomb.

ſeĵm and *ĵeĵmjđ*, single, simple, *x* of one sort.

ſēĵm, small, mean.

ſeĵmdnean, a duel.

ſeĵmleár, a chimney. *x*

ſeĵne, elder; *ba ĵeĵne mē ná ĵ*, I was elder than her.

ſeĵne and *ĵeĵneacđ*, old age.

ſeĵnjrtjn, corrupted from *ſeĵnjrtjn*, a window; Lat. *fenestra*.

ſeĵnjm, to sing, or singing; *az ĵeĵnjm azur az damĵa*, singing and dancing; also playing on an instrument; *eōlac a ĵeĵnm*, skilled in playing.

ſeĵnjrneacđ, eldership, seniority; *ĵeĵnjrneay*, *idem*.

ſeĵnjrneay, antiquity.

ſēĵpēal, a chapel.

ſeĵne, a meal of victuals; *do mājđ ĵaac ĵrĵ ērau an rĵĵab do ĵeĵlz*, *zo ttuzad ĵeĵne do*, *azur zo ttuzad ran a beanac-*

taſn dō aſn an reſne ʒn, Isaac commanded Eſau to hunt in the mountain and bring him a meal, and that he would alſo give him his benediction for ſaid repaſt.
—*L. B.*

Sejn, a heel.

Sejnbe and rejnbeacō, bitterness.

Sejnōjreac, a ſervant.

Sejnejn, a coat, or jerkin.

Sejndōjn, the fiſh called pilchard.

Sejnʒ, clover or trefoil.

Sejnʒ and rejnʒl, a conſumption or decay.

Sejnjc, ſilk, ſuperfine ſilk; *Lat. serica.*

Sejnjc, ſtrong, able.

Sejnſceān, a ſilkworm.

Sejnſceānac, an auxiliary, or helper; *vid. ʒaōnʒanac.*

+ Sejnʒjn, a girdle.

Sejnʒ, ſtrength, power.

Sejʒ, pleaſure, delight.

Sejʒ, ſkill, knowledge.

Sejʒ, a troop, a band, or company.

+ Sejʒ, he ſat.

Sejʒe, a tumult, noiſe, or buſtle;
ʒʒ ʒada ō rejʒʒb dāōjne, nā ō ʒonconʒājn an ʒopuʒll ē, he is remote from the tumults of men and the murmurs of the people.

—*L. B.*

Sejʒeac, cheerful, pleaſant, agreeable.

Sejʒeacʒ, pleaſure, ſenſuality.

Sejʒeac, the ſixth.

Sejʒean, he, he alſo, i. e. ʒē and ʒjn, or rather ʒʒ ē ʒjn, it is he;
as eʒʒon is another writing of ē ʒjn.

Sejʒeʒlō, talk, diſcourſe.

Sejʒʒ, gen. rejʒʒe, ſedge, or bog-reed; *Wel. hesk.*

Sejʒʒm, or rejʒʒean, ſix.

+ Sejʒʒm, to ſit.

Sejʒʒūn, or ʒʒoʒōn, a ſeſſion, or aſſizes.

Sejʒʒeac, a plough of ſix horſes;
i. e. rejʒʒean-eac; hence rejʒʒ-

neac rejʒʒuʒjn, a plough-land.
Sejʒʒe, a wife.

Sejʒʒeac, a wife; tuʒ Abnam rejʒʒ dō tūʒʒmeac clojʒne, Abram gave wives to the firſt born.—
L. B.

Sejʒ and rejʒe, a ſkin or hide.

Sejʒʒeac, the neighing of a horſe, or the braying of an aſs; alſo ſneezing, or neeſing; le na rejʒʒʒ ʒoʒllʒʒʒb ʒoʒuʒ, by his neeſings a light doth ſhine.—
Job, 41. 18.

Sejʒde, rejʒde, or rejʒlmjʒde, a ſnail.

Semeann, or reamanna, ſmall nails.

Sen, a birding net.

Sene, a ſupper; *Lat. cœna.* +

Sengʒlōʒot, veniſon; rather wild-boar-meat; *Gall. sanglier.*

Seōd, or ʒēud, a jewel; plur. ʒē-
oʒb.

Seōdca, a treaſury.

Seōdcomʒta, a tomb, or grand monument.

Seōl, a bed.

Seōl, a ſail; ʒmann reōʒl, a maſt. +

Seōl, a weaver's loom.

Seōlaō, a ſteering, or directing, a ſailing.

Seōlaō, the firſt ſemimetre, or leaʒmann of a verſe, conſiſting of two quartans.

Seōlaʒm, to teach or direct; aʒ
reōlaō na nʒlōeuplaō, teaching the various tongues or languages, alſo to ſteer; aʒ reōlaō a loʒnʒ, ſteering his ſhip; alſo to lead or drive; dō reōl a ʒābaʒn, he drove his goats.

Seōlōata, a goad, a ſtaff or club for driving cattle.

Seōlta, digeſted, or ſet in order.

Seōmʒta, a chamber, or cloſet; +
reōmʒaō na cculaʒb, a veſtry.

Seōmʒaōdōʒn, a chamberlain.

Seōna ʒaōba, augury, ſorcery, or druidiſm.

Sepéal, a chapel.

✗ Senbóy, a hart or stag.

Seuc, fá yeuc, distinctly, separately; a ré bñjan tuz rlojnte fá yeuc an feanajb Eñneunn, Brian Boiroimhe introduced distinct surnames amongst the Irish families.

Séud, a way or path; réud fñjde, the path of a flesh-worm.

Séudca, a jewel-house, a cabinet or repository of rareties.

Seuntay, a stench.

Sforñac, a perch.

✗ Sz and yc are, as I have already remarked, always indifferent.

Szabájyte, robbery, rapine.

Szabñac, rñabñōz, and rñabñujde, club-footed.

Szadán, a herring; hence the English *shad*.

Szadán-zarñb, the fish called alewife.

Szafajne, a bold hearty man.

Szafánta, well-spirited, hearty.

Szazam, to sort, to digest.

Szajfññ, the stern of a ship.

Szajgneán, a winnowing-fan.

Szájl, a flame; also brightness.

Szájlñ and rñáyleōz, an umbrella, a little dish or plate.

Szajlteann, a billet, or cleft-wood.

Szajñm, to chink or cleave.

Szajpead, dispersing.

Szajñm, to disperse, to scatter.

Szajñteac, profuse or lavish.

✗ Szajñb, a smock.

✗ Szajñp, a scorpion.

Szajñt, an rñajñtead, a bawling, a bursting; az rñajñtead a cñojde le zájñjde, bursting his sides with laughing.

Szajñtēojñ, a crier, or bawler.

Szajññm, to shriek, or cry out.

✗ Szál, a shrieking, or loud noise, a squall.

Szal, a scorching; rñal zñējne, sun-scorching.

Szalaiñ, huts or cottages.

Szalam, to ring, or tingle.

Szaldac, stubble.

Szaldñut, a fornicator.

Szallam, to trouble or disturb.

Szallab, a burning or singeing.

Szallajm, to burn or singe.

Szallta, burned or singed.

Szallta, bare or bald.

Szamañl, scales.

Szamal, a cloud; pl. rñamañl. ✗

Szam, the lungs, whose diminut. are

Szamán, the lungs; and rñamōz, *idem*.

Szamcñaoj, a phthisic or consumption of the lungs; rñamžalan and rñamñaoz, *idem*.

Szanan, the caul or kell which covers the bowels.

Szann, a membrane.

Szannajñbuánta, confused, confounded.

Szaojž, a rout, a herd, or drove.

Szarñb, rñarñbñ, and rñajñññ, a ford, a shelf, or shallow place; Lat. *vadum*.

Szarñbajm, to wade.

Szarñdab, a pouring or sprinkling.

Szarñdajne, a water-gun.

Szarñdam, to sprinkle.

Szarñdab, a separation, a digression, or excursion.

Szata, a drove or multitude.

Szātacñan bō, a cow's tail.

Szātacñan, the secret parts of the body.

Szātad, a segment, a shred.

Szātad, a bickering or skirmish.

Szātajne, or rñafajne, a spruce fellow.

Szātajm, to shade.

Szātam, to cut, or lop off; also to shade.

Szātam, a while, a short space; rññabajl rñātam, walk a while.

Szātlan, a booth, or shop.

Szātman, sharp.

Szātōz, the flower of horse-trefoil.

Šzeadač, speckled; also sky-coloured.
 Šzeallazač, wild mustard.
 Šzeallán, a slice; also a kernel.
 Šzealpam, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.
 Šzealpōg, a pinch.
 Šzealpēta, snatched, taken away.
 Šzeamčnajan, the herb polypody.
 Šzeamajm, to reproach.
 Šžejlbeantac, a tale-bearer.
 Šžejl-čeačtajne, a tale-bearer.
 Šžejmle, a skirmish.
 Šžejmljžjm, to bicker or skirmish.
 Šžejmjm, to skim or scum.
 Šžejnjolta, a scout.
 Šžejn, slight.
 Šžejnjm, to bounce or leap up, to start; do *ŕžejnn ŕj ũajnn*, she flew away from us.
 Šžejnmeac and *ŕžejnmneac*, quick, swift, nimble.
 Šžejt, *rectius* *ŕcoč*, the choice, or better part of a thing.
 Šžejtjn, a little bush.
 Šžejtjnnyčejr, the disorder called the quinsy.
 Šžeōg, i. e. *ŕcejtōg*, the hawthorn bush.
 Šžeun, astonishment, affright.
 Šžbeŕneōg, a hare; Wel. *ský-varnog*.
 Šžŕge, a jeering, or derision.
 Šžŕgeamajl, scornful.
 Šžŕjm, to jeer or deride.
 Šžŕčte, ridiculous.
 Šžŕlžne, gravel.
 Šžlle, quick, or soon.
 Šžlleōg, a small pebble.
 Šžlljn, a shilling.
 Šžmjolač, a scout.
 Šžmleagžad, an excursion.
 Šžnead and *ŕžneal*, a leap or skip.
 Šžneadač, a flight to start, skittish.
 Šžneōg, a flight.
 Šžjobta, snatched away.
 Šžjoptajd, active, busy.
 Šžjorŕmajm, to slip, or stumble.

Šžjorŕta, slipt, or fallen.
 Šžjorŕtān and *ŕžjorŕnbŕōg*, a slipper.
 Šžjōčal, ridiculous.
 Šžjŕčjne, talkative, jesting.
 Šžjte, the fish called maiden-ray.
 Šžjt, rest, weariness; also fear; do *lejžeadar a ŕžjt*, they refreshed themselves; *žan ŕžjt*, without rest or intermission; *laŕte ŕžjte*, holy days.
 Šžjteac, weary, tired, fatigued; *ar majt tažajd, ŕj žad neam-ŕžjteac ce čjen tažajd*, they advance well, and are not fatigued, although they come from afar.—L. B.
 Šžjtjm, to rest or pause.
 Šžlaŕžjn, a draught-tree, or beam of a wain.
 Šžlamam, to scold or wrangle.
 Šžlamōjde, a glutton.
 Šžlata, a slate or tile.
 Šžlizeānac, speckled.
 Šžoballač, a piece, or morsel.
 Šžojžnān, a fan.
 Šžojlt, a cleft, or slit.
 Šžojltēad, cleaved or split.
 Šžojltjm, to cleave or split.
 Šžojtjn, the prime, or best.
 Šžol, *ŕžolžājne*, a loud laughter.
 Šžol, a scull, or great quantity of fish.
 Šžolbanac, a stripling, a youth.
 Šžolbānta, thin, slender.
 Šžolōg, an olive-tree.
 Šžolōg, a husbandman.—*Matt. 21. 33.*
 Šžonajne, a trifler, a whifler.
 Šžonayac, the same as *ŕžonajne*.
 Šžonlabŕmajm, to blab out foolishly.
 Šžonōg, a hasty word.
 Šžorj, a stud of horses or mares.
 Šžorjad, a lancing.
 Šžorjam, to cut in pieces.
 Šžōrn and *ŕžōrnac*, the throat or windpipe.
 Šžōrn *ŕmačnac*, the pin or peg of a straddle, or car-saddle.

- Sgoricajlbe, the epiglottis, or flap of the weasand, or gullet.
 Sgoritanac, a stripling.
 ✕ Sgot, a shot, or reckoning.
 Sgot, a son.
 ✕ Sgrábac and rgrábanac, rough, rugged; also scarce, rare.
 Sgrábam, to wipe off.
 Sgrazall, gold foil, a thin leaf, or ray of gold, silver, &c., a span-gle.
 Sgrajbreaib, a hand-saw.
 Sgrajc and rgrajceobg, a turf, or green sod.
 Sgreaba batayr, the fees for baptism.
 Sgreabal, an annual tribute consisting of three pence enjoined on every inhabitant of Munster by their King Aongus, son of Nadfry, to be paid to St. Patrick; also a favour or present given by new married people.
 ✕ Sgreac, a moan, or screeching.
 Sgreacam, to make a noise, to screech, or whoop.
 Sgreactad, a jocose bantering.
 Sgread, a noise, or bawling out suddenly.
 Sgreadam, to make a noise, to squeal.
 Sgreadajne, a crier, a bawler.
 Sgreagán, rocky ground; rgrejg, *idem*.
 Sgreamgar and rgreagamajl, rocky.
 Sgreayda, destruction.
 Sgrjbjn, writing; Wel. *ysgriveny*.
 Sgrjbjrg, notes, comments.
 ✕ Sgrjn, a shrine, or repository of holy relics; Lat. *scrinium*; do rjn rgrjn oibda um an cceann rjn Eójn bajrte, azur do cújr glay ajr, he made a golden shrine or repository for the head of John the Baptist, and then locked it up.—*L. B.*
 Sgrjobjajne, a graving tool.
 ✕ Sgrjobjam and rgrábam, to scrape,

- to scratch; also to write, to engrave; Lat. *scribo*.
 Sgrjobjtúr, the Scripture.
 Sgrubal, a scruple. ✕
 Sgrujbleac, rubbish.
 Sgruta, an old man.
 Sgrumtac and galari rgrutac, the itch.
 Sgrutac, lean, meagre.
 Sgruajbljn, a drag, or sweep-net.
 Sgruajne, a swarm or crowd of any sort of animals; when spoken of men, it is a word of contempt.
 Sgrujber, an esquire.
 Sgrujlle, a scullion.
 Sgrujrd, a shirt or smock. ✕
 Sgrujrm, to cease or desist from acting or working.
 Sgrula, whose diminutives are rgrulog and rgruljn, a withered old man; has an affinity with the Gr. verb σκελλω, *arefacio*, to wither or dry up.
 Scumárb, fat, good plight in man or beast; *vid.* rcejmárb.
 Sgrutajg, a stepping.
 Sj, her, she, i. e. jr j, or j ro; Wel. *hi*.
 Sja, far off, the utmost or remotest from you; ajt bur rja jn Ejrjn, the farthest off place in Ireland.
 Sjabna, a fairy, hobgoblin, or imaginary being.
 Sjaet, he came; rjaetadar, they came.
 Sjad, they, it is they, themselves; i. e. jr jad.
 Sjadajl, sloth, sluggishness.
 Sjadan, confused, topsy turvy, without order.
 Sjan, a voice or sound. ✕
 Sjanajbe, one that cries out, a bawler.
 Sjanajbeact, a yelling.
 Sjanmed, an accent.
 Sjanra, harmony, mournful melody; also pleasure.
 Sjanrac, doleful; also melodious.

Šjan, backwards, behind ; *vid.*
dear.

Šjan, the west ; leat řjan, west-
ward. America is called An
Leat Šhjan, because it compre-
hends the one-half of the globe,
and lies westward of the meridian
of Ireland.

Šjaraſjan, he sat ; řjaraſjan řūjde
eōjn an aſt ; Lat. *sedebat ses-
sionem alitis in alto.*—*Vid. Vit.*
S. Brigid.

Šjat, a tumour or swelling.

Šjatajm, to puff or swell up.

Šjb, ye, you, i. e. jb-ſe ; eatnumſa
aſur řjbſe, between me and
you.

Šjbéalta, civil.

Šjc, dry ; Lat. řccur ; řjc-řeán,
hay, i. e. dry grass.

Šjdead and řjže, a blast ; řjže-
žaojte or řjže-žaoč, a blasting
wind.

Šjdeán žaojte, a whirlwind.

Šjdeanž, infamy.

Šjđjžjm, to prove.

Šjđjuccán, a reed or cane.

Šjže, a fairy or hobgoblin ; lea-
nán řjže, a familiar spirit ; řjž
žaojte, a whirlwind, so called
because supposed to be raised
by the fairies.

Šjž-bnož, a fairy house, or the ha-
bitation of the fairies.

Šjžjn, a sign or token ; pl. řjžne ;
Lat. *signum.*

Šjžjnžjm, to mark, or sign ; Lat.
signo.

Šjžjn, silk.

Šjžjneūn, a silkworm.

Šjžle, a seal ; Lat. *sigillum.*

Šjžnead, a signet.

Šjžnead, a signing, or marking.

Šjžneſjte, signed or marked.

Šjlead, a dropping ; also a spittle,
or any corrupt matter ; also a
looking down, or seeing ; řjlead
na řul, the twinkling of an eye.

Šjlm, to think, to suppose, or con-

jecture.

Šjlm and řjolaſjm, to sow ; aſ řjl
a bſeapaſnn, sowing their lands.

Šjlm, to drop or distil ; do řjlea-
daſ na neama, the heavens
dropped ; řjlfjd mo žlōſ maſ
đnučt, my voice shall distil as
dew.—*Cant. Moys.*

Šjlyřžjm, to shine.

Šjlt, a spittle ; also an issue ; cſe-
acdaſ řjlt, a running issue ;
also a drop.

Šjmléaſ, a chimney ; řjmnē, *idem* ;
aſ an řjmnē, out of the chim-
ney.

Šjmontačd, simony.

Šjmpljže, simple, mean, plain.

Šjmpljžeačt, simplicity.

Šjn, that, there ; maſ řjn, so, thus ;
an řjn, then, there, in that place ;
an tan řjn, then, at that time ;
Wel. *hyn.*

Šjn and řjon, the weather ; some-
times put for snow.

Šjn, round.

Šjne, weather ; generally under-
stood for bad weather.

Šjne, a woman's breast, a dug or
teat.

Šjne, the elder, eldest ; from řean,
old.

Šjneac, a wen.

Šjnead, a stretching or extend-
ing.

Šjnead, from řejnſjm, to sound ;
do řjnead a řdoc tſj huájne,
he sounded his trumpet thrice.

Šjneam řeada, a yew-tree.

Šjnžjl, single.

Šjnſjm, to stretch ; do řjn řē, he
stretched.

Šjnm, a song or tune.

Šjnolač, a nightingale.

Šjnſjn, the diminut. of řjne, a nip-
ple.

Šjnſſ, us, we, i. e. řo-ſnn.

Šjnneac and řjonnač, a fox ; Heb.
שועל.

Šjnſſſſ, an elder ; đn řjnſſſſ ſuſ

an ῥῶγγον, from the eldest to the youngest; this seems to be a compound of ῥνε and ραρ, or ρη; na ῥῆγγον, the elders; also a chief or head of a family. It likewise signifies the stock of any lineage; ex. ῥῆγγον ἐλαγνε Μυλαδ, the eldest of the stock of the Milesian race.

Σίνυλον, a yew-tree.

Σῆνρυη, the presbytery.

Տյնյյեաճ, eldership or seniority; also chieftainship, superiority, or supremacy; ex. **շյնյյեաճ-բայօյջե**, supremacy of power and command in regal or princely succession by right of the eldest beard, i. e. by right of seniority, according to the Thannitic law; **ոյ Բայլ շյնյյեաճ ագտ օսմբա**, you have no superiority over me.

Sjnte, stretched; le lājñ rjnte,
with a stretched-out hand.

Sjobal and ʃjobajɔ, a scallion, an onion.

Štobal, a thorn, a pin.

Шобар, rage, madness.

Sjobarac, furious, frantic.

Sjoc and rjocán, frost; rjoc ljač,
a hoar frost; genit. rēaca.

Sjocajŕte, dried up, frozen; also
obdurate.

X Sjocajm, to dry up, to grow hard,
to freeze; Lat. *sicco*, to dry;
Gr. *πστεχω*, *arefacio*.

Siocan, hoar-frost.

Στοαχήν, a motive or reason for doing a thing; also a natural cause, an occasion.

* Soda, silk.

Sjodamajl, of silk or satin.

Sjodcan, an atonement.

Sjodlamnajm, to leap or bound.

* Šjōz, a long-squared rick of corn;
diminut. rjōzōz.

Sjog, a streak; rjōga bána jr de-
an̄ga, white and red streaks.

Sjogac and rjogamajl, streaked.

Šjožrunnaš, a hissing whisper;
rectius rjožrunnaš.

Sjol, seed, an issue, a tribe or clan.

Sjolaɣm, to sow seed.

Sjola, snoring or snorting.

Sjolytan and sjolytnac, a flag
or sedge, wild flower de luce.

Sjollbujyneac, a nursery.

Sjölbur, or rjölman, bearing seed.

Տյօլօւս, sowing; ձօ յտյօլօւս ղէ
 յ լե րալան, he sowed it with
 salt; այրյօր առ տյօլօւս, seed
 or sowing time.

Sjólcurta, sown or planted.

Sjöl flazra, the running of the reins.

Sjolgam, to pick and choose.

Sjolla, a syllable.

Sjollajneam, the scanning of a verse, which in Irish partly consists in the due proportion of syllables.

Sjollam, to strike or smite.

Stollmuyn, a diaeresis.

Sjōlman, fruitful; compar. rjōl-
maŋne.

Ījōlnād, a stock or breed, an offspring; a rjōlnād, his offspring; neṣṭeād do rjōlnād Bāran, a ram of the breed of Basan.

Sjoltažán, a strainer.

Σχολτρεαβ, a family.

Šjoltŕūjleay, the running of the eyes.

Sjom, them; the same as jadyan.

Sjombajl, a cymbal. ✕

Sjon, i. e. jð, a chain, a tie, or bond.

Sjon, Mount Sion, or the Heavenly Sion.

Ṣjon, any weather either good or bad; hence *rojnjon* or *rojnean*, i. e. *rojn-r̥jon*, good or happy weather; from *ron*, happy or good, and *r̥jon*, weather; as also *dojnean*, or *dojnjon*, bad or unfavourable weather; a compound of three simple words,

i. e. of the negative *do*, which answers to the English negative *un*, of *ron*, happy or good, and *rjon*, weather; so that *dojnjon* is a corrupt contraction of *do-rjon-rjon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-rjonuy*.

Sjona, delay.

Sjonan, genit. *Sjonna*, the Shannon, which is the principal river of Ireland, as long and as large as any in England, and as large as any in France.

Sjonāḁac, single.

Sjonḁ, a reproof.

Sjonra, a censor.

Sjon, continual; *zo rjon*, continually, always; hence *rjonrujḁe*, eternal.

Sjonajṽeapḁac, variable, inconsistent.

Sjonḁaj, thievery, theft.

Sjonbloyḁad, a rustling or rattling noise.

Sjonbnaojleḁ, the same.

Sjoncall, a circle.

Sjoncajnṽeac, a babbler; *amadán rjoncajnṽeac*, a prating fool.

Sjoncaṽajm, to turn to and again.

Sjonḁa, a great favour, or present.

Sjonḁa or *rjonraḁe*, everlasting; *zo rjonraḁe*, for ever.

Sjonḁajḁe, perpetual.

Sjonḁajḁeact and *rjonraḁeact*, perpetuity, eternity. Query, if this word may not be written *rjonrujḁeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata rjon*, or *rjonbeata*, to mean life everlasting; but both writings may be proper; for *rjon* and *rjonḁa* signify constant or perpetual, and from thence *rjonḁaḁeact*, signifies perpetuity.

Sjonḁajḁjm, to eternize.

Sjonrujḁljm, to condole.

Sjonḁlacaṽm, to grip, or rough handle.

Sjonḁnācaṽjm, to use often or much.

Sjonlāmac, long-handed; also one that hath his hands always employed.

Sjonḁb, sparing, frugal.

Sjonoyḁajm, to gape or yawn frequently.

Sjonru and *rjonraḁac*, broom-rape.

Sjonruán, good news, or happy tidings; as *dojnruán*, i. e. *dojnru-rán*, is bad news. These words are more commonly written *dupruán* and *runruán*.

Sjonruḁac, slow or tedious.

Sjonrujḁjm, to linger or loiter.

Sjonraṽe, an executioner.

Sjonraṽam, to smite.

Sjonra, begged, entreated, requested.

Sjonraḁjm, a beggar, a petitioner.

Sjonraḁjm, a slut.

Sjonraḁjnear, a request.

Sjonr, down, below; *rjonru ruar*, topsy turvy, up and down.

Sjora, a court or parliament.

Sjorma, a schism or division; also a private conference, or whispering.

Sjormaṽe, a schismatic, or private whisperer.

Sjota, a pet, or ill-bred child.

Sjotaḁe, a trifle, a jot.

Sjot, or *rjṽe*, quietness.

Sjotḁalraḁ, having long limbs.

Sjotḁolraṽe, a herald proclaiming peace.

Sjotḁuán, perpetual.

Sjotcájn, peace.

Sjotcánta, peaceable, pacific; *zo rjotcánta*, in peace, peaceably.

Sjotcōmāḁe, a constable.

Sjot laṽe, peaceable days.

Sjotḁlan, a strainer or filter, a cul-lander; also a sack.

Sjotḁlōḁ, peace, or the making a peace.

Sjočlōžam, to strain or filter.

Šjn, or **rjn**, in compound words signifies continual; as **rjn-uyr-ge**, constant rain; **rjn rjlt**, continual dropping.

Sjuncleacđajm, to exercise, to use much or often.

Sjmdjolajm, to sell much, or frequently.

Synbodayne, a vain tattler.

Syneam, a disease.

Sjnedjm, to be always handling.

Şjnym, to seek or inquire after ;
 do rjneadan ē, they sought him
 out ; noc do rjn do bāy, who
 sought thy death ; also to pray,
 beg, or beseech ; as, rjnym ayn
 loya Cnjozt do cno cad ayn
 čmujr, I beseech Jesus Christ,
 who suffered on the cross ; žbē
 le rjontan ajrce, whoever begs
 grace or mercy ; also to search ;
 ex. do rjnyž rjad racnaje
 Čhenjamy, they searched the
 bags of Benjamin.—*L. B.*

Сѣнѣмъ, to bear often.

Šyrnjam, a sheriff.—*Luke*, 12. 8.

Synæct, poor, lean.

Σμτ, a little ; *paululum*.

Šjrt, a time, a while; tárnjz dá
janad azur do bj arze rjrt
řada, i. e. he came in search of
him, and remained at his house
for a considerable time.

§17 teal, a cistern; also a flaxcomb.

Տյտ-յյտ, whist!

§17beac; civil, of the city.

ՏԻԵՂՈՂՆ, a small cittern.

Σιτεὸς, nice, effeminate.

§ṭ, peace, reconciliation, rest.

§17be, continual, perpetual.

Sj̄tbe, a rod.

Štibe, a general.

+ *Stbe*, a city.

Šiṭbejn, a fort, a turret.

Στῆβεō, lasting, perennial; γῆοτ-
βυαν, the same.

ᑭᑭᑭᑭᑭᑭ, policy, cunning.

Σῆτβηγτεαῖ, a rebel, rebellious.

ʒjɛ-bnoʒ, the same as rjǝ-bnoʒ,
 from rjǝ, a fairy, and bnoʒ, a
 house; hence bean-rjǝ, plur.
 mná-rjǝ, she-fairies or women-
 fairies, credulously supposed by
 the common people to be so af-
 fected to certain families, that
 they are heard to sing mournful
 lamentations about their houses
 by night, whenever any of the
 family labours under a sickness
 which is to end by death. But
 no families which are not of an
 ancient and noble stock, are be-
 lieved to be honoured with this
 fairy privilege: pertinent to
 which notion a very humorous
 quartan is set down in an Irish
 elegy on the death of one of the
 knights of Kerry, importing that
 when the fairy-woman of the
 family was heard to lament his
 death at Dingle, (a sea-port
 town, the property of those
 knights,) every one of the mer-
 chants. was alarmed lest the
 mournful cry should be a fore-
 warning of his own death. But
 the poet assures them in a very
 humorous manner, that they may
 make themselves very easy on
 that occasion. The Irish words
 will explain the rest: An ra
 ʒajnʒjon nuajn neantaʒd an
 bʀōn-ʒol: do ʒlac eagla cean-
 nuʒde an ɛnɔʀaʒc: na ɔtaoʒ
 fɛjn nʒn baɔʒal ɔɔʒbʀjn: nʒ
 ɛáoɔnɔ mná-rjǝ an rɔnt ran

Sytceanzlajm, to confederate.

Տյէծխայմ, an old name of Cashel.

Sȳteal, a cup, or drinking-bowl.

Sjteal, a body; for rjotlaib, upon bodies.

ᏌᏏᏗᏂᏗᏙᏗ, to reconcile.

Ḥīṭḥīn, strong men.

§17ρεανc, constant affection.

Ṣṛṭṣṃ, a sequel, or consequence.

שָׁטֵם, to pacify or appease.

Σιτρεαῖ, the neighing of a horse,

or braying of an ass; *բայրեաց*, *idem*.

Տյարջիմ, to bray or neigh.

Տյս, before that, before; *բայր* don բայրեաճալ ին, ol *բե*, *ազար* ճին յոբայրե ծար ոճեյրե, ին ոճ թյանտար տւ, forsake that (Christian) doctrine, and offer incense to our gods, before you are punished.—*L. B.*

Տյս, here; *բայր* *ազար* tall, here and there, to and fro.

Տյւճալ, a going or walking.

Տյւճալեաց, or *բար իյւճալ*, a stroller, or way-faring man.

Տյւճայմ, to walk.

Տյւց, dry, parched up; Gr. *ψηχω*, *sicco*, also frost; Cantab. *sicu*, dry.

Տյւցնա, sugar.

Տյւյր, the river Suire in the County of Tipperary.

Տյւլեւ, i. e. *բոլեւ*, cheerfulness.

Տյւրա, sense.

Տյւր, a sister; Gall. *sœur*; it is commonly used to mean a kinswoman; Cor. *հայր*, and Montanice, *սյւր*, Lat. *soror*.

Տյւրճան, a rattling, or making a noise.

Տյւրան, a whispering.

Տյւտանայ, a wandering or strolling.

Տլաբա and *բլաբան*, a chain, a cord; *ծոբայր բլաբան*, of chain work.

Տլաճ, theft.

Տլաճ, thievery, robbery.

Տլաճից, a robber, or knave.

Տլաճալ, to rob or steal, to spoil.

Տլաճարեան, to murder and rob on the highway.

Տլաճարեճոյր, a murdering robber.

Տլաճոյր, a thief, or robber.

Տլաճոյրեաց, robbery.

Տլաճե, robbed, stripped.

Տլաճոյր, a thief, a robber.

Տլաճիցեաց, or *բլաճոյրեաց*, robbery.

Տլայ, mire on the sea-strand, or river's bank.

Տլայեւ, a purchase.

Տլայճ, theft.

Տլայց, slaughter. ✕

Տլայճեան, a cough or cold.

Տլայիմ, to slay or kill; ex. *աղ* ✕ *բլայց* na *բլաւ*, slaying or slaughtering the army. All of the German-Celtic.

Տլայիւ, a sword or cimeter.

Տլայնե, health; also salvation. ✕

Տլայնեամայլ, healthy.

Տլայր and *բլայր*, strong, robust.

Տլամ, a lock, or flock; *բլամա* olla, locks of wool.

Տլամայմ, to draw and card wool.

Տլաման and *բլեաման*, an elm-tree.

Տլան, healthy, sound of body, safe; *բլան* leat, and *բլան* էլ, fare you well.

Տլան, a defiance or challenge; *տաբայր* mo *բլան* բա *Երաւ*, defy me Israel, *Num.* 23. 7; *բայրմար* *ծոբլան* *բլոյց* *Երաւ* բամ a *նյուց*, I defy the host of Israel this day.—*1 Sam.* 17. 10.

Տլանայեաց, a passport.

Տլանայիմ, to heal, to cure, to save; *բլայրեճայր* *բե* a *թոբա* *թեաւայր*, he shall save his people from their sins.

Տլանայճեճոյր, a Saviour; also a healer, peculiarly applied to our Saviour Jesus, because he healed the wounds of our sins, and purchased us eternal salvation.

Տլանլար, the herb ribwort.

Տլանւղ, a curing or healing; also salvation; *բլանւղ* an *այր* *ծոմա*, the salvation of mankind.

Տլաճ, a raft or float; na *բլաճայր*, in floats.

Տլաճ, laughter.

Տլաճայմ, to draw after, to slide.

Sláodán, or rlaígeáan, a cough or cold.

Sláodnaic, a hinge.

Slapan, a skirt, or the trail of a king or nobleman's robe; hence the nick-name of a king of Munster of the O'Brien race in the beginning of the 12th century, called *Concúr Slapan-rálaic*, from his regal robes being often spattered with mortar by mounting on the scaffolds of masons in building his churches.

Slapanaic, having long skirts.

Slapaine, a sloven.

Slapóg, a slut, or dirty woman.

Slar, killing or slaughtering.

Slaraígeaíd, private grudge.

Slat, a rod, a yard; rlat njoza, a sceptre.

Slatbhoird, a goad.

+ Sleac, a tribe or generation; rleacda Eogaín, the tribe descended from Owen; otherwise rlioct, a race or progeny; zen rleacda, or rleacta, an heir of one's own issue.

Sleac-d-coimne, a monument.

Sleacdaid, a lancing, cutting, or scarifying.

Sléacdaid, a bowing down, or worshipping.

Sléacdam, to kneel down, to bow down, to fall down or worship; ó nár rleacd do Bháal, that bowed not unto Baal; do rleacd fá na córuib, he fell at his feet; má rleacdan tú dam, if thou wilt fall down to me, or adore me.

Sléacdan, a kneeling.

Sléactaín, adoration.

Sléactam, to cut or dissect.

Sléaz, a spear or lance.

Sléazán, an iron instrument used to dig up turf, resembling a spade.

Sleamain, smooth, slippery.

Sleamán, or leamán, an elm-tree.

Sleamán, smoothness, slipperiness; canna rleamnáin, a sledge.

Sleamnjám, to slip or slide; rleimneóca ré, he shall slide; rleamnúigeádan á córa, his feet slipped.

Sleamnúgaid, a sliding or slipping; rleamnúgaid tar aij, apostacy.

Sleamujn, plain, smooth, slippery; rlijte rleamna, slippery ways.

Sleantaic, a flake; rleantaic a fēola, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; vid. rlior.

Sléjbte, the plur. of rliab, qd. vid.

Slejte, a section or division.

Slete, cutting, or striking.

Sljab, a mountain; also any heath-land, whether mountain or plain; mullúige na rlejbte, the tops of the mountains; do rlejbte na rlejbte, the mountains were covered; genit. rlejb and rlejbe; nín an rlejbe, the top of the mountain.

Sljactaid, to pierce through.

Sljar and rlijarad, the thigh, or the inner part of the thigh; zo nuige na rlijarada, to the thigh, also the loin; an a rlijaraduib, upon his loins.

Sljgeán, or rlijozán, a shell.

Sljgeánaic, sky-coloured; also spotted.

Sljge, a way, a road; rlije an Cjarna, the way of the Lord; fear rlije, a traveller, a wayfaring man; pl. rlijte, rlijte rleamna, slippery ways.

Sljgebneac, indifference.

Sljgteac, sly, artful.

Sljgteadójneac, the practice of stratagems.

Sljgteónaíd, craftiness.

Sljnn, a tile; or flat stone; rliñn rjbeadon, a weaver's stay or tackling.

Sljñneán and rliñneán, a shoulder;

γαιτεαβαν le ταοβ agur le
γλιννεαν, ye have thrust with
side and shoulder.

Sljōbam, to polish.

Sljōbnad, a draught.

Sljōbta, sharp-pointed.

Sljōcd, seed, offspring, a tribe,
descendants, posterity; dā γlj-
oēt, of his descendants; and dā
γljōct, two families.

Sljōct, a track or impression;
γljōcd a cōra, *vestigia pedum
ejus*.

Sljōct, a troop or company; a
rout, or multitude.

Sljōncam, to beat.

Sljor, a side; plur. γljorajb and
γleayajb; γleay, the same;
γljor dutajz, the side, or a
ridge of a country.

Sljr and γljreōz, a little thin
board, a lath.

Sljrējmnjūzad, a digression.

Sljrneac, chips; γljrneaca ad-
majb, chips of timber.

Sljudacac and γljudacānac, horn-
ed.

Sljužtead, a stratagem.

Sloc γjne, a flake of snow.

Slod and γlodān, standing water.

Slojbe, a section or division.

Slojžte, beaten; as doβan γlajž-
te, of beaten work.

Slojžnead, a sword.

Slojnne, a surname; plur. γlojn-
nte.

Slojnnjm, to give a surname; γlojn-
fjō rē, he shall surname; do
γlojnnead ē, he was called;
also to tell, repeat, or recount;
nō γlojnnjād dō na tōrza fā
na ttānzadaj, they explained
to him the reason of their com-
ing; γlojnn dūjnn a nojzeada
agur a nanmanna, relate to us
their deaths and their names.

Slūaž, an army; also any multi-
tude of people; γlūaž jmjncjō,
a marching army; Lat. *agmen*;
plur. γlūajžte. This word has

a plain affinity with the Anglo-
Sax. *slaughter*.

Slūajžead, an expedition.

Slūayad and γlūayžad, a shovel
or instrument used in throwing
up clay or rubbish.

Sluacam, to stifle, to overwhelm.

Sluac and γludacān, a horn.

Sludnajze, or γlaodnac, a foun-
dation; γludnajze na talman,
the foundation of the earth.

Sluzajne, a glutton, or spend-
thrift.

Sluzam, to swallow, to devour; do
γluzan talam jad, the earth
swallowed them; γluzfjžear
jad, they shall be devoured.

Sluztān and γluz-poll, a whirl-
pool.

Slujnn, a telling or declaring.

Sluγam, to dissemble, or counter-
feit.

Smacd, reproof, correction; fāoj
γmacd, overawed, under disci-
pline.

Smaçda and γmacdajžte, tame,
gentle, corrected, or chastised.

Smaçdam and γmacdajžjm, to cor-
rect; γmacdōcujō me, I will cor-
rect.

Smaçdūzad, chastisement, correc-
tion.

Smaçtead, *id. qd. γmacdūzad*.

Smaçtban, a penal law, a penalty.

Smaçtlong, a house of correction.

Smadān, or γmudān, smut, or soot.

Smadānac, smutted.

Smalān, a hillock; rather malān,
the diminut. of mala, a brow of
a hill.

Smaoγnac and γmaoγtnac, a car-
tilage or gristle; γmaoγtnac
γrōjn, a nostril.

Smaoγal cno, the husk of a nut;
rather moγal.

Smaolac, or γmōlac, a thrush.

Smaγaz, an emerald.

Smeacad, a palpitation, or pant-
ing.

Smear, and *ymejce*, the chin;
hence the dimin. *ymejġn*, *idem*.

Smear, a nick, a fillip.

Smear, grease or tallow; genit.
ymeara.

Smearad, a greasing or unction.

Smearajm, to grease or anoint.

Smeartaċ or *ymeartaċt*, greasing.

Smearċa, besmeared, or daubed
with grease, oil, or tallow.

Smearċan, a kitchen brat, or
lickplate.

Směj, a nod, or wink.

Smějdead, a nodding, or winking;
also a hissing.

Smějġm, to nod or beckon, to
wink; also to hiss; *ymejġfjġ*
ġe, he shall hiss.—*Is.* 7. 18.

Smějġ, and dimin. *ymejġn*, the
chin.

Smějne, a spit or broach.

Směj, blackberry, or bramble-
berry; Lat. *morum rubi*, Gr.
μωρον.

Smjġeadaċ, a chin-cloth.

Smjot, marrow; also strength; as,
njl smjot ann, he has no strength,
a figurative expression.

Smjot, an ear.

Smjot, a small portion of any
thing.

Smjota, of or belonging to the ear.

Smjyrtj, to smite.

Smjyrtjn, dimin. of *smjyrt*, a short
thick stick.

Smjzlead, dirt, smut.

Smöl, the snuff of a candle; also a
coal or ember; *smöl deaġz*, or
smölaċ deaġz, a live coal.

Smöladan, or *smöladöjn*, a pair of
snuffers.

Smölġlantöjn, a pair of snuffers.

Smotan, a block or log, a stock;
az a smotanujb, at their stocks.

Smuajnead, a thought or reflection.

Smuajnm, to think, to imagine, or
devise; *smuajn omya*, think of
me.

Smuajntjġad, meditation.

Smuġ, a snot; *smuġa*, *idem*.

Smuġajġl, nose-phlegm.

Smuġajm, to blow the nose.

Smujġ, vapour, smoke.

Smujdeamajl, smoky.

Smujġm, to smoke or exhale.

Smujzead, filth, dirt, &c.

Smujġeadaċ, a handkerchief.

Smujntjġm, to imagine or design.

Smujt, a beak or snout.

Smutaċ, short-snouted.

Smutan, a block or log; *vid.*
ymotan.

Sná, or *ġnám*, swimming or float-
ing; *no ġná*, he swam.

Snad, a sup.

Snadaċ, protection, defence.

Snadġajm, an appellation or
naming; an appeal.

Snaz, the yexing or hiccup.

Snazajġl, a stammering.

Snazajndana, a kind of fowl;
some think it the woodpecker.

Snazlabajm, to stammer or hesi-
tate in speech.

Snajm, a knot; also a difficulty.

Snajġm, to protect or defend, to
patronize; *jaġ lujde non ġnaje*
ġlwaġa, *post obitum patrocina-*
tur multitudini.—Brog. in Vit.
Brigid.; *non ġnajeat a noeb*
jtġe, *protegant nos sanctæ ejus*
preces.

Snajġeac, creeping.

Snajġdeonaċ, chipping.

Snajġm, to creep or crawl.

Snajmaj, a rout, a multitude.

Snám, swimming; *ġnám*, *idem*.

Snámajġl, creeping or crawling.

Snámajm, to swim or float; *do*
ġnám an tġajan, the iron swam,
also to creep; *ġac nġd ġnámuy*,
every thing that creepeth.

Snám-luac, swift in swimming.

Snámujġl, floating.

Snaoj, a bier.

Snaġ, decency, elegance; also a
colour.

Snayman, neat, elegant.
Snayta, brave, gallant.
Snát, a thread, a line; genit. *ynájte*; *dōm ynájte*, of wrought gold.
Snata, an easing or riddance of pain, grief, or any trouble.
Snátad, a needle; *obajm yná-tajde*, needle-work; Scot. *snad*.
Snatajm, to sup.
Sneacđ, snow; *clóc-ŷneacđa*, hail, or hail-stone.
Snejđ, straight, direct.
Snejđ, little, small.
Snejđ, sadness, sorrow, vexation.
Snjž, a nit; genit. *rynjže*, plur. *rynjže* or *rneadž*.
Snjž, or *ŷrnead*, to stretch or extend.
Snjđjm, to distil or drop.
Snjžteac, creeping.
Snjđm, sadness, heaviness.
Snjomā, a spindle.
Snjđmam, to spin.
Snjŷjod, he engaged or encountered.
Snjŷjn, snuff.
Snō, the visage or appearance of a person or thing.
Snójžeadōjm, a hewer; *ŷnojžeadōjm clóc*, a stone-cutter.
Snójžjm, to hew or chip.
Snójžte, hewn; *do clócuŷb ŷnojžte*, of hewn stone.
Snuad, a river or brook.
Snuad, the hair of the head; *žjđ řada řnūad*, though his hair be long.
Snuad, the air of a man's countenance.
Snuadam, to flow or stream.
Snuad clajr, the channel of a river; Lat. *alveus*.
So, this, this here; *ar man řo*, it is thus; *žo ttj řo*, hitherto, heretofore; *an řo azur an řūd*, here and there; like the Hebrew defective pronoun *š*, *hoc*, *illud*; vid. *ře*, *supra*.

So, this is; ex. *řo an řear*, this is the man, or here is the man.
So, in compound words signifies goodness, or an aptness or facility in doing; ex. *řoj-đealbáč*, well-featured; *řoj-đeayrac*, well-bred; *řoťaoryža*, exhaustible; *řořajcyřona*, visible; *řo-ťuž-řona*, intelligible; *řoj-đeanta*, feasible; *do* implies the contrary; vid. *do*.
So, young; hence *řojřjom*, the younger or youngest.
Soaclac, easy.
Soad, a bed.
Soad and *řod*, an eclipsing.
Soadđanajžeacđ, towardness.
Soajlee, a good fashion.
Soajme, vegetable.
Soalt, a good leap. †
Soar, experience.
Soba, sorrel.
Soba-cřaob, roshberries.
Soba-talman, strawberries.
Sobalad, or *řořajl*, a fragrancy, or sweet scent.
Sobaltanacđ, a fragrancy.
So-blayřa, savoury.
Sobogřa, moveable, pliable.
Soc, the pointed end of any thing, or any pointed thing, as a nose; *řoc mujce*, a pig's nose or snout.
Soc, a ploughshare; a beak or snout.
Socajm, safe, easy, secure; also plain, smooth; Lat. *securus*; † negat. *docajm*, i. e. *do-řocajm*, difficult.
Socamal, rest, ease.
Socamlac, easy; *man řjn bjar řocamlac đujře*, so shall it be easier for thyself.—*Erod.* 18. 22. *docamlac* is the opposite, i. e. *do-řocamlac*.
Socān and *řojcřjn*, the diminut. of *řoc*.
Socajđ and *řocūře*, an army, a host, or multitude.
Socajm, profit, emolument; *řocajm*

na breannann, the fruit of the land; negat. dočar, i. e. do-fo-čar.
 Sočarnač, yielding profit or fruit.
 Sočarŧa, handy, manageable.
 Sočla, fame, reputation, renown.
 Sočlaŧŧe, parted or divided.
 Sočlaočlojđ, easy to be changed, convertible.
 Sočlaonađ, towardness.
 Sočlojđ, convertible.
 Sočoŧŧ, a learned man.
 Sočōmaŧŧe, conformable.
 So-cōmŧājđ, affable.
 Sočōmtođa and ŧočōmtoaj, convertible.
 Sočōnađ, cheapness.
 Sočna and ŧočnaŧ, ease, tranquillity.
 Sočnužad, a quieting or assuaging, comfort.
 Sočnaŧjđ, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.
 Sočnaŧje, for ŧočāŧje, good friends.
 Sočnoŧjeač, kind, good-natured.
 Sočnujđŧm, to assuage or mitigate, to quiet, calm, or appease.
 Sočuŧje, a number or multitude; an assembly of people.
 Sočul, ease, tranquillity.
 Sočal, proud; *potius* ŧotal.
 Sočar, trotting; a ta a čapal aŧŧ ŧodaŧ, his horse trots.
 Sočanaŧŧm, to trot.
 Sočanaŧnač, able to trot, strong and sound for marching.
 Sočaričōŧŧ, a trotter.
 Soč, a turning or winding; also changing; Loč ŧeabaŧl do ŧođ a bŧuŧl, Lough Foyle (in the County of Londonderry) was turned into blood; aŧŧ ŧođ ŧleŧŧe ŧhaōŧŧe ā naŧŧŧi nŧŧe, when Moses' rod had been changed into a serpent.—*L. B.*
 Sočajŧŧ, still, quiet.

Sočam, to turn.
 Sočan, prosperous, happy.
 Sočojŧe, apt to pour out, too free in talking.
 Sočnaŧŧe, that may be easily shut.
 Sočōmač, a sodomite.
 Sočnač, a trotting.
 Sočnaŧŧm, to trot.
 So-ŧāŧŧ, vegetative, apt to grow.
 So-ŧāŧŧŧeac and ŧo-ŧāŧŧŧona, visible, apparent.
 Sočar, strong, stout.
 Sočŧ, prosperity, and an-ŧōč, adversity; also good cheer.
 Sočac and ŧōčamaŧl, cheerful, prosperous.
 So-člacaŧŧe, acceptable, agreeable; ex. mŧaoŧŧŧŧŧ do beŧŧ ŧočlacaŧŧe ačad a Čŧŧaŧna, my confession to be acceptable in your presence, O Lord.
 Sočluāŧŧe, moveable; ŧeŧŧe ŧo-čluāŧŧe, moveable feasts; also current, passable.
 Sočluāŧŧe, tractable; also wavering.
 Sočnaŧŧŧ, fair, comely.
 Sočnūŧŧeac, comeliness, beauty.
 So-čŧnađac, acceptable.
 So-čŧnāđŧŧm, to love exceedingly.
 Sojđ, the hand.
 Sojđ, for ŧo, used in compounds; as,
 Soj-bēaŧač, well-bred.
 Sojŧ-ŧčēal, or ŧoŧŧčēal, the Gospel; literally, good or happy news; Gr. ευανγελιον, which literally means *bonus*, vel *prosperus nuncius*, Angl. Gospel, i. e. good spell or tidings. It is mostly written ŧoŧŧčēal.
 Sojŧ-ŧčēalaŧje, an evangelist.
 Sojŧ-ŧčēalaŧŧm, to evangelize, or preach the Gospel.
 Sojčēad, a socket.
 Soj-čēadŧač and ŧoŧ-čēadŧač, sensible.
 Soj-čēaŧŧŧa, liberality, generosity.
 Sojčēall, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; ʒo ʀojčjd, until.

Soj-čjnēalta, noble, high-born; aoy ʀoj-čjnēalta, the nobility.

Soj-čjnēaltay and ʀoj-čjnēaltac̃, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejdce, credible, that may be believed or depended upon; njl ʀe ʀojčnejdce, it is not credible.

Soj-čnejdmeac̃, a credulous person.

Sojdeac̃, a vessel.

Sojdēanta, possibly, easily done.

—Mark, 9. 23.

Sojdjallac̃ and ʀojdjalta, rude, ignorant.

Sojždjujn, for ʀajžjteōjn, a soldier, an archer.

Sojždjujnta, exercised in military discipline; also brave.

Sojžead, for ʀajžjt, an arrow or shaft; Lat. *sagitta*.

Sojžeam, a precious stone or gem.

Sojžne and ʀōjžnear, pleasure, delight.

Sojžne and ʀojžnējn, a thunderbolt, a flash of lightning.

Soj-žnjoīac̃, a benefactor.

Soj-žnjrjm, to do good.

Sojlējm, a thunderbolt, i. e. bējm-ʀojl, a flash or bolt of light; *vid. ʀoluy*. *Note*.—This compound word ʀojlējm shows that the Irish did anciently use the word ʀol, as well as ʀul or ʀajl, to signify the sun; and the word ʀoluy, light, so nearly analogous to the Latin *sol*, is a corroborative proof of it.

Sojlbjn, happy, cheerful; ʒo ʀojl-bjn, cheerfully.

Sojlbjne and ʀojlbjneac̃, cheerfulness, good-humour.

Soj-leažta, fusible, or easily melted.

Sojlējn, clear, manifest; ʒo ʀoj-lējn, manifestly; a ʀadanc ʀoj-

lējn, in open sight.

Soj-lējm, to manifest, to make evident.

Sojļeac̃, a charm.

Sojljortan or ʀjolatay, and ʀejljrtom or eljrtom, flags; annra ʀjolatay, in the flags. This is commonly called eleaytan and eleayrtom, Wel. *elestr*, and also ʀjlaytan.

Sojlleān, a cellar. †

Sojlleōž, a willow or sallow, a di-
min.; from ʀajl or ʀajlleac̃, *id.*

Sojllye, brightness, clearness.

Sojllyeac̃, bright, luminous.

Sojllyjžjm, to shine; also to make bright.

Sojn, sound; Lat. *sonus*. †

Sojn, that, thence; ō ʀojn, thence, from that time.

Sojnceanb, *Synalæpha*.—Pl.

Sojnean, fair weather, i. e. ʀōjn-ʀjon, from ʀon, happy or good, and ʀjon, weather; Wel. *hinon*; *vid. ʀjon*.

Sojneanda, meek, well-tempered.

Sojnjm, to sound, or make a noise.

Sojnjne, the genit. of ʀojnean.

Sojnmeac̃, happy, fortunate.

Sojnneac̃, a race-horse.

So-jomcujn, portable, supportable.

Sojpjn, a handful, a wisp.

Sojn, to the east; taob ʀojn, the east, eastward; *vid. deay*.

Sojnō, prosperous, happy.

Sojnōjžjm, to prosper; ʀojnōeac̃-cujd ʀē, he shall prosper; ō ʀojnōjd an ʀjaīna, seeing the Lord hath prospered.

Sojnēce, clear, manifest, bright; ay ojnēce, or, ay ojnēceay, are the same.

Sojnēceac̃, brightness.

Sojnēabac̃, brittleness.

Sojnēapta, serene.

Sojnējd, convenient, agreeable.

Sojnjn, eastern, eastward.

Sojnnljač, a baker's peel.

Sojnēce, readiness.

Sojrgēal, the Gospel; *vid.* ʀojb-
rgeal.

Sojrgēalað, good news or tidings.

Sojrgēalaðde, an Evangelist.

Sojrl, proud, haughty.

Soj-ŕjnte, ductile, pliable.

Sojŕjon, freedom, privilege.

Sojŕtean, a good habitation or residence.

So-jte, edible. This word is of two syllables, viz. ʀo and jte, both together meaning, easily eat; but according to our modern orthography it is ʀojð-jte.

Sojte, till, until; ʀojte an lá, till day.

Sojŕjm, the same with ʀojcjm.

Sojteac, a vessel, a pitcher; ann būi ʀojŕtjŕjð eŕajnn, in your wooden vessels.

Sojteaz and ʀojt-leazán, a circle.

So-laðna, affable.

So-lám, quick, ready; ʒo ʀolma, out of hand.

Solánaŕjm, to prepare or provide; noç do ʀolánað, who provided.

Written more usually ʀoláŕajm, from ʀoláŕai, provision.

X Solay, or ʀolay, light; Lat. *solis*, genit. of *sol*, the sun; the Gr. *σολος* signified a round ball thrown into the air in honour of the sun, but now it means a coit; Lat. *discus*.

+ Sólár, comfort, consolation; Lat. *solatium*.

+ Sólárac, comfortable.

Sóláŕajm, to comfort or console.

Solayða, bright, luminous.

Solayðaçt, brightness.

Solaymaŕ, luminous.

Solaymaŕe and ʀolaymaŕieaçt, brightness.

Soláŕai, provision.

Soláŕajm, to provide, to prepare; do ʀoláŕajm ʀé deoç ðajnn, he prepared drink for us; anúajm ʀoláŕajm eū ē, when thou hast

provided it.

Sollamujn, a solemnity; ʀollamujn na Cárza, the solemnity of Easter.

Sollamunta, solemn, solemnized.

Sollamuntaçd, solemnization.

So-loğta and ʀo-loğtaç, venial, pardonable, what may be indulged; from ʀo, easy, and loğta, which comes from loğ, an indulgence or pardon; ʀeacad ʀoloğta, *peccatum veniale*.

Soloğtaçt, slughtness; ʀoloğtaçt an ġnġm, the slughtness of the fact.

Soma, plenty of swans.

So-maŕbta and ʀo-maŕbtaç, mortal; and do-maŕbta, immortal.

So-maŕbtaçt, mortality, or the mortal state of the body.

Somaŕcŕn, a primrose.

Somlân and ʀjomlân, safe and sound.

Sômpla, a pattern; tōjmŕjðŕ an ʀômpla, let them measure the pattern.

Son, sake, cause, or account of; aŕ ʀon, for the sake, or on account of; aŕ do ʀon, on your account, for thy sake; aŕ a ʀon ʀjn, nevertheless.

Son, a voice or sound; Lat. *sonus*; ʀo cloŕ eŕân ʀon a ŕŕamma, *audiebat a longe vocem inro-cantium*.

Son, a word.

Son, good, profit, advantage; hence ʀonay, prosperity, and ʀona, prosperous; do euað ʀjn cum ʀojn ðam, that turned to my profit.

Son, a stake or beam.

Son, or ʀonn, here, *pro anno*.

Sona, prosperous, happy.

Sonaŕte, strength, courage.

Sonay, prosperity, happiness.

Sonann, i. e. ʀon-ŕonn, fertile land, a prosperous soil.

Sonn, a club or staff; a ðūbaŕte

lorā řuna, tanğabajñ dom ear-
ğabajñ ře go cclojđmjb azur go
řonnajb, Jesus said unto them,
you are come to take me with
swords and with clubs.—*L. B.*

Sonnaç, i. e. bāñun, a wall.

Sonnađ, contention, strife.

Sonnajm, to pierce through, to
thrust; ře řonnad na řlejğ
ťněř an Oñaoj, by piercing the
Druid with his spear.

Sonn-ñançac, a horse-post, or cou-
rier.

Sonnta, bold, courageous.

Sonntac, merry, joyful.

Sonntacđ, boldness, confidence.

Sonñac, or řonññac, special,
particular; go řonññac, espe-
cially, in particular.

Sonñacacđ, especialty, severalty;
Lat. particularitas.

Sop, a handful, a bundle, a wisp.

Sopañ, a well; řopōğ, *idem.*

Sopa, soap.

Sopajdead, salutation.

Sopajb, řonējb, or řojñb, happy,
successful.

Sopb, a fault or blemish; also foul,
dirty.

Sopbajm, to pollute or defile.

Sopb-aonacay, a lampoon, or sa-
tire.

Sopb-çaññ, a dunghill.

Sopca or řopca, light; also bright,
clear; đopca is of the contrary
signification.

Sopca, a woman's name; *Lat.*
Clara.

Sopcağacđ, or řopcūğacđ, a mani-
festation, or clear declaration, an
opening of a case.

Sopcajğjm, to manifest, or make
clear.

Sopcajnead, a satire, or lampoon.

Sopcojñ, a cylinder.

Sopñ, an oven; also a kiln; řopñ
nā mññjcead, a brick-kiln; also
a furnace; amajñ ñđ řaonayad
na ťñj ġjollujde ay an řopñna

ťejne, as the three youths had
been delivered from the fiery
furnace, *L. B.*; *Gr. φούρος*, and
Lat. furnus.

Sopñajñeacđ, baker's trade.

Sopñan, a lump or hillock.

Sopñ-ñaca, an oven-rake or swoop.

Sopt, a kind, or species. ✱

Soptañ, praise.

Soptañ, reproof.

Soptañ, prosperity.

Sopñajñleagacđ, contempt.

Sopñjte, parted or divided.

Sop, knowledge.

Sop and řopacđ, a cessation, or
giving over; řopca cōmñajc, a
cessation of arms.

Sopca, civil behaviour.

Sopañ, the younger, or youngest;
ōñ řñññřojñ ġur an řōřañ,
from the elder to the younger;
azur tuğadan řōřañ na clojñne
leo đon Eğipt, and they brought
the youngest of the children
along with them into Egypt.—
L. B.

Sopçejbđ, go řojřçejbđ, even to.

Sopçta, a place of abode or habita-
tion; nā bj am řçřtajbje, get
away from me, or remain no
longer in my habitation.—*L. B.*

Sopçtañ, a noise or cry.

Sopçtanac, clamorous, noisy.

Sotal, proud, haughty; also pride,
also flattery; genit. řotla; hence
řotalbōñb means imperious,
overbearing.

Sotalacđ, proud, arrogant.

Sotalajğjm, to boast or brag.

Sotla, pride, arrogance.

Sot, an offspring.

Sotajñe, a spruce fellow.

So-ťaoğza, exhaustible, easily
drained.

So-ťaññangçta, easily drawn, duc-
tile.

Sotlağje, harm, damage; also bad,
naughty.

Sotjñge, a judge; ad cōđa řo-

Էյնջ ԿԵՅՅճ, the office of a judge is to make peace.
 So-էյյչյոն, intelligible.
 So-էյյչե, sensible.
 So-ւյյչեամայլ and ԿO-ւյյչեաճ, apt to be moist or waterish; ԿO-ւյյչեչե, easy to be watered.
 Spad or ԿԻճ, a clod.
 Spadaճ, full of clods.
 + Spád and ԿԻճճ, a spade.
 Spadal, a paddle, a plough-staff.
 Spadánta, mean, niggardly.
 Spadántaճ, niggardliness, low-ness of mind; also slothfulness.
 Spadcoraճ, flat-footed.
 Spad-clúayաճ, flat-eared; also slow of hearing.
 Spázաճ, having lame or crooked legs, clumsy feet and heels.
 Spayճ, a clod; also useless; ԿԻճճ-տալամ, poor barren land.
 Spayճ, signifies heavy, dull, unfruitful, insipid; but is mostly used in the composition of words.
 Spaydeamայլ, sluggish.
 Spaydeamláct, sluggishness.
 Spayճյոն, dead or flat wine.
 Spayճյմ, to benumb.
 Spayճչյեայ, lethargy.
 Spáյչ, a lame leg.
 Spaylleaճ, a check, or abuse.
 Spaylp, notable.
 + Spaylpjն, a rascal.
 Spayն, a contention or a scuffle.
 Spayնյեաճ, contentiousness.
 Spayնե, a turf or clod; le ԿԻճն-էյճ, with clods; ԿԻճնե-մոյն, moist clods of turfs.
 Spayրեոնաճ, walking; Lat. *spatiari*, to walk; also playing.
 Spayրչյմ and ԿԻճրչյնյչյմ, to walk, wander, or stroll; Lat. *spatior*.
 Spalla and ԿԻլլե, a wedge; also the fragment of a stone for walling.
 Spallajm, to beat or strike.
 Spalpaյե, a spruce fellow.
 Spapայչ, the bit of a bridle.

Spapán, a purse or pouch; also the scrotum; also a crisping pin.
 —Is. 3. 22.
 Spapn, a quarrel; Եւյն ԿԻճպն օրե, do thy utmost.
 Spapnայմ, to dispute or quarrel.
 Spapnայճեաճ and ԿԻճպնայչյլ, wrestling or quarrelling.
 Spapn-pupa, a champion; a chief wrestler.
 Spapna, a spar or nail.
 Spapnայմ, to fasten or nail.
 Spapryan, the dew-lap of a beast.
 Speal, a scythe, or mowing-hook; genit. ԿԻլլե; օԵայն ԿԻլլե, mowing.
 Speal, a little while.
 Spealadոյն, a mower.
 Spealadոյնեաճ, mowing.
 Specjalta, especial, peculiar.
 Spéjce, a prop or support.
 Spejl, cattle.
 Spejlp, a belt and armour; ԿO Կլեաճ ԵO, աշւր ԿO Կչաոյլ an ԿԻլլե ԵO Եյ ալմե a ԵԿչաչնայրե յօրա, he adored, and then laid down his belt and armour in Christ's presence.
 Speյն, a sparrow-hawk.
 Speյն, the ham; plur. ԿԻլլե-աճ.
 Spéյն, the sky, the firmament; Կաոյ an ԿԻլլեյն, under the air; չօ նւյչե ԿԻլլեաճ, unto the skies; Gr. *σφαيرا*, and Lat. *sphaera*.
 Spjce, a spike or long nail. ✕
 Spjճ, spite, malice. ✕
 Spjճeal, a spittle or hospital. ✕
 Spjճeamայլ, spiteful.
 Spjճeamlaճ, contempt.
 Spjչեաճ, a mock, a scoff.
 Spjle and ԿԻլլա, a wedge. ✕
 Spjնán and ԿԻլլոնán, a gooseberry-bush; Lat. *spina*, a thorn.
 Spjonաճ, motion or action.
 Spjonadaճ, a little stirring.
 Spjonad, a spirit; ԿԻլլոնad na Կլլեւնտաճ, the spirit of

righteousness.

Spjonadalta, spiritual.

Spjonāca, the plural of rpejn, a ham or hough; do žėān rē rpejonāca, or rpejneāca eac na ccarbad uile, he houghed all the chariot horses.

Spjnyōz, a sparrow-hawk.

Spjunad, a stirring up, or opening any heap of things.

Spjunajm, to stir up, to search or examine; do rpejunad an cūj, the cause was examined.

Splanc, a sparkle, a blaze, or flash of fire.

Spleād and rpleādačar, flattery; also dependance, being under obligations.

Splead, boasting, vain glory; also a romance.

Spleādač, flattering, soothing; also dependant of, or obliged to; neamrpleādač, independant, under no obligations.

Spleaža, *idem quod* rplead.

Spočam, to rob; Lat. *praedor*.

Spočajm, to provoke or affront.

Spōšla and rpošlla, dimin. rpošljn, a piece of meat; also a fragment; plur. rpošllažde; majlle ne na rpošllaždb, together with the fragments.

Spōl, a weaver's shuttle; ar luata mo laēte nā rpošl rjžeadona, my days are swifter than a weaver's shuttle.—*Job*, 7. 6.

+ Spone, sponge.

+ Sponōz, a spoon.

+ Spor, a spur.

Sponajm, to spur, or stir up.

Spracab, strength, vigour.

Sprē, a sparkle, or flash of fire.

Sprē, cattle.

Sprē, in Irish is the fortune or portion of a woman at the time of her marriage, which, as it properly signifies cattle, shows that all the fortune and riches given by the old Irish to their

daughters consisted in cattle, which were indeed their chief riches, as Tacitus de Moribus Germanorum, says also of the Germans; and so it was primitively with all other nations; but no marriage-portion was required with wives till latter ages, the husband being always obliged to endow or dower his wife; *vid. pōrad*.

Spneazad, stirring up, provocation, reproof.

Spneazajm, to blame or chide, to reprove, also to prompt; rpeneaz ē, reprove him; do rpeneazadaj, they did chide.

Spnejdte, scattered, dispersed.

Spnejžjm, to scatter or disperse; do rpenejž an popal, the people were scattered.

Spneōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; rpeneōta dujne, a drone of a fellow.

Sprjor, a twig or wicker.

Sprjorān, the diminut. of rpejor, a small twig; it is figuratively applied to a poor diminutive little fellow.

Sprjumacān, a budget or satchel.

Sprjunān, currant or corinth.

Sprjozajlle, the craw of a bird.

Sprnot, the fish called sprat.

Sprnūlle and rpeprnūlleac, a crumb or crumble; dona rpeprnūlleacajb, of the fragments; diminut. rpeprnūlleōz.

Spuajc, hard or callous flesh; also the pinnacle of a tower.

Spujnye, spurge or milk-weed.

Spujzan, a gizzard, giblets.

Sput, fear, rput, an eunuch.

Srab, much, plenty.

Sracab, a young twig, a shoot or sprout, a sucker.

Sracab, a tearing or pulling.

Sracajneacō, extortion, tearing

away.

Տրածամ, to pull, to rob, or spoil.

Տրած, a spark of fire.

Տրածայժե, idle.

Տրածայժեած, idleness.

+ Տրայժ and Դրայժոյն, a street, a lane.

Տրայժեօջ, a matt.

Տրայժոյն, a lane.

Տրայժոյն, the herb shepherd's-pouch; Lat. *bursa pastoris*.

X Տրայժ, a layer, course, line, or swath of hay or corn cut down by the mower or reaper; Դրայժ արծայն, a course of corn when newly cut spread on the stubbles; Բէւրի ու արծար այլ Դրայժ, grass or corn on the swath.

Տրայժ, the quartering of soldiers.

Տրայժ, marshy ground, a bottom or valley, or the side of a valley.

Տրամ, a jet of milk gushing forth from a cow's udder.

Տրանամ, to snore, or snort.

Տրանան, or Դրանան, a great hoarseness or rattling in the throat.

+ Տրանջ, a string or strap.

Տրածօ, or Դրածօ, a sneezing.

Տրածյլեօջ, a dirty mopsy, or slovenly woman.

Տրածոյն, to turn; ծօ Դրածոն ան շօրիշտ, they were beat.

Տրատ, a tax, or general impost.

+ Տրատ, a valley.

Տրատայն, a stroller, who lives at the expense of others.

Տրատար, a pack-saddle, a straddle; Brit. *ystrodhir*.

Տրեած, a herd, flock, or company.

Տրեածայժե, a herdsman.

Տրեածայժեած, herding.

+ Տրեամ, a stream; also a spring.

Տրեամայն, to flow.

Տրեանջ, the strings of a bow; also drawing or extending.

Տրեանջած, stringed.

Տրեանջայն, to draw or extend, to pull or tear.

Տրեանջարտ, a loadstone.

Տրեանջարտած, an opprobrious word, said of a thin, raw-boned person.

Տրեատնայժոյն, to wet or moisten; also to extend.

Տրեատնայժե, spread, scattered.

Տրեյնջլոյն, a casting-net.

Տրեյն, a bridle; also a restraint; X ծօ Դրեյնայն յժե՛ն, even to the horses' bridles; ծօ շայն Դրեյնայն յԴր Բէյն, he restrained himself.

Տրեյնած and Դրեյնայն, to bridle, to check, to pull down the power of an enemy.

Տրոջալ, a whip or rod.

Տրոյն-էածած, a handkerchief.

Տրօլ, satin or silk; շօժալ Դրօլ, a satin hood; Դյօժա աջւր Դրօլ, silk and satin.

Տրօն, the nose; Gr. *ρυν*, Wel. *trwyn*; Դրօնա թոլայնյժե, the nostrils.

Տրօշ, and dimin. Դրօշան, a brook or river; անրոյն Դրօշայն, in the brooks; լայն յԴր un Դրօշան, by the brook.

Տրօշած and Դրօշօրտած, sneezing, more properly Դրօշօրտած, from Դրածօ.

Տրօշօրտօժ, a gulf or whirlpool.

Տրուամած, having many streams, or a confluence of the same.

Տրուամած, puissant in numbers, of many hosts or armies.

Տրուծար, in small pieces; Lat. *frustatim*.

Տրայժ, a speech.

Տրայժ, knowing or discerning.

Տրուտ, the same as Դրուտ.

Տրուտ, or Դրուտ, a man in religious orders, though not yet promoted to holy orders; a clerk, a man of letters; pl. Դրուտե.

Տրուտ-ժայր, a brook-channel.

Տրուտլայն, to rinse or cleanse.

Տրուտլեած, and Դրուտ Դլեած, a hannel.

Sta, stand; ϣτα, a σταϣ, an Connal, stand you, plebeian, says Connal; ϣτα, stand you.

Staba, a vessel.

Stabajm, to straddle.

+ Stac and ϣταic, a stake; diminut. ϣtacan, a thorn.

Stacac, (an Stacac,) a title or style by which the chief of the Stack family in the County of Kerry was distinguished in the Irish language.—See an account of this family at the word Popul an Stacajce, p. 357, where, through want of time to consult Colonel Richard Stack of Cambray, an undesigned mistake hath been committed in mentioning him as the present chief of that family; whereas it hath since been made apparent to us from authentic titles, as also by a letter from the Colonel to Captain Edmund Stack of Stack's town and Crotto, Esq., Knight of the Military Order of St. Louis, and Governor of the town and Castle of Landon in Gati-nois, that the latter is now the real chief of the Stack family.

+ Stacac, a stack of corn.

+ Stac, state.

+ Stac, delay; ϣan ϣtac, without delay.

Stadajjl, a standing still.

+ Stadajm, to stand, to cease, or stop; do ϣtac ϣe, he stood.

+ Stada, a furlong.

Stadac, apt or used to stop.

+ Stadu, a statute.

Stajd, a craft or wile.

+ Stajd, a furlong; τρι ϣταjde on ccaτmajj, three furlongs from the city. This Irish word ϣtajd, derived from the verb ϣtadajm, to stand or halt, is analagous to the Gr. σταδιον, which is derived from the verb ισταμαι, to stand or halt; and also to the

Lat. *stadium*, which is likewise derived from the Lat. *sto*, *stare*, to stand.

Stajd, or ϣtejg, the gullet or windpipe; ϣtejg bragad, *idem*; ϣtejg majnt, a beefsteak.

Stajdman, stately.

Stajgne, a stair or step; ϣtajg-neada, a pair of stairs.

Stajle, a stop or impediment, a stubbornness, or sturdy humour.

Stajh, a history.

Stajhceac, light.

Stajhteojh, an historian.

Stal, or ϣtajl, a stallion, or stone-horse.

Stalcac, stubborn.

Stalcen, a fowler; man an eun ar lajm an ϣtalcajn, as a bird out of the hands of the fowler.—

Pr. 6. 5.

Stam, to stand; *vid.* ϣta.

Stan, tin or pewter; Lat. *stannum*, Gall. *estain*.

Stanna, a tub, a vat.

Staon, oblique, awry, askew.

Staonac, a bias, a bending, an inclination.

Staonajm, to decline or abstain; nan ϣtaon o gleo, that never declined fight; also to curb or put a stop to; lam ϣjal nan ϣunay do ϣtaonac, a generous hand which could not be easily hindered.

Staonaid, a crick in the neck.

Stapal, a link or torch.

Stanza, a shield.

Statamajl, stately.

Steac, a ϣteac, within, i. e. ϣanteac a ϣtjg, within, in the house; do cuamajh a ϣteac, we went in.

Steafog, a staff or stick, a club; genit. ϣteafogze; ϣjolla ϣteafogze, was anciently a messenger or running footman, who carried letters from one place to another, so called from the long staff he

carried in his hand, as all running footmen still do.

Steallajm, to squirt, or sprinkle.

Steallajne, a glister; also a tap or fosset.

Stejleac, laxative, loose.

Stejlle, a lax or looseness.

Stejnłjgm, to exulcerate.

Stejnnle, the itch or mange.

Stjall, a piece of any thing; γτjall feōla, a piece of meat.

Stjallað, a rending or tearing in pieces.

Stjallajm, to tear or break in pieces, to rend; do γτjal rē a eudac, he rent his garment.

Stjējn, a little staff.

Stjlljm, to divide.

Stjōbard, a steward.

Stjōnam, to benumb.

Stoc, a sounding horn, a trumpet.

Stoca, a stocking.

Stōcac, an idle fellow, that lives in and about the kitchen of great folks, and will not work to support himself.

Stocajne, a trumpeter.

Stojm, a tempest or storm.

Stojmeac and γτοjmameajl, tempestuous, stormy.

Stol, a stool, a seat.

Stopajm, to stop, to close.

Stōr and γtōnar, store; tjgē an γtōnar ule, all the store-houses.

Stot-γrōnac, one that has a turned up nose.

Stnağ, an arch or vault.

Stnajll and γtnojlle, delay, neglect.

Stnajlljm, to pluck or tear in pieces.

Stranzad, a plucking or twitching.

Stranzam, to pull or draw.

Stranzajm, to pull or twitch.

Stranzta, pulled, plucked.

Stranzad and γtranzajneacð, strife, contention.

Stranzajne, a lazy fellow.

Stranzajneac, laziness.

Straojlead, a slut or sloven.

Straojlead, a plucking.

Straojleōg, a dragtail.

Straojlm, to pull, to draw after.

Strat, the stay betwixt the topmast and the foremast, whereby it is supported.

Stratnajgm, to spread; do γðrat-nujg rē, he spread.

Streacla, a trifle.

Streacla, torn, rent, ripped.

Streacłagað, sport.

Streacłan and γtreactan, a band or garter.

Strjbjrd and γtrjobjud, a whore, a harlot.

Strjlljn, a garter.

Strjoc, a streak; γtrjoca bāna jr deanğa, red and white streaks.

Strjocac, streaked.

Strjocad, a falling; also a submitting or humbling.

Strjocajm, to fall, to be humbled, to submit; do γtrjoc a nāmad dō, his enemy submitted to him; γtrjocfajd rē, he shall submit.

Strjolla, a girth.

Strjopac, a whore, a prostitute; γtrjopac fjr, a whore-master.

Strjopacay, fornication; Gr. πορνεia; otherwise written γtrjapac and γtrjapacay.

Strjopamajl, whorish.

Strjocajm, to tear, to cut off.

Strjoda, a strand, a shore. X

Strjoc, a shive, a piece.

Strjogjn, cement, mortar.

Strjoll, γtrnajll, delay.

Strut, an ostrich.

Stuad, a sheet, a scroll; γtuad don lūad, a sheet of lead; diminut. γtuadjn.

Stuad and γtuajc, a pinnacle; γtuad an teampujll, the pinnacle of the temple; also the end of a house.

in the County of Roscommon, and discharges itself into the Shannon.

Sacnyð, easy.

Sūd, these, them; also there, yonder; *cja hjad rūd azad*, who are these with thee? *an a ron rūd*, because of them; *an rūd*, thither, there, yonder; *an ro azur an rūd*, here and there.

Sudnall, light, brightness.

Sūzac, merry, cheerful, pleasant.

Sūzajbm, to be merry or droll.

Sūzān, a rope of straw or hay.

Sūz, juice or liquor; also the sap of a tree; also soot.

Sūzajnte, a swallow or gulf, a whirlpool.

Sūzam, to suck; *rūjgkjōd rē an njm*, he shall suck the poison.

Sūz-majne, a swallow or gulf; also a glutton.

Sūzna and *rūzmad*, mirth, playing, sporting; *an ruzarnta*, of mirth. — *Jer.* 25. 10.

Sujbealtān, a parasite.

Sujbealtay, spunging or sharking.

Sujb, a strawberry-tree; South Welsh, *syvi*, and Cor. *sevi*.

Sūjde, a session or assize; the setting of any thing, as of the sun.

Sūjde and *rūjdeacān*, a seat.

Sūjōjm, to sit; *do rūjd rē lājm nju*, he sat near them; *rūjōpe me*, I will encamp; *rūjdeadan tjmpcjoll*, they besieged; also to set or plant; *rūjdeōca tū jad*, thou shalt plant them; Lat. *sedeo*. It is improperly written *rūjgjm*.

Sūjōjm, to prove or enforce an argument; *do rūjdead ajn ē*, it was proved against him; *do rūjdeadan jona fjnne ē*, they maintained it to be a truth; Lat. *suadeo*, *persuadeo*, is of the same root.

Sūjōjm and *rūjdeacant*, a proof.

Sūjðte, in order, well-propor-

tioned; *pear rūjðte*, a well-proportioned man.

Sūjðte, proved, maintained; *a tā an gnjom rūjðte*, the fact is proved.

Sūjzlead, a snout.

Sūjl, the eye; gen. *rūl*, pl. *rūjle* and *rūjljb*, from *rūjl*, the sun; because the eye is the light of the body.

Sūjl, hope, expectation; *a tā rūjl azam njr*, I wait for him.

Sūjl, before that.

Sūjlbjne, rather *rojlbjne*, delight.

Sūjlmangajne, a forestaller of the market.

Sūjlmean, a wave.

Sūjm, a sum; also respect or regard; *nā cujr rūjm*, do not regard.

Sūjnean, fair weather; *vid.* *rojnean*.

Sūjneann, a kind of stammering.

Sūjnc, late.

Sūjne, the sea-nymphs, or mermaids.

Sūjnjd, nimble, active.

Sūjnjg, a fool.

Sūjnjge, courting, or wooing.

Sūjnjeac, a sweetheart.

Sūjrt, a flail; plur. *rūjrtjge* and *rūjrtteanna*.

Sūjteapnač, a present, or liberal donation.

Sūjtean, the mob or multitude.

Sūjtean, *vid.* *rutujn*, everlasting.

Sūjtjnge, merry, joyous.

Sul, the sun; Lat. *sol*; hence the old Irish called Sunday *ōja Sūjl*, before the Christians called it *ōja Doimnajg*, or *Dies Dominica*; hence *rūjl*, the eye, because it is the light of the body.

Sulārajm, to procure or provide; *vid.* *rolārajm*.

Sulbajne, oratory, eloquence.

Sūlbējm, a bewitching by the eye.

Sūl-čor, quick-sighted.

Súl-naðanc, foresight.
 Sult, mirth, joy; Lat. *saltus*, dancing.
 Sult, fat.
 Sultmair, fertile.
 Sultmair, pleasant, jocose.
 Sultmairne and rultmairneact, mirth, facetiousness.
 Sumair, a spring.
 Sunac, a kind of plaid, or coarse mantle.
 Sunn cairleán, or cairleun, a fortified or walled castle.
 Sunḡaoṡ, boasting.
 Sunnac, particular, special.
 Suintaird, quick, active.
 Suintairḡ, strong, stout.
 Sūn, a search or inquiry.
 Sunajm, to investigate, to make

diligent search or inquiry after a thing; ex. lējz do na raoṡṡb a rūn, let the learned examine it.
 Sunam, to fallow.
 Suṡ, the weather.
 Suṡairḡe, or ruṡ, soot.
 Suṡairn, or ruṡairn, prosperous; rliḡe ruṡairn, a prosperous way; also permanent, eternal, or everlasting; cūnnriad ruṡairn, an everlasting covenant; beata ruṡairn, life everlasting; ar cōmruṡairn an Mac nṡ an ūṡairn, the Son is co-eternal with the Father.
 Suṡairneact, or ruṡairne, eternity; ō tūṡ na ruṡairneacta, from all eternity; *vid.* parrṡar an anma.

REMARKS ON THE LETTER T.

T is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conṡorneada cṡuada*; it bears an aspirate, and then is numbered among the rough consonants called *conṡorneada ḡairba*, and pronounces like *h*. This letter is called *Tejne*, but the explanation of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter *τ* is naturally commutable with *ð*, they both being letters of the same organ; and accordingly in our old manuscripts we find them indifferently written, the one for the other, in the middle and end of words, but seldom or never as initials. In the remarks on the letter *ḡ*, and its being equally commutable with *c*, it hath been observed, that the unlimited practice of indifferently substituting the one instead of the other, could not but be abusive in some respects. And the same observation holds good with regard to *τ* and *ð*, not only because they are two different letters holding different places in all alphabets, and consequently of different powers and functions in the radical and original formation of words; but also because such an unlimited indifference in substituting those letters for each other in any particular language, cannot but be prejudicial to the affinity, which the words of that language may radically bear with words of the same meaning in other languages. It is to be noted, that the letter *τ* is used as an adventitious prefix before all Irish words beginning with a vowel, which are of the masc. gender, and are preceded by the Ir. particle *an*, which in Engl. signifies *the*; ex. *an tanam*, the soul; *an tēan*, the bird; *an tjonḡnad*, the wonder; *an tōjḡṡear*,

the young man; an tuac̃c̃tar̃an, *the superior*. It hath been observed in the remarks on the letter γ, that words of the feminine gender beginning with γ must necessarily admit the letter τ as a prefix when preceded by the particle an, and then the initial γ is eclipsed or suppressed in the pronunciation; as in the words an t̃ylat, an t̃r̃ūjl, an t̃r̃iōn, &c., pronounced an t̃lat, an t̃ūjl, an t̃iōn. But this rule suffers one remarkable and curious exception, which is, that words of the feminine gender beginning with the letter γ, in which the initial γ is immediately followed by either τ or δ, will not admit an adventitious τ as a prefix; as in the words an γtujiu, an γt̃iūji, an γtuajc, an γt̃ējg, an γdajc, an γdajd, &c., all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles ē and j̃, or γē and γj̃, to those words; which is a general and infallible rule, suffering no exception, by which the genders of all Irish words can be discerned; for no Irishman well-used to speak the Irish language will ever prefix the masculine article ē or γē before words of the feminine gender, nor the feminine article j̃ or γj̃ before masculines. It is also to be noted of this letter τ, that when it is aspirated with a subjoined h, it is thereby rendered quiescent and suppressed in the pronunciation; as in the word a t̃eang̃a, *his tongue*, which is pronounced a heang̃a. Another singularity occurring on this subject is, that words of the masculine gender beginning with γ, must receive the prefix τ when they are of the genitive case singular, depending on a substantive that precedes the particle an; ex. mulla an t̃rl̃ej̃be, *the top of the mountain*; b̃eal̃bãc an t̃r̃ĩj̃aj̃n, *the mouth-piece of the bridle*; nojm̃-ējal an t̃r̃j̃oñg̃aj̃n, *the forecast of the ant*; gl̃joc̃ar an t̃r̃j̃onnãj̃ec̃, *the cunning of the fox*. But in the genitive plural we say mullãj̃d na r̃l̃ej̃be, beal̃bãca na r̃ĩj̃aj̃n, ñej̃m̃-ējal na r̃j̃oñg̃aj̃n, &c.

✱ Tab̃aj̃n, a taber or timbrel.

Tab̃aj̃n, from tab̃aj̃aj̃m, take thou; also give; tab̃aj̃n d̃õd̃ aj̃ne, take thou heed; tab̃aj̃n dam̃ra, give unto me. When joined with an it signifies to make, do, cause, or oblige; tab̃aj̃n aj̃n t̃rẽaj̃n, entice your husband.—*Ju.* 14. 15.

Tab̃aj̃jn, the sea; tar̃i tab̃aj̃jn, over seas.

✱ Tab̃aj̃jne, a tavern or inn; z̃ur na t̃t̃r̃j̃ t̃tab̃aj̃jñj̃b̃, to the three taverns; Lat. *taberna*; r̃ẽaj̃n tab̃aj̃jne, an inn-holder.

Tab̃al, a sling; c̃hann tab̃aj̃l, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; Brit. *prentaval*.

Tab̃ant̃ana, a chieftain, a governor of a province or region; from tab̃aj̃n, and t̃an or t̃aj̃n, a region or country.

Tab̃ant̃ar and tab̃ant̃ur, a gift or present.

Tab̃ant̃a, given up, delivered.

Tab̃ant̃ac̃, bountiful, generous.

Tab̃aj̃aj̃m, to give; tab̃aj̃n dam̃ d̃õ l̃am̃, give me thy hand; az̃ tab̃aj̃at̃ b̃aj̃j̃ d̃õj̃b̃, killing them.

Tab̃ul, a breeze or horse-fly.

Taca, a nail, or peg; also a fastening; Lat. *clavus*; hence taca is a surety, and t̃ac̃ad̃, to pro-

mise, or be a surety for another's performance. They have a close affinity and analogy with the Heb. *נָתַן*, i. e. *fixit clavum, parillum*.—Vid. *Opitius Lexicon Heb.*

Tacaideact, a giving security, or being bound for another.

Tacamajl, firm, solid, able to resist.

Tacamlaet, or tacamlar, firmness, solidity.

Tacari, provision; also gleaning.

Tacari, good, agreeable; mad tacari leo, if they please.

Taca, scarcity.

Tacaloygad, the itch.

Tacari, he came, he arrived at.

Tacari, a fight, battle, or skirmish.

Tactad, a choaking, or strangling.

Tactajm, to choke or strangle; tactfujeari e, he shall be strangled.

Tacmang, a compass or circuit.

Tacmangajm, to encompass, surround, or embrace.

Tacmangad, surrounded.

Tacoid, a little nail or tack.

Tadad, a thief.

Tadal, the sense of touching or feeling.

Tadal, a fleshfork.

Tadallajm, to visit often, to haunt, frequent.

Tadayg, an account, news, or information; tadayg bajr, an account or news of one's death.

Tadbaet, substance, consequence; also esteem.

Tadbaedaet and tadbaetamajl, effectual, of consequence or moment.

Tadbar, spectres or apparitions; plur. tadbarjtea, *idem*.

Tadbar, solidity, firmness.

Tadbar, a showing, or appearance.

Tadbarac, solid, weighty.

Tadg, a poet.

Tadg, a man's name; like the British *teg*, which signifies in that language *fair*.

Tadlac, hard, difficult.

Taduiz, *rectius* ad adajg, against thee.

Tafac, an exhortation.

Tafac, craving.

Tafajgm, to press or urge.

Tafan, a yelping or barking; nj feadur an madad tafan, the dog cannot bark; *vid.* tatfan.

Tafanajm, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. no tafan e da forbarb dutcarj, he routed or banished him from his native soil. It is more commonly written tatfan; tajfeanartar cojn allta dj, the wolves were routed by her.—*Brogan*.

Tagajd, come ye on, or advance.

Tagari, plead you; *vid.* tagriajm.

Tagam, to deliver, or surrender.

Tagari, an order, or course.

Tagarad, a pleading.

Tagarica, of pleading; as, fear tagarica mo cuire, the pleader of my cause, or my advocate.

Tagaricodri, a pleader or advocate.

Tazbarj and tazbajl, a hap or chance.

Tazal, a feeling, or the sense of feeling; *Lat. tactus*.

Tazriajm, to plead a cause; also to debate; also to speak; tagoira me leo e, I will bring them to an account for it; also to challenge or bring to an account.

Taj, or taoj, silent, mute.

Tajberit, disparagement.

Tajble, a small table, or tablet; tajble fjlead, plained tables whereon the Irish wrote before they had parchment; *Lat. tabula*.

Ταῖβλεῶννεαῖτ, sporting, playing.
Ταῖβνεαῖδ, a dream or vision; an appearance, revelation, or discovery.

Ταῖβνῆν, to dream; also to appear; δὸ ταῖβνεαῖδ ἀνγεαλ, an angel appeared, or presented himself to; δὸ ταῖβνεαῖδ δὸ γαῖνεαῖ, each one dreamed, or there appeared unto each.

Ταῖβρε, an apparition, or vision; α τταῖβρε, in a vision; α τταῖβρῆδ na hoῖδρε, in the visions of the night.

Ταῖβρῆζν, to seem, or appear.

Ταῖβρῆον, a showing, or appearing.

Ταῖβε, *idem quod ταῖβλε*; *vid. Num.* 31. 50.

Ταῖεαῖτ, a man's utmost endeavours.

Ταῖεμε, a combat, a battle.

Ταῖδε, a beginning or commencing; ταῖδε εαῖρηαῖζ, the beginning of spring.

Ταῖδε, theft, or petty larceny.

Ταῖδεαν, or ταῖδον, a troop, or multitude.

Ταῖδεῶν and ταῖγεῶν, a pleader, a disputant.

Ταῖδν, to apply, to adjoin.

Ταῖδν, or ταῖδον, a mill-pond.

Ταῖεαῖ, pleasant, delightful; also splendid.

Ταῖεαῖδ, delight, pleasure; also splendour.

Ταῖεῶν, an ambassador, a messenger.

Ταῖδν, objecting.

Ταῖνρῆζτε, driven or forced away; μαῖ an ἔφαδ ταῖνρῆζτε, as the chased deer.

Ταῖνρν, to banish or expel.

Ταῖζ, or τῆζ, from τεαῖ, a house.

Ταῖζεαν, or ταῖλ-ζν, i. e. ζν naῖντα, a holy offspring; a name supposed to have been given to St. Patrick by the Druids before his arrival in Ireland.

Ταῖλλε, wages; Gr. τελος, *vectigal*, and Gall. *taille*, tribute or taxes.

Ταῖλν, a sling.

Ταῖν, I am; ὁ ταῖν, seeing that I am; ταῖν γο ἡολε λεῖν, I treat him ill.

Ταῖν, death, mortality; also fainting; ταῖν ἀναῖτηδ, an unusual distemper.—*Vid. Tighern. Annal. ad an.* 1044.

Ταῖν ἔν, dead wine.

Ταῖνλεαῖτ, a burying earn, or heaps of loose stones raised by those who accompanied corps in time of paganism on the high way near the burying place, each person carrying a single stone to be thrown into the earn; hence the proverb *νῆ εαῖρηῖνν cloῖ ad leaῖτ*, an uncharitable expression.

Ταῖν-νεῦλ, a slumber, a trance, or ecstasy.

Ταῖν-νεαῖν, to slumber, or fall asleep; *νῆ ταῖν-νεῦλφαῖδ ῖε*, he shall not slumber.

Ταῖντεν, a natural death.

Ταῖν, water; ῖολαῖ-ταῖν, water-parsnip, or water-salad.

Ταῖν, or τάν, a land or country, a region; an τάν γο τεαῖ don εῖνν, the southern region of Ireland.—*Mac-Feergus Poem Topograph.*

Ταῖν, a herd or drove of cattle; also any military spoils; plur. ταῖνε and ταῖντε; ταῖν βῶ, a drove of cows; hence ταῖν βῶ εαῖλζνε.

Ταῖνζ ῖε, he came; τάνγαμαῖ, we came; τάνγαβαῖ, ye came; τάνγαδαῖ, they came.

Ταῖνρῆζ, a reflexion, censure, reproach.

Ταῖρ, a mass, a lump.

Ταῖρεῖτνεαῖ, tapestry.

Ταῖν, vile, base, ordinary; comparat. ταῖνε, or ταῖνε-αῖτ, low

life, baseness.
 Ταιριβε, ταριβα, and ταριβαετ, profit, advantage.
 Ταιριβεαλαε, a ferry, or passage.
 Ταιριβεαριταε, profitable; beneficial.
 Ταιριβφεαε, a thigh.
 Ταιριβεαδαλτ, prophecy.
 Ταιρι-εεμνεαζαδ, a passage over.
 Ταιριεμερε, desert, merit.
 Ταιριεφιοναε, mean, vile.
 Ταιριδριγγιμ, to force, or thrust through.
 Ταιριεαδ, praise, commendation.
 Ταιριεαζ, provision, preparation.
 Ταιριεαλβ, showing, or representing.
 Ταιριεαν, a descent.
 Ταιριεμ, dispraise, disrepute.
 Ταιριεμεαδ, disparagement.
 Ταιριεοργ, or ταριηγ, a saw.
 Ταιριεαλ, an offering, or oblation.
 Ταιριεεαζ, an imp or graft.
 Ταιριεμ, to prophesy; ταριεμεαδαρι, they prophesied; αζ ταριεμνεαεδ, foretelling.
 Ταιριεμ, to seek, try, or endeavour.
 Ταιριεμ, to escape, or get away; ex, ηρι ταριε αον διοβ ζαν ταετα, none of them escaped destruction.
 Ταιριεμ, prophecy or divination; να ταριεμνε ρπελαεαε, nor flattering divination.
 Ταιριεμ, a nail.
 Ταιριεμρι, a little nail.
 Ταιριε, he came.
 Ταιριεμ, to tender, or offer.
 Ταιριεμριον, an offer, or proffer.
 Ταιριμ, to live, to exist.
 Ταιριμιοργ-λουερε, saw-dust.
 Ταιριμιοτλαμ, fly over.
 Ταιριμ, trusty; βριεμριε ταριμ, a hostage.
 Ταιριμ, over, by, beyond; δο ζαεβ ρε ταριμ, he passed by; ταριμ ρρι, nevertheless, not-

withstanding this.
 Ταιριμ, a file.
 Ταιριμριμ, to shave off, or file.
 Ταιριμρεαετ, love, friendship.
 Ταιριμ, love, friendship; a ρα-ζαελ διορε αζυρ ταριμ, receiving promise of fealty and friendship.
 Ταιριμ, to love; also to stay, remain, or continue.
 Ταιριμρι, a tie or band; δεαναεδ βριμ ταριμρι, form your alliance.
 Ταιριμριμ, dear, intimate, friendly, trusty.
 Ταιριμριμ, a tarrying, stay; a dwelling, or continuance.
 Ταιριεαε, moisture.
 Ταιριεαριεαε, from beyond sea, transmarine.
 Ταιριεοριμ, to appear through.
 Ταιριμρεαλ, a circuit.
 Ταιριμριε, a nail, a pin, or peg.
 Ταιριμριμ, to draw or pull.
 Ταιριμριε, drawn; αζυρ α ελδιοδεαμ ταριμριε ρινα λαμ, and his drawn sword in his hand.
 Ταιριμριεεδιορι, a drawer; ταριμριεεδιορι υριε, a drawer of water.
 Ταιριμριε, was finished; ο ταριμριε εομαριε αν ναομ, since the saint finished his advice, *L. na z'ceare*.
 Ταιριεαε, strong, grand, pompous.
 Ταιριεμριμριεζαδ, transition.
 Ταιριμριεαριεαε, from beyond sea.
 Ταιριμριεμ, to draw, to pull, or pluck; also to rend or tear.—*Matt. 7. 6.*
 Ταιριμριεμ, a promise; εριμ ταριμριεμ, the land of promise.
 Ταιριεαε, the hinge of a door; also a threshold.
 Ταιριεμ, to offer; δο ταριμριεμ διοεβ αρι ραορι εοννριεαδ ραδ, they were offered to them very cheap.
 Ταιριεμριεα, an offer.

Tajr-rljabac, from beyond the mountains.

Tajrjoblajm, to pass over.

Tajrte, a circuit or compass.

Tajrtjgjm, to save.

Tajrtjud, news, or tales.

Tajrtneodrajm, to convey.

Tajrtneodra, conveyed.

Tajr, wet, moist, dank.

Tajre, moisture.

Tajre, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; *tajre na naom*, the relics of the saints, i. e. the bodies of the saints; as, *mjonna na naom*, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: *dar tajrjb*, or *mjonnajb na naom*, respectively; and *mjonna* is yet retained among us for that reason to signify a solemn oath in general; *vid. mjonnn*.

Tajrbeanað, a demonstration, or evidence; a vision, or revelation.

Tajrbeanajm, to show; *tajrbeanfar mjre ðurt*, I will show thee; *tajrbeunfud rē jad*, he will present them.

Tajrbeanta, shown, presented; an *tajan tajrbeunta*, the shew bread.

Tajrceallac, espying, viewing.

Tajrcealad, a betraying.

Tajrcealad, to view, or observe, to reconnoitre; *jompud an ccula jan tajrcealad na tjne*, they turn back, after viewing the country.—*L. B.*

Tajrcjm, to lay up, to reserve; *tajrcjd rē zēan-ymacð*, he reserveth wrath; *vid. tajrgjm*.

Tajrdeal, a journey, or voyage.

Tajreacð, moisture.

Tajreaz, restitution; it is an inflection of *ajreaz*, or rather of

ajr-joc; do *nējn a maohne bjor an tajreaz*, according to his substance shall the restitution be.—*Job*, 20. 18.

Tajrealbad, a representation, or likeness.

Tajrealbajm, to personate or represent; ex. *tajrealbēan Crijort an an cciojy*, Christ is represented on the cross.

Tajrge, a pledge, or stake.

Tajrge-ajm, an armory; Lat. *armarium*. According to Father Plunket it may also signify a storehouse, treasury, from *tajrge*, store or treasure, and *ajm*, a place, a room.

Tajrgjd, a hoarding or laying up.

Tajrgjm, to keep, to lay up safe, to hoard; *ajmryn cum tajrgjd*, *azur ajmryn cum cur a muza*, a time to hoard up, and a time to cast away.

Tajrgjodan, a storehouse.

Tajrljgjm, to be wet or moist.

Tajrmeanzad, birth.

Tajrte, taches; do *ðeuna tū caozad tajrte dōn*, thou shall make fifty taches of gold.

Tajrteal, a voyage or journey; also a straying or wandering; *az tajrteal tjonra*, wandering through regions.

Tajrtealac, a vagabond, a traveller.

Tajrtealajm, to stray, to travel.

Tajrtjgjm, to water.

Tajrteamajl, momentary.

Tajrteog, a moment.

Tajt-ceannac, exchange, traffic.

Tajteazg, and *rectius ajteazg*, a repartee, a short smart answer.

Tajtleac, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. *an fad do majn ðnjan nē rabad tajtleac ne neac jan mbje*, whilst Brian lived, I never was beholden to mankind.—*Annal.*

Innisfallen.

- Tajtlhaz*, a surgeon.
Tajtljgjm, to appease or mitigate.
Tajtlhoc, an excuse.
Tajtmeac, a loosening, releasing, or dissolving.
Tajtmead, remembrance, a memorial, a monument.
Tajtneam, splendour, brightness; *tajtneam na gneine*, sun-shine, also pleasure, delight; *tajtneam mo chroide*, the delight and joy of my heart; also love, affection.
Tajtneamac, bright, shining, fair, beautiful; also pleasant, agreeable; *com tajtneamac nyr an ghrian*, as bright as the sun.
Tajtneamar, pleasantness.
Tajtnjm, to please, to delight; *do tajtn an nio rjn nyr*, this thing pleased him.
Tal, a cooper's axe or adze.
Tal-deyr and *tal-cyl*, planes used by carpenters for the right and left side.
Talac, or *taclac*, and *taclan*, dispraise, reproach.
Talac, dissatisfied, murmuring.
Talam, the earth, ground, or soil; genit. *talman*; *ajtgjteojnyge na talman uyle*, the inhabitants of the earth in general.
Talam-cumyguagad, an earthquake; *do nynnead talam-cumyguagad moir ann*, a great earthquake happened there.
Talamujde, or *talmujde*, of belonging to the earth; *an cruinne talmujde*, the terrestrial globe.
Talan, feats of arms, chivalry.
Talca and *tajlce*, force, vigour, courage.
Talcanta, strong, lusty.
Talcapa, a generous lover.
Tatgad, a quieting, pacifying, or assuaging.
Tall, beyond, over, on the other

- side; *taob tall don amajn*, beyond the river.
Tall, theft.
Tall, a spoiling or robbing.
Tall, easy; *go nar tall aymom*, so that they were not easy to be counted; *idem quod funay*.
Tallajm, to cut; Gall. *tailler*; ex. *no tallad a ceann de*, his head was cut off.—*Chron. Scot.*
Tallajte, robbed, spoiled.
Tallan, a talent.
Tallbe, he that deprives or bereaves a man of a thing.
Talltojn, a robber.
Talman, the gen. of *talam*, the earth.
Talmujde, of or belonging to the earth.
Talpa, a mole. There being no moles in Ireland, the translator of the Irish Bible used this Latin word *talpa*, which may also be genuine primitive Irish, as the Celtic colonies who came from Gaul and Spain, and were acquainted with moles on the Continent, may naturally be supposed to have brought that Celtic name to Ireland.
Talradanc, wariness, caution.
Tam, truly, certainly; Lat. *quidem*.
Tamac, dull, sluggish.
Tamajlte, slothful; also weak, faint.
Tamal, a space, a while; *tamal majt*, a good way, a good space; *tamal beag*, a little while.
Tam, still, quiet.
Tam, the plague or pestilence; also an ecstasy.
Tamajge, dullness.
Tamam, to be silent.
Taman, the trunk or body of any thing; a stump or block.
Tamanae, a dolt, a blockhead.
Tamanta, slow, sluggish.
Tamantar, slowness.

Táinnajm, to behead, to lop off, or detruncate; **ag táinnad feada**, cutting down woods.

Támjúan, a trance, an ecstasy.

Tan, at a time; **an tan**, when; **an tan do teaygajd an ladronn**, when the robber died.

Tán and **tájn**, in its inflections, a country or region, a territory; gen. **tána**; hence it is the termination of the names of several countries, viz. *Aquitania*, i. e. *aque terra*, *Lusitania*, *Britania*, *Mauritania*, *Turditania*; hence also the Irish word **tánajrte**, a lord dynast, a prince or governor of a country; in the same manner that the Irish word **tjájna**, Gr. *τυραννος*, and Lat. *tyrannus*, may be well derived from **tján**, which in Irish signifies a country; and the more so, as *tyrannus* formerly and originally signified a king or lord of a country, exactly like the Irish word **tjájna**, and was not used in an odious sense to imply a cruel governor or usurper till latter ages.

Tanajde, thin, slender.

Tanajdeact, thinness.

Tanajjgm, to make thin or slender, to diminish; also to rarefy.

Tánajrte, a lord or dynast, a governor of a country. This word among the old Irish signified the presumptive and apparent heir to the reigning prince or lord, being always the oldest and most experienced of the family to command.

Tánajrteact, thanistry, or the thanistic law of regal succession formerly observed in Ireland, by virtue of which the oldest and most experienced of the family was entitled to succeed to the sovereignty or lordship immediately after the reigning prince

or lord, in whose life-time the thanist was commander and chief general of the forces; it is otherwise called **dljge tánajrte**.

Tánajrteac and **tánajrteamajl**, swaying, or acting like a thanist.

Tánar, dominion, lordship, government; **tánajrtear**, *idem*.

Tancárd, a tankard.

Tángadam, they came; **do tájniz me**, I came; **tángajd ré**, he came.

Tangmangad, an environing, or guarding.

Tangnaect, fraud; malice, or dissembled grudge; **tangnaect**, *id.* — *Tighern. Ann.*

Tannálad, the often bellowing of a cow by reason of some distemper; a **ttanálad an bájr**, in the agonies of death.

Tanrojn, then, at that time.

Taob, a side; **o taob go taob**, from side to side; **a ttaob**, of or concerning; **taob a rtijs**, within; **taob a mujg**, without.

Taobaect, presumption.

Taobad, a commission.

Taobajm, to incline; to join, or take part with; **taob do rlijs** **mjr an ttjájna**, incline thy way unto the Lord.

Taobajm, to trust, or depend on; **ná taobújdre**, trust ye not.

Taobán, a rib or small beam laid on the rafters of a house; plur. **taobájn**.

Taobōjn, a commissary.

Taobta, trusted, credited; also joined.

Taobtōjn, a creditor.

Taobtnom, great with child.

Taobyljge, a by-way.

Taobbalc, very puissant, mighty.

Taobajne, an apostate.

Taojdm, to turn, to revolt.

Taoj, a trope, a turning or winding.

Taoj, deaf.

vation which will be spilled for many unto the remission of sins and iniquities.

Τανσαιρνε, contempt; λυδ na τανσαιρνε, despisers.

Τανσαιρνεαc, contemptuous, despicable.

Τανσαιρνηζιμ, to despise, or contemn.

Τανσεαν, moreover, over and above.

Τανσεαν, though, although.

Τανειμ ρυαιν, a dead sleep.

Τανκοιλαδ, a going or marching.

Τανκοηαιρ, a ferry or passage.

Τανκοδαc, nought, bad.

Τανδ, he gave.

Τανδαριc, squinting, looking askew.

Τανειρ and ταν ειρ, after; ταν ειρ a κορ αν a ηαιρ, after he had sent her back.

Τανηαιρμεαδ, a passing, or ferrying over.

Τανηαιρ, an apparition.

Τανηαιρνεοζ, a casement.

Τανζαδ, a governing, or ruling.

Τανζαδ, an assembly.

Τανζηραιδ, an expedition.

Τανζλομαδ, an assembly.

Τανζηνο, i. e. τανζ-ρνο, ill-coun-tenanced.

Ταπλα, or ταπλαδ ρε, he happened, or it came to pass; do ταπλαδαρ αν μεηρζε zo τανειρνεαc, they happened to be basely drunk.

Ταπλαε, he threw or cast; ταπλαεε, was thrown.

Ταπλαδδμ, to meet; also to visit.

Ταπλαδδμ, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Ταπλοδ, a draught, the bringing or drawing in corn or hay.

Ταπλοδαμ, to draw in, or bring together; also to seize or lay hold on; ταπλαζ anacαιρ, trouble fastens or seizes on.

Ταρμαν, or ταρμαν, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as belonged to the church, glebeland, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, τζζιμ ραδ ταρμαν, I require your protection, or I repair to you, as my sanctuary.

Ταρμαν, or τορμαν, a great noise or rustling.

Ταρμενυτυζαδ, the transfiguration; ex. ταρμενυτυζαδ ιηc. Δε αν ρληαδ Thabor, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Ταρνα and ταρνα, cross, by; βοταρ ταρνα, a cross, or by-road.

Ταρναc and ταρνηε, it was finished.

Ταρναοδ, frowardness, perverseness.

Ταρνοοδ, mother-naked, or stark-naked; from ταρν, the lowest part of the belly; and νοοδ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a ταρνοοδ, their nakedness.

Ταρρ, a clod, or lump.

Ταρραν, a cluster; μαρ δζοζλουμ εαορ αιμρην ενυαραιζ na ταρραν υλε, as the grape-gleanings of the vintage.

Ταρρ and ταρραδ, a belly or paunch, the lowest part of the belly.

Ταρραcταιρ, revenge; ταρραc-ταιρ Δε ορτα, ορν do μαρβαδ δα cεαδ δζοδ, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Ταρραcταιρ, it happened.

Ταρραδ, protection; also attendance.

Ταρραδ, a drawing, or draught.

Ταρραζαλαδε, a prophet, or

soothsayer.

Ταρνάζζλ, a prophecy.

Ταρνάζλαγμ, to prophecy, or foretel.

Ταρναντζεα, drawn, pulled.

Ταρναγταγμ, it happened.

Ταρνιζναγζ, a journey.

Ταρνινζμιαετ, prophecy.

Ταρρυα, come thou.

Τάρνταγζμ, to save or deliver; τάρνταγζ, τάρνταγζ, a μζζ, assist, assist, O king. The expression τάρνταγζ, τάρνταγζ, was a kind of a cry of war among the old Irish, signifying the same thing as *a moi, a moi*, among the French; φαγμ, φαγμ, i. e. take care, was another cry of war, the same as *qui vive*, or *garde, garde*, in French.

Τάρνταγλ, preservation, safety; also deliverance.

Τάρνταγμ, to seize or take hold of; also to assert or affirm; εεαδ τογμ μαγ τάρνταγμ, an hundred hogs, as I assert.

Τάρνταγμ, to grow.

Ταρνυδ, a drawing.

Ταρρυα, over, past; over them.—*Prov.* 20. 26.

Ταρυναμ, a transom, or beam going thwart a house.

Ταρυνάμαμ, to swim over.

Ταρρογβεαε, transparent.

Ταρρογλγζμ, to shine through, or be transparent.

Ταρτ, thirst, drought.

Τάρταδογμ and τάρταλαγδε, a Saviour.

Τάρνταγζμ, to assist or defend.

Τάρνταγλ, help, assistance; φαγμ τάρτάλα, a helper; γαν τάρνταγλ, without remedy.—*Prov.* 6. 15.

Τάρνταλαγμ, to assist, to protect.

Ταρτμαγ and ταρτμυμ, dry, thirsty.

Ταγ, a dwelling, or habitation.

Ταγμ, to dwell, or remain.

Ταγαναε, slow, tedious.

Ταγβεαναγμ, to reveal or show ταγβεαν, show thou.

Ταγρομ, a navy.

Ταγρομ, an assembly, a mark, or cavalcade.

Ταγρομαμ, to march, to migrate.

Τάγζ, a report or rumour.

Τάγζα and ταγζαδ, a task; μαγζγμ ταγζαγδ, a task-master.

Ταγζαγμ, a slave or servant.

Τάε, slaughter; τάε να γεμυμαδ a εεγμδ, the slaughter of heroes was his chief practice.

Τάε, solder, glue.

Τάε, withered.

Ταε, a side.

Τάεα, bail or surety.

Τάεαδ, they have; τάεαμ, I have.

Ταταγζεαε, conversant, acquainted.

Ταταγζεαεδ, use, familiarity.

Τάταγμ, to kill or destroy; also to die.

Τάταγμ, a sluggish, trifling fellow.

Τάεαμ, to apply.

Τάεαμ, a nap of sleep.

Ταταδογμ, heavy, dull.

Ταταδογμ, a reproach; also contempt, disregard.

Ταταδογμμ, to reproach or despise; ex. a Θαγδζ ná τατογμ Τόρνα, Thady, do not despise or throw any reflection upon the Poet Torna.

Ταταγ, he gathered together, or assembled.

Τάε-βεγμ, a killing blow, literally; but it was anciently used to imply a certain kind of exercise or military game of casting darts out of the Irish εμανν ταβαγλ, or sling.—*Vid.* K. a mbáγ Chon-naoγ mγε Óáγμ.

Τατγαν, a barking; *vid.* ταγαν; αταγδ υγλε να μαδμυγζε βαλβα, ηγ πέαδαγδ τατγαν, they are all dumb dogs, they cannot bark.

This word seems to be derived from *haph*, *haph*, the barking of a dog, hence it signifies to rout or drive away by force, to banish; *no tatpan a rlyoct ar an ttrn*, he banished his posterity out of the country.

Tatlaŷjm, to tame or subdue, to pacify.

Tatlan, a reproach or calumny.

Tatūgāb, a soldering, or soldering.

Tatujŷjm, I join, unite, or solder.

Tatujŷe, acquaintance; *njl tatujŷe azum ajn*, I have no acquaintance with him; *do badar na rlyŷte mōra zan tatujŷe*, the highways were unoccupied.

—*Jud.* 5. 6.

Tatujŷjm, I am accustomed or used; *Lat. soleo.*

Tatujŷte and *tatujŷteac*, public, frequented; also familiar; ex. *rpjonad tatujŷteac*, a familiar spirit.

—*Tē*, *an tē*, he that, whosoever; *don tē*, unto him that.

Te, hot, warm.

Teabta, a large territory in Meath, which was anciently possessed by the O'Caharns, the O'Quins, the O'Confiachas, the O'Muirreganes, and the O'Lachtnanes, and *Teabta Sojn*, in said county, possessed by the O'Hagas.

Teacclajm, a collection.

Teacmajr, a hindrance, or impediment.

Teac, a house; *genit. tŷg, tajg, or toŷg*; *tŷg na mboct azur na nočan*, the poor-house and hospital; *plur. tŷgte*; *Lat. tectum*, *Gr. teyog*, means any covering or shelter from the weather.

Teacāb, *pro tactāb*, a strangling.

Teacō, coming to a place; *az teacō azur az jmteacō*, going and coming, going to and from.

Teacda and *teacdac*, a messenger; *nj clujnrŷgear ŷut do*

teacdaō njō bur mō, the voice of thy messengers shall no more be heard, *Nah.* 2. 13; *njŷteacda*, an ambassador, or envoy of a king.

Teacdaŷne, a messenger; *plur. teacdaŷnjb*, the posts.

Teacdaŷneact, an errand or message; also tidings.

Teactajŷte, strangled.

Teactāb, possession.

Tēacmajc, it came, or happened.

Teacmoc, riches, wealth.

Tēad, *genit. tējde*, a rope or cord, a string or wire of a harp; hence it is sometimes put for the harp.

Teadaŷd, quick, active.

Tēadaŷde, a harper.

Tēadaŷriactōjn, an avenger.

Tēadam, to go; *tēadam an ceul*, to fail, or lie deficient; *tēadam an beal*, to prevent; *tēadam ne*, to find or meet with; *nj tējdeōmar mē njot*, I will not meet thee.

Teaŷarŷ, or *teaŷarŷ*, a teaching or doctrine; instruction, advice, direction.

Teaŷarŷta, sorcery, druidism.

Teaŷarŷcajm, to teach or instruct; *do teaŷarŷŷ rē ē*, he instructed him; *cōr zo dteŷŷeoyŷgāb rē tu*, that he might instruct you.

Teaŷarŷŷte, instructed, taught.

Teaŷarŷŷtōjn, a teacher, a doctor; *teaŷarŷŷtōjn don dlŷge canōnda*, a doctor of the canon law.

Teaŷ, a house, a room; *teaŷ leapta*, a bed-chamber; *vid. teac*.

Teaŷ, a vapour, or exhalation.

Teaŷajr, a small room or closet; also a case for the better preserving of any thing.

Tēaŷallac, most commonly *teaŷlac*, a house or habitation; also household, of or belonging to a house or family; *teaŷlac an*

ἡῖς, the king's household; *teaḡ-lac pro teaḡ-luēd.*
Teaḡam, to heat or warm, to grow hot.
Teaḡlacar, soothing, flattering; also playing the parasite.
Teaḡlac, a sumptuous house, court, or palace; also a family or household.
Teaḡladac, fair-spoken.
Teaḡlajḡm, to soothe or flatter.
Teaḡmajl, meddling, or interfering.
Teaḡmajm, to meet; *teaḡmam le cēle*, let us meet together; *do teaḡmajl oṛt*, to meet you; also to happen or fall out; *mā teaḡmann*, if it happens; *cried fā tteaḡman ṛo dujon?* why is this befallen us?
Teaḡmujreac, accidental, on adventure, at random.
Tealac, a loosing.
Tealzad, a casting, or hurling.
Tealla and *teallac*, the earth; *ōn teallac*, from the earth; Gr. *τῖλος*, dung.—*Vid. Hesych.*
Teallacōḡ, a domestic concubine.
Teallam, to steal; *tealyadan*, they stole.
Teallūn, *idem quod tealla*, the earth; Lat. *tellure*, a *tellus*.
Teamajr, pleasant, agreeable.
Teamajr, Tara in Meath, the seat of the ancient kings of that province.
Teampull, a church or temple; Lat. *templum*; *ōr cujṛne an teampujll*, before the temple.
Teaṇ, *vid. teann*.
Tēanam and *tēanum*, let us go; *tēanum ruar*, let us go up; *tēanum ann ṛjn*, let us go thither.
Teanam, to wreath or twist; also to mingle.—*Is. 9. 11.*
Teaṇbuajḡreac, fervency.
Teaṇcōjr, a pair of tongs, or a pair of pincers; *lejr na tea-*

cūjrjḡḡb, with the tongs; a *teaṇcōjrjḡde*, his tongs.
Teaṇfajḡḡm, to press, to squeeze close, or wring hard.
Teaṇḡa, and genit. *teaṇḡajn*, a tongue; also a dialect, tongue, or language; *ṛan teaṇḡajn lajḡne*, in Latin idiomate, which was anciently written *ḡjṛḡua*; *ling.* Suec. *tunga*, Dan. *tunge*, Belg. *tonge*; plur. *teaṇḡta* and *teaṇḡajb*.
Teaṇḡar, a pair of pincers.
Teann, stiff, rigid; also bold, powerful; *ḡo teann lajḡjr*, bold and strong.
Teannad, stiffness, rigidity; also violence.
Teannajm, to strain, to bind strait; *teannam ne aḡur njr*, to embrace, to stick close to; *do teann njr ē jḡjr a ḡa lajm*, he embraced him between both his arms.
Teannajre, the roaring of the sea in a cave.
Teannḡuz, stiff and strong.
Teannlam, tinder-box fire.
Teannṛad, a shewing, manifestation, or discovery.
Teann-ḡajṛ, abundance, a full meal.
Teannta, a press, or bruising; *criann teannta*, a wine press, or a cider-press; *neac a tteaṇnta*, one in a strait, or in jeopardy; *teannta*, near, close by; *aḡḡa jr teannta*, a pain in the reins, with an oppression.
Teannta, joined.
Teanntṛajḡde, grief, sorrow.
Teannōṛicanur, *cantus medius*, or the counter-tenor in music.
Teaṛbad, a separation.
Teaṛc, few or rare; *aṛ teaṛc ḡa tṛejṛe nāc fuaḡjr lēun*, there are few brave men but met with disappointments.
Teaṛcad and *teṛce*, fewness,

scarcity, rareness; *tearica* bújð-ne, a small number of men.

Tearmann, a limit; Wel. *terwyn*, and Lat. *terminus*; also glebeland, protection; *dejtjb tearmajn*, tutelary gods; *vid. tearmann*; Gr. *τερμνες*, limits or boundaries.

Tearmannðjri and *tearmannuðe*, a patron or protector; also one of the same country.

Tearnam and *tearnuðajm*, to escape, to recover; also to fall into a fit; *do tearnajð jóna çodlað*, he fell asleep.

Tearnuðð, a fall, hap, chance.

Tearnuðð, a recovery from sickness, a convalescence.

Tearnuððajm, to escape, to fly from, to evade.

Tear, heat, warmth.

Tear, the south; *an taob tear*, southward.

Tearançað and *tearançajm*, a rescuing, or delivering from any hurt or danger.

Tearançajm, to save, or rescue, to deliver from danger.

Tearbaç, sultriness, heat of weather.

Tearbuala, hot baths.

Tearðaçjm, to prove or try; also to fail; *nj tearðuçuð uájt*, there shall not fail thee.

Tearðuçað, a trial.—1 Pet. 4. 12.

Tearçajm, to preserve.

Tearçal, a singeing wind, a storm; also a wave or billow.

Tearçam, to cut or lop off; *çun tearçað a çeann dá çolajnn*, till his head was parted from his body.

Tearçnúð, fervent love, zeal.

Tearmaç, sultry, or warm weather.

Teartaçað, experience, trial, a discussing or sitting of a matter; also absence; *teartuçað*, also

signifies testimony.

Teartajçjm, to testify, or bear witness; also to lack, need, or want; *njri teartajç ejnnjð*, nothing was wanting; *do teartajç rē*, he died.

Teartajl, want, defect.

Teartun, a groat, four-pence; Ital. *testoni*, from *testa*, a head which was stamped on it.

Tearuçje, hot, burning.

Tearuçdeaçt, a heat, or warmth; *tearuçdeaçt çola*, a heat of blood.

Teaçað and *tejte*, a flight, or running away.

Teataçjm, to celebrate, or solemnize.

Teaçam, to flee, or run away; *tejt*, flee thou; *do tejt rē*, he fled; *do tejteadañ*, they fled.

Teaçra, the sea.

Teaçra, the Royston crow.

Teçjm, to frustrate or disappoint; *do tejb rē*, he failed. It is now pronounced *teçjm*.

Tec, a bone.

Tedaçð, wild, fierce.

Tedañnaçt, revenge, or vengeance.

Tedmneaç, furious, headlong.

Tednøç, fierceness; also severity.

Teçearnaç, a purchaser.

Teç, or *tejt*, hot, scalding.

Teçbaçl, ground-rent.

Teçun, a purchase.

Teçbjað, a drawing, or taking away.

Teçbeañrajm, to drop or distil; *tebeañrajn na çola*, the dropping of blood.

Teçbjðe, physicians; *bēañla na teçbjð*, a mixed Irish used by the physicians.

Teçj, he run away, or absconded; *vid. teaçam*.

Teçeljðe, quiet, peaceable.

Tējd, he went; *vid. tēadam*, to go; *tējd rē*, he goeth; *tējd rjad*, they go.

Téjd-clearaíde, a rope-dancer.
 Tejde, a smooth, plain hill; also a fair.
 Tejóm, a great loss; also death.
 Tejómneac, perverse, quarrelsome.
 Téjd-ryoblac, a rope-dancer.
 Tejón, a small cord or rope; the diminut. of téjd.
 Tejgeamur, shall happen, or befall; cned tejgeamur dam ann, what shall befall me there.
 Téjg and téjd, go thou; from téadam, to go; téjg a rteač, go in; téjgeómaí, it shall come to pass; go ttéjgeómad, per-adventure.
 Tejgollay, a salamander.
 Tejle, crann tejle, a lime-tree, or linden, *Is. 6. 13*; tejleag, and crann tejleóige, *idem*.
 Tejlgean, a casting, or throwing; also a vomiting.
 Tejlzjm, to vomit; also to cast forth, to overturn; do tejlz bun ór cjonne, he overturned him; tejlzjd ré, he throws; tejlzřjd ré amac jád, he shall cast them away; do tejlzgeadan amac jád, they drove them out; tejlzjm bnejteamnar, to guess.
 Tejlz-ljon, a casting-net.
 Tejljzjm, to refuse or reject.
 Tejljzjm, to build.
 Tejljzteač, fertile.
 Tejljr, a house or habitation.
 Tejmeal, dross.
 Tejmeal, dark, obscure; also darkness; řón tuátařb Čjneann baj téjmeal, *super populos Hibernice erant tenebrę*.
 Tejmeal, a shadow, shade, or covert; diminut. téjmealán.
 Tejmljuzad, a darkening, or obscuring.
 Tejnnbealac, perverse, obstinate.
 Tejne, power, force.
 Tejne, fire; le tejnnjd, with fire.
 Tejnead, a cutting or dividing, an opening.

Tejnnear and tejnnjor, a disease or disorder; tejnnjor clojnn, labour or travail in childbirth.
 Tejnteac, lightning.
 Tejntreac, a flash of lightning.
 Tejntřjzjm, to cast lightning.
 Tejnce, scarcity, fewness; *vid. teanc*.
 Tejncřeolac, lean, meagre.
 Tejnead, a commendation.
 Tejnrčjm, to fail, to be spent.
 Tejnponta, three pound weight.
 Tejřbejnt, increase, growth.
 Tejřjd, řon tejřjd a tteamajř, that they halted at Tara.—*Chron. Scot.*
 Tejřte and tejřte, a dropping or distilling.
 Tejř, hot, warm.
 Tejř, fly thou; *vid. teatam*.
 Tejřceam, flight; do čuřř čum tejřceam řlúařřte na neac-dřannač, he put to flight the armies of the strangers.
 Tejřtead and tejřtojř, *idem*, and genit. tejřme.
 Tejřmeac, a fugitive or renegade; tuřřřjd a tejřmjřř ule lejř an cclorjdeam, all his fugitives shall fall by the sword.
 Tejřnearac, hasty, in haste; *recitius deřtnjorac*.
 Tejřne, one that plays on a taber, or timbrel; *Lat. tympanista*.
 Telac, a loosing.
 Teljzteač, fruitful.
 Tellur, the earth; *Lat. tellus*.
 Teme, death; also weakness, sickness.
 Teóřř, three in number, rather thrice; *Lat. ter*; teóřřa, *idem*.
 Teóřř-řeac, a trident, or three-pronged instrument.
 Teóřřjolač, triumph.
 Teóřř-jneac, three-footed; also three-forked, that hath three points.
 Teól, plenty, abundance.
 Teól, a thief; mař bajřteóla, as a

thieving woman.

Teōna, gen. teōnan, a border, a bound or limit; *rejn*teōna an *reanajnn*, the ancient landmarks.

Teōna, three or thrice, *idem quod* teōjn; teōna lá azur ojbce, three days and three nights.

Teōncan, the space of three hours.

Teōnčan-atajn, Lat. *tritavus*, the great grandfather's great grandfather.

Teōncorac, three-footed; *rujde* teōn-corac, a tripod.

Teōn-žablac, three-forked.

Teōn-žajnde, triumph.

Teōn-lajtean, three days' space.

Teōn-ujlean and teōnujle, a triangle.

Teōn-ujleannac, triangular.

Tejnōd, to fall; žo tejnōd jōna čobla, that he fall asleep.

Tejnōd, escaping.

Tet, a taber, or drum.

Tet, the north; teče, *idem*.

Teč, fine, smooth.

Tečjn, Lat. *titan*, the sun; amajl tečjn, like the sun. This word seems to be derived from the Irish word *tejt*, hot, warm. *Quere*, if the name of the people called Titans may have any connexion or affinity with this word *tečjn*, which perhaps may be more properly written *teačajn*.

Teullođ, do teulto *re*, he stole away, or he withdrew.

Teurnōd, az teurnōd map blac na lujbe, passing away as the flowers of the grass.

Tj, he who, him that; don tj atá, to him that is; an tj ar ožge, the younger.

Tj, unto, to; from tjžjm, to come; žo ttj, until; žo ttj ro, hither-to; žo ttj anojr, until now.

Tj, design, or intention; do řabađan an tj, they intended; do

bj an tj mo řanbta, he designed to kill me.

Tjačajn, perverse, ill-disposed.

Tjačna, prudence.

Tjačtajb, a common haunter or resorter, a guest or customer.

Tjačtajm, to attend, to accompany; also to go to, or arrive at; ex. řan tjačtajn dōjb ō Čhaj-řeal, after their arrival from Cashel.

Tjađan, a stone, or testicle.

Tjaž, or tjaž, and tjačōž, a bag, or wallet.

Tjažujm, to come to; tjažujd ar, they vanish; tjažajm an comajnce, I appeal.

Tjańda, dark, obscure.

Tjańda, slow, tedious; nřjn řnřom tjańda, it was an action of expedition.

Tjařna, a lord spiritual or temporal, a prince or ruler; Gr. *τυραννος*, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word *třjn*, a country, because chief lord or king of a country; *vid. tájn, supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.

Tjařnar, dominion, or lordship; Wel. *tyrnas*, Gr. *τυραννία*.

Tjařpán, a testicle.

Tjařncōc, a tripe; Lat. *omasum*.

Tjař, a tide.

Tjařžadal, industry, contrivance.

Tjbead, laughter; tjbjř, he laughed.

Tjbařřán, springing, spouting, overflowing; ex. tjbeřřán na dřljnne, the overflowing of the waters of the deluge.—*L. B.*

Tjb-řřacajl, the foreteeth.

Tjbřm, to laugh.

Tjbře, a fool, one that is constantly laughing.

Tjbřeac and tjbjřž, given to laughing.

Tjñeacáð, a prey.
 Tjnejordal, a march.
 Tjneay, thickness, closeness.
 Tjnz and teanza, a tongue.
 Tjnge and tjñne, strange, wonderful, surprising.
 Tjnge or tjñne, almost, little wanting of; ex. *tjnge nác an mar-
 báð mé*, I was almost killed.
 Tjnym, to thaw or dissolve.
 Tjnm, the understanding.
 Tjnn or tejnn, sick.
 Tjnn, an inflexion of the adjective
teann, strong, stout, bold, which
 is often prefixed to compound
 words, and forms the first part
 thereof, as *tjnn-eaynác*.
 Tjñne, the letter *τ* according to
 O'Flaherty.
 Tjñnear, or tjñnjor, a disease, or
 sickness; *tjñnear alt*, the gout;
tjñnear mōr, the falling sick-
 ness.
 Tjñnearnác, stout, strong of body;
 literally, tough-ribbed.
 Tjñnrjom, a finishing or conclu-
 sion.
 Tjñnyena, a portion or dower; *fá
 hJ Rebécca an céad bean fúaJr
 tjñnyena ran dōman*, Rebecca
 was the first woman living that
 was portioned or dowered.—
L. B.
 Tjñnteac, lightning.
 Tjñnteagal, corruption.
 Tjñnteán, a hearth.
 Tjñntjge, fiery; *fjábnyr tjñntj-
 de*, a burning ague; *laynác
 tjñntjge*, a flash of lightning.
 Tjnyceadal, instruction, judicious-
 ness.
 Tjnt, a ton weight.
 Tjnteannay, great haste, expe-
 dition; *do tjgeact tñe tjtjn-
 njr*, to come in post haste.
 Tjobar and tjobnad, a well; *ō
 tjobnað*, from the fountains.
 Tjobnadārajnn; the Irish name
 of the town called Tipperary,

literally signifying the well of
 the country, or territory called
Arann.
 Tjocfajð-rjad, they shall come;
tjocfyr rē, he shall come.
 Tjoc, a bag, or budget.
 Tjodal, a title, epitaph, or monu-
 ment; *tjodajl rpléadaca*, flat-
 tering titles.
 Tjodlacáð, a gift or present.
 Tjodlacajm; to present or bestow;
do tjodlajc rē dajr, he hath
 given thee.
 Tjodlajcteac, bountiful.
 Tjodnacáð and tjodnacal, a pre-
 sent or offering, a favour.
 Tjodnacajm, to dedicate, to offer
 up, or deliver; *do tjodnaje do
 Ohja a corp agur a anam*, he
 offered up his soul and body to
 God.
 Tjožar, a tiger.
 Tjomaltar, victuals, eatables.
 Tjomallajm, to eat; ex. *majre
 daojne nj tjomallac*, *escis ho-
 minum non vescebatur*.—Brog.
 Vit. Brig.
 Tjománajm, to drive or turn away,
 to push or thrust off; *tjomáj-
 ajr*, fall upon him; *do tjomáj-
 neadar jād*, they chased them.
 Tjomaržad, a collection.
 Tjomaržajm, to collect, or gather
 together.
 Tjomarnad, a command.
 Tjomarñajm, to order or com-
 mand.
 Tjomcājne, pity, mercy.
 Tjomcnojðeac, tender-hearted.
 Tjomžajne, a request.
 Tjomžajñm, to ask or require.
 Tjomna and tjomnað, a will or
 testament; *an tjomna nuad*, the
 New Testament; *an řean tj-
 omna*, the Old Testament; also
 a covenant.
 Tjomñajm, to make a will; also to
 swear.
 Tjompán, a timbrel, taber, or drum;

ꝑe tjompanujb, with tabers; Lat. *tympanus*.
 Tjompanac and tjompanujde, a harper, a minstrel; mac an tjompanujde gu an tēad, the harper's son to his harp, a kind of proverb.
 Tjomrajǵjm, to collect, or bring together.
 Tjomrūǵad, collection.
 Tjomujn, do tjomujn rē a rǵjorad rūar, he gave up the ghost; dá tjomujnt fējn, cursing himself.
 Tjonad, a melting or dissolving.
 Tjoncaṁ, attendance.
 Tjoncajrn, the sight.
 Tjoncoṛǵ, instruction.
 Tjonraṁ, attendance.
 Tjonnyenaḁ and tjonnyznaṁ, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; dnoč-tjonnyenaṁ and dnoč-tjonnyzajn, a bad beginning, or setting forth.
 Tjonnyenaṁ, to begin; do tjonnyznadaṁ a ttuṁuṛ, they began their journey; do tjonnyznadaṁ olc, they devised evil; maṁ do tjonnycajn mē, as I have purposed.
 Tjonnycuṁ or tjonnyzuṁ, a beginning.
 Tjonnyzna, a reward, a portion, or dowry.
 Tjonnuṁ, a slumber or nap; tjonnuṁ coḁlata, a nap of sleep.
 Tjonól, a congregation, or assembly; rluaz do tjonól, to raise an army; tjonól mōṁ daojne, a great assembly of people; hence cōm-tjonól, a congregation, or convention.
 Tjonólajm, to convene, to assemble; do tjonóladaṁ a zcjonṁ a cējle, they assembled together.
 Tjonrajǵjm, to assemble or gather together; tjonrūǵad, *idem*.
 Tjonranad, a dropping, or flowing down.

Tjonranaṁ, to drop, or distil.
 Tjonycantač, adventurous, diligent, industrious; zo ṁajb an tōǵanač tjonycantač, that the young man was industrious.
 Tjonycṁa, a buying or purchasing; also a reward, a stipend.
 Tjonǵjodal, a managing or projecting; also industry.
 Tjontonaṛ, haste, speed, expedition.
 Tjonujǵ, frequenting, or dwelling from time to time in a place; hence the compound cōm-tjonujǵ, (*corrupte* cōmnuǵǵe,) a constant dwelling.
 Tjonūṁ, a tenon; moṁtejṛ azuṛ tjonūṁ, a mortise and a tenon.
 Tjonūṛ, a tanner's yard, or tan-house.
 Tjopal, a water-spider.
 Tjoraṁ, threshing.
 Tjorānač, a tyrant; Lat. *tyrannus*. This word is formed upon the Latin word *tyrannus* in its present acceptation, being introduced into the Irish language by those who probably did not consider that that Latin word was formed upon the Celtic word tjaṁna; *vid.* tjaṁna; and tǵ-eaṁna, *supra*.
 Tjorānačt, tyranny.
 Tjorfočṁaje, a reward.
 Tjormač, drought.
 Tjormaǵǵjm, to dry up, to make dry; no zo tjormaǵǵead na bujǵgeada rūar ōn etalam, until the waters were dried up from off the earth.
 Tjorṁca, the plur. of tǵṁ, countries.
 Tjorṁcač, a countryman, of the same country; also a patriot.
 Tjotal, a title; *vid.* tjodal, Lat. *titulus*.
 Tjotan, the sun; Lat. *titon*; *vid.* tetjṁ.
 Tjpead, a regulating, or disposing

of things in order.

+ **ἧς**, and genit. **ἧς**, land, country, a region; Lat. *terra*, Wel. and Corn. *tir*, Hisp. *tierra*, Gall. *terre*, and Turcice, *ier*.

ἧς-ἑαυτά, proper and peculiar to one's home or country.

ἧς-ἑαυτάδε, a geographer.

ἧς, dry.

ἧς-ἑαυτά, demesnes, a mansion-house.

+ **ἧς**, thick; also latter, last; ex. **ἧς ἑαυτά**, the last king.

ἧς-ἑαυτά, a well or cistern; *vid.* **ἧς-ἑαυτά**.

ἧς-ἑαυτά, to give, to deliver up; *vid.* **ἧς-ἑαυτά**; **ἧς ἑαυτά** **ἑαυτά**, thou shalt not deliver up; **ἧς ἑαυτά** **ἑαυτά**, which thou shalt give me.

ἧς-ἑαυτά and **ἧς-ἑαυτά**, to be mentioned, to be come, to happen; **ἧς ἑαυτά**, it shall not be come; **ἧς ἑαυτά**, **ἑαυτά**, there will be no mention made of me.

ἧς, thick; **ἧς ἑαυτά** **ἧς**, under the thick boughs; **ἧς ἑαυτά** **ἧς**, in the thickets of the forest, *Is.* 9. 18; Wel. *teu*.

ἧς, the last; also the end.

ἧς and **ἧς-ἑαυτά**, thickness.

ἧς-ἑαυτά, a tucking-mill.

ἧς-ἑαυτά, a condensing, or a making thick.

ἧς, pleasure, delight.

ἧς, a fair or market.

ἧς, a garment, or vesture.

ἧς-ἑαυτά, a market-place.

ἧς-ἑαυτά, a burying.

ἧς-ἑαυτά, to inter or bury.

ἧς-ἑαυτά, to colour.

ἧς-ἑαυτά, a quicksand, a quagmire.

ἧς-ἑαυτά, a market-town.

ἧς-ἑαυτά, a booth, or tent in a fair.

ἧς-ἑαυτά, an instrument

to make floors smooth.

ἧς-ἑαυτά, an earthquake.

ἧς-ἑαυτά, the same.

ἧς, as **ἧς ἧς**, a fire kindled for the summoning all the Druids to meet on the first of November to sacrifice to their Gods; they burned all the sacrifice in that fire, nor was there any other fire to be kindled that night in Ireland.—*Vid.* *K.* in **ἧς** **ἧς**, where more of their ancient customs before Christianity may be found.

ἧς-ἑαυτά and **ἧς-ἑαυτά**, geography.

ἧς, pleasant; also smooth.

ἧς, a veil or garment.

ἧς, colour.

ἧς, the earth.

ἧς, fumitory.

ἧς-ἑαυτά, geography.

ἧς-ἑαυτά, a strawberry.

ἧς-ἑαυτά, the same.

ἧς, weak-spirited, timorous.

ἧς and **ἧς**, a fair.

ἧς, or **ἧς**, cattle; **ἧς**, **ἧς**, and **ἧς**, are of the same signification.

ἧς and **ἧς**, to reduce, to weaken; Gr. **ἧς**, *elido*, *frango*.

ἧς, colour.

ἧς and **ἧς**, a pair of fire-tongs.

ἧς, a lie, or untruth.

ἧς, dissimulation.

ἧς, and genit. **ἧς**, fire; **ἧς** **ἧς**, upon the fire.

ἧς and **ἧς**, envy; also indignation; also expectation; **ἧς ἧς** **ἧς** **ἧς**, he expected you; also he depended on you.

ἧς, envious, jealous; also a rival.

ἧς, to envy; **ἧς**, they envied.

ἧς, a jealous lover.

ἧς, dumb, mute; also silence; ex. **ἧς** **ἧς** **ἧς**, silence

is better than talkativeness.

Tō, a tongue.

Tōamalačd, silence.

Tobač, sudden, surprising.

Toba_n, a well; a_g an t_ob_an, at the well; toba_n dēu_n, a fountain of tears; genit. t_ojob_na, from doba_n, water, or dū_n, *idem*; Gr. υδωρ.

Tobač, to wrest; n_j mō labeō_nay tū a ccū_jr do člaonab le mō_nan do tobač b_ne_jteam_nay, neither shalt thou speak in a cause to decline after many for resting judgment.

Tobčta and toba, chosen, elect; Heb. טוב, signifies good; Lat. bonus. This word is commonly written toččta.

Tocač, or tacac, prosperity.

Toča, love; also loving.

Toča, choice.

Točajlt, digging; also a mine or quarry.

Točalta, dug, digged.

Točamlajd react lānamno acur dā p_jčjd ne mac m_jleab, forty-seven married couple marched along with the son of Milesius.

— Točap, a causeway, a pavement.

Točap, a crowd or multitude, a great quantity; točap mō_nē_jγ_z, a great shoal of fish.—*Vid. Tighern. Annal.*

† Točap, a dowry.

Točapay, the winding of thread on a bottom of yarn, &c.

Točapaym, to wind up.

Točapayta, wound up.

Točd, a fit or trance; točd γujl, a fit of crying or weeping.

Točd, a bed-tick.

— Točd, silence.

Točdač and točdamajl, quiet, still, silent.

Točdajm, to be silent; do točda_n, they ceased speaking, or were silent.

Točējm, a slow step or pace.

Točlajm, or tačlajm, to dig, to root, to rase out; do točujl γē amac jād, he rooted them out; tojčēolujd tū, thou shalt dig; točaltao_j lo_z, ye dig a pit; točlajd zo nu_jze a h_jočda_n, raze it to the foundation.

Točma, a gift or present.

Točt, a piece, or fragment.

Točtam, to silence.

Točta, chosen, *pro* toččta.

Točujl, γujl točujl mē, that I digged; *vid.* točlajm.

Točuy, or tačay, the cutaneous disorder called the itch; also any itching.

Tocomlač, a stepping or striding.

Točay, silence.

Točepnam, punishment.

Točočajde, the time to come, or future time.

Točay, the topaz stone.

Točajde, chosen, choice, select; me_jγze t_om o_npta o p_jon točajde, they were very drunk from choice wine.—*L. B.*

Točbajl, a taking; also a shewing, or demonstrating.

Točbajm, to take, to raise or lift up; do toč γē a γū_jle γūay, he lifted up his eyes; tojčēolujd γē γūay do čeann, he shall lift up thy head; also to carry or take away.

Toča, a choice; toča dajne, a good man.

Točajm, a summons or citation of one or more to appear; ex. do čujl točajm an ču_nada_jd Connact zo Cruacu_n, he summoned the champions of Connaught to Cruachan.

Točajm, a prayer or intercession; also a petition or request.

Točam, to choose; toč amac dajnn dao_jne, choose us out men; do toč γē, he hath chosen; točfa mē, I will choose. This verb is always pronounced to-

օայմ and տօօ, and more properly written so, as the Hebrews have טוב, *bonus*, plur. טובים, agreeing perfectly with our տօօա, or տօօեա.
 Ծօջ-ջութ, consent, voice, suffrage.
 Ծօջեա, chosen, elect. More properly written and pronounced տօօա, or տօօեա; Heb. טוב, *bonus*.
 Ծօջւյլ, a destruction, overthrowing, or laying waste; տօջւյլ na Ծաօյ, the destruction of Troy.
 Ծօջա, a choice; ծօ յէյր տօջա a շրօյժե, according to the purpose of his heart.
 Ծօջայմ, to please with, or desire; no չօ տօջա չէ թէյն, till he please; also to choose; ծօ շրօյժայ, they chose; also to design or intend; ոօժ շրօյժեօրայ, that intendeth.
 Ծօջեա, heaved, or lifted up.
 Ծօյ, or տօյ, a bearing, a birth.
 Ծօյբեյմ, a reproach, a stain or blemish; a ծօյ չան տօյբեյմ, O immaculate Virgin (Mary.)
 Ծօյբեյմեա՛, stained, polluted; also reproachful.
 Ծօյբայմ, to appear; ծօ տօյբեա՛ շրօյժեալ, an angel appeared.
 Ծօյժե, wealth, worldly substance.
 Ծօյժե, an opprobrious name given to a young woman of bad behaviour.
 Ծօյժեա՛ and տօյժեա՛յլ, rich, wealthy.
 Ծօյժ, land or ground, a district or territory.
 Ծօյժ, a natural right or property; տօյժ ծայտ եյրժե՛ս ա՛յ յճ, you have a natural right to be king.
 Ծօյժեալ, a journey.
 Ծօյժեա՛մա՛, gradually, step by step.
 Ծօյժե՛ծ, an arrest; also confiscation.
 Ծօյժե՛ծե, confiscated.

Ծօյժեյլ, victory.
 Ծօյժեյմ, a going, or departing.
 Ծօյժեյրժալ, and commonly said տօյժալ, arrogance, presumption.
 Ծօյժեյրժալա՛, or տօյժալա՛, presuming, self-opinionated; it is sometimes taken in good part; as չլաճ տօյժեյրժոյլա՛, a delightful army.
 Ծօյժեա՛ծ, a fast.
 Ծօյժեալմա՛մ, punishment.
 Ծօյժիլճ, a flame, or blazing fire.
 Ծօյլիլյոն, heat, warmth.
 Ծօյլիլյոնա՛, hot, scalding.
 Ծօյլճ, a house; *vid.* տլճ.
 Ծօյլժեալմա՛մ, punishment, suffering.
 Ծօյլ, the will or desire; ծեանտօյլ ա՛մայն, with one accord; Gr. *θελουσα*.
 Ծօյլեա՛ and տօյլեա՛մայլ, willing, voluntary.
 Ծօյլեա՛մա՛լա՛ and տօյլեալ, willingness.
 Ծօյլ-թեյմոնիճյոյմ, to enjoy.
 Ծօյլիճյոյմ, to be willing.
 Ծօյլիճե, willing.
 Ծօյլիւճա՛ծ, a willingness, or a being willing.
 Ծօյլե, a hollow or cavity.
 Ծօյլիլն, diminut. of տօլ, a little hole.
 Ծօյլիլե, obstinate.
 Ծօյլեա՛, voluntary.
 Ծօյլեա՛ծ and տօյլեա՛մա՛լա՛, willingness.
 Ծօյլեա՛նա՛, willing, voluntary.
 Ծօյմիճ, a tincture.
 Ծօյմիթեալայմ, to answer.
 Ծօյմիլմ, to eat.
 Ծօյմիթեա՛, a farm.
 Ծօյն, genit. of տօն, the breech.
 Ծօյն, the tone or accent; Lat. *tonus*, and Gr. *τονος*.
 Ծօյնեալ, a trance; also astonishment.
 Ծօյնեա՛մ, a salmon.
 Ծօյնեա՛մ, a monument.
 Ծօյնյոյժ, a coming, or going.

Tojnnearn, death.

Τόινλεαγαῖτεόη, a currier, a
tanner.

Tōjnte lĵn, a spindle of thread;
also a surgeon's tent.

Τὸν, a churchyard; γεαντὸν, an old burying-place.

Τόη, of or belonging to a church.

Ἑρῆ, a pursuit, or diligent search after a person or thing; an **ἑρῆ**, the pursuers; a **τα** an **ἑρῆ** am **ῥα**, I am closely pursued.

Τὸ ηεατ, pursuit; α ττὸ ηεατ,
in pursuit.

TOJN-dealbac, Turlogh, a man's name, i. e. one whose features or countenance resemble that of the Celtic or German god *Thor*, or Jupiter; whence the Germans and English say *Thursday* or *Thursday*, for *Dies Jovis*, and the Irish Ojá-tojndujn, and vulgo Deán-daojn.

Τοις περὶ αὐτὰ, delivered, given up.

Тоѣбѣшт and тоѣбѣштѣ, a
delivering, tradition; also a dose.

Τοῖς δὲ, delivered.

Τοῖς ἑβραίοις, idem quod τοῖς ἑβραίοις.

Ծօյնօյլմ, to give, to deliver, to yield or surrender; also to assign or appoint; do ծօյնօյլ զհօ, he hath delivered.

Тојномеаџ, benumbed.

Тоїпсїмеаѿ, stupidity.

Շօյնժյալմ, to burden, to benumb.

Το ἡνέριον, a conception, or foetus.

Tojream, an elegy.

Torream, from orream, a ploughman; reuc tucfud na laete, na mbearfud an torream ayn an mbuanaige, behold the days will come, that the ploughman shall overtake the reaper; *rectius* aynream, Lat. *arator*.

Τοιρέμνηζῃς, to walk stately.

Τὸ ἰχθῆναι, to pursue, to follow closely.

τὸ ἡρῶντε, pursued, chased.

Եւ յայնչեալս Եւսէպիմոսը Եւսէպիմոսը, ա տեսաւ; Եւ

tojnjoꝛꝓuǝ, with saws:

Tojmeayz and tojmmoyz, a hindrance, an impediment, an opposition.

Tojmeayǵajm, to prohibit, to op-
 pose or restrain; tojnmjǵeam
 ĵad, let us forbid them; tojm-
 mjǵ. ĵad, do you hinder them;
 cja tojnmjǵfjoj ē, who shall
 restrain him.

Τοιμήγυγε, prohibited, restrained.
ed.

Τόσην, a great noise ; hence τόση-
neac.

τῶν νεῶν, thunder; τῶν κήγῃ, thunders; τῶν κήγῃ, of thunder.

Ṭōjṛṇjǧm and ṭōjṛṇj̄m, to thunder, to make a loud noise, to shout; do ṭōjṛṇjǧ rē, he shouted.

Τὸ γινεῖσθαι and το γινεῖσθαι, a
getting with child.

τοῖς ἰσχυροῖς, to impregnate, or get with child; ὁ τοῖς ἰσχυροῖς, she conceived.

Tōjnējor, fruit; azur bjaḡd a
tōjnējor jona najtneac tējn-
tjḡe ejteallujḡ, and her fruit
shall be a fiery flying serpent;
also a conception.

То́жнѣноу́мѣнѣмъ, to carry over.

τὸ ἥνιξε and τὸ ἥνιγγ, a lamp or torch.

Τοῖς γὰρ, tired, fatigued; also heavy, sad.

ТОЈИТ, the quantity of a thing, as how much, or how big; also the bulk; *нїл тојит анн*, it has no bulk.

Tojntean, useful, serviceable.

Երբեք, հարուստ եղանակով :
Շոյրեամայլ, fruitful, plentiful ;
as an ապաշոյրեամայլ,
out of the plentiful field.

Тоштеамлаѣт, fruitfulness, plenty.

τοῖς τῇ, a thin cake; *vid.* τοῖς;
Gall. *tartine*.

Τοῖντιγ, a tortoise.

Τορρεϊδε, the will, or desire.

Τοις, a journey or expedition :

also business; also a circumstance; plur. *toṙga* and *toṙgaḅ*; *toṙgaḅ na cūṙe*, the circumstances of the affair or cause; *ay bočt mo toṙṙg aṙe*, my state is miserable with him.

Toṙṙg, a wholesome lecture, advice, or admonition.

Toṙṙg-bēoda, expeditious, swift in performing a journey.

Tōṙt, smoke, vapour.

Toṙt, a piece or fragment.

Toṙt, whole, entire; Lat. *totus*.

Tōṙteān, a conflagration, a burning of a house or effects.

Tōṙteamajl, smoky.

Toṙtḡjōḅajṙ, a whore, prostitute.

Toṙt-leannān, a concubine.

Toṙtṙeapac, a filly, or young colt.

Tōṙtjṙm, to perfume, to smoke.

Tōṙtṙjḡjṙm, to burn or scorch.

Tol, a churchyard.

Tola, a church officer; *tola ānd-bṙeacan*. — *Vid. Chron. Scot. ad an. 765*.

Tola, superfluity.

Tolaḅ, destruction.

Tolaḅ, a multitude.

Tolajm, to pierce through, to penetrate; *do tolaḅ an laoc ṙjṙ a nṙa*, the hero was pierced through with the spear; *vid. tollam*.

Tolc, a hole, or crevice.

Tolc, a wave; plur. *tolcaḅ*; *tule*, *idem*.

Tolḡ, a bed.

Tolḡḅa, proud, haughty; also warlike.

Toll, *vulg.* poll, a hole, the anus.

Toll, hollow; *le ṙtṙjocujḅ tolla*, with hollow streaks.

Toll, a head.

Tollaḅ, a hollow, crevice, or cavity.

Tollam, to make a hole, to bore or penetrate; *ma tollṙay ṙē*, if he shall bore; *do tollamajṙ ṙe*

ṙaḡḡḅḅ ḡad, we pierced them with arrows.

Tollṙac, piercing; *Leḅjatan an naṙajṙ nṙme tollṙac*, eadon *Leḅjatan an naṙajṙ nṙme cam*, Leviathan the piercing serpent, even Leviathan, that crooked serpent. — *Is. 27. 1*.

Tolteanay, willingness.

Tom, a bush, or thicket.

Tomajḅm, *quasi tonn majḅm*, any rupture of water, as of a new rivulet or lake; *tomajḅm loḅa leḡn ṙo cloṙ*, the gushing or sudden springing of Lough Leune was heard.

Tomajlt, to eat; from *tojmljṙ*; *aḡ tomajlt a ṙṙojṙne*, eating his meal.

Tōmajṙjṙm, to guess, to unriddle; also to weigh or measure; *nē mō tōṙmeoṙṙajṙ aṙjḡjḅ*, neither shall silver be weighed; *do tōmujṙ mē*, I measured; *tōṙmeoṙṙajḅ*, they shall measure.

Tōmajṙjḡḡad, mensuration.

Tomajṙeam, threatening, or threats.

Tōmajṙ, measure.

Tōmajṙ-ṙlat, a measure-yard, and *ṙlat-tōmajṙ*, a yard-measure.

Tomṙa, protection.

Tomṙajḅe, a patron, or protector.

Tomujṙay, silence.

Tōmujṙ, a riddle, or paradox.

Tomlact, thick milk, or curds.

Tomṙac, one that threatens, a swaggering fellow.

Tōn, the breech; genit. *tōna* and *tōjn*; Gr. *vorov*.

Tona, a tune.

Tonaḅ, a shirt, a covering, a garment; *do ṙājṙjḡ an tonac ṙj-lajṙ tṙē cṙanncujṙ*, amajl a *duḅajṙt cōjn*, Pilate got the shirt by casting lots, as John said. — *L. B.*

Tōncloḅac, a turncoat.

Tonn, or *tonḅ*, Lat. *unda*, a wave

or billow; plur. *tonnta*.

Tonn, a strengthening.

Tonn, a hide, skin, or pelt.

Tonn, quick.

Tonna, a tub, a ton.

Tonnač, waved, undulated.

Tonnač, glittering; *man lojnnjn*
do *ğajt tonnajğ*, as the light of
thy glittering spear.

Tonnač, a mound, or rampier.

Tonnad, poisoned water.

Tonnajm, to raise in waves; also
to dip in water; vulg. *tomajm*.

Tonnadējn, a tunning dish.

Tonnčaytač, a turn-coat.

Tonnğajl an uyğe, the waves of
the water.—*Luke*, 8. 24.

Tonnōğ, a duck or drake, any
aquatic palmiped.

Tonta, waved; *man ofğajl tonta*,
as a wave-offering.

Topnayca, a ball, a bottom, as of
yarn.

+ *Tor*, a tower; Lat. *turris*; *tor*
Neam-nuad, Nimrod's tower;
tor conunğ, an island in Tir
Connel, *Flah.* p. 170; *tor clej-*
teac, a crest or tuft of feathers.

Tor, a bush or shrub.

Tor and *toray*, weariness, fatigue.

— *Tor*, a sovereign or lord; from
Thor, a German god, to whom
the Germans dedicated the fifth
day of the week, by them called
Thoesday; Anglo-Sax. *Thurs-*
day; Ir. *Oğ-torğajn*.

Torad, regard; also fruit, profit;
plur. *tornta*; *nğ tugadan na*
daoğne torad ajn, the men set
no stress or regard on him, or
would not so much as answer him.

Torajdeac and *torntac*, fruitful,
fertile.

Torajdeac, flexible, pliant.

Torajn, a sort of vermin that de-
stroy seed corn.

Toran, a sound, or great noise;
do *corıuğğ an talam le toran*
a *ttujtme*, the earth shook at the

noise of their fall; Wel. *taran*;
also thunder; ex. *toran acuy*
ğajğnen, thunder and lightning.

— *Id.* *Tighern. Annal. and*
Chron. Scot.

Tornc, or *tunc*, a hog or swine; do
ğjatad a tornc, to fatten their
hogs; *tornc allta*, a wild boar;
Wel. *turch*. From this Celtic
word is derived the Latin word
tursio, a sea-hog or porpoise;
tajğğ tornc allajğ a tğeud, a
wild boar usually came to her
flock.

Tornc, the heart; also the face.

Torncan, killing.

Torncğajl, *præcordia*.

Torncajn, he fell, or he died; he
was killed.

Torncajğjn, a throne.

Torncnajm, to fall down, to die, or
perish.

Torncun, a ferrying, or passing over.

Torncıujn, the neck of a hog; Lat.
glandium.

Torğdan, an elegy.

Torğ, a killing, or destroying.

Torğla, a surety.

Torğmac, an augmentation, or in-
crease; also growing ripe for
bearing, as when cows are near
calving.

Torğmacajm, to magnify.

Torğmağad, an increasing.

Torğmajğjm, to increase or aug-
ment.

Torğmajğğteōjn, an augments, or
improver.

Torğmán, a noise or sound; *tōğ-*
mán mōjn, a great noise.

Torğmánajm, to make a noise, to
murmur, to tingle; *tōğmánğujğ*
a *čluáğa*, his ears shall tingle.

Torğmujlt, as *tomujlt*, eating.

Torğnadajm, to turn with a lathe.

Torğpán, a crab-fish; *pro portán*.

Torğnac, with child, pregnant.

Torğnacğt, round.

Torğnacğtajm, to make round.

Τορναῖται, going.

Τορναῖ and τορναῖ, a watch, a guarding.

Τορναῖ and τῶρναῖ, a wake, waking over a corpse by night.

Τορναῖς, to watch, to guard; do cūajd do τῶρναῖ a τρεῖς, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. cūmdujzjz team-poll dam jr an jonad ūd dā τῶρναῖς ὁ οἰκτρεαῖς αἱ γὰρ jonad pō cēatajr ājnd na cnujne, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; pleḗd τῶρναῖς, a funeral feast.

Τορναῖ and τορναῖς, fertile, fruitful.

Τορναῖς, fertility.

Τορτ and τορτῆς, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.

Τορτ, by you, aside, i. e. τὰν τῷ; αἱ γὰρ τὰν τορτ, passing by you; na lastjz do cūajd τορτ, the days which you passed.

Τορταῖ, confidence.

Τορταῖς, confiding, or depending upon.

Τορταῖς, a commissary,

Τορταῖ, fierce; τορταῖς, *idem*.

Τορταῖς, over you, i. e. τὰν jz, or jzjz.

Τορταῖς, pursuit, or pursuing, *Ios. 20. 5*; cūjnd τῶρταῖς οἱ να γο luāt, οἱ να βεαρταῖς οἱ να, pursue after them quickly, for ye shall overtake them; αἱ τῶρταῖς, pursuing.

Τορταῖς, to pursue; do τῶρταῖς γὰρ jadrān, he pursued them.

Τορταῖς, over us, by us, i. e. τὰν jne, or jzne.

Τορταῖς, to fall, or be ruined, to be killed; γο ττορταῖς γὰρ γὰρ cead dōb, that six hundred of them were killed.—*L. B.*

Τορταῖ, a beginning, a front, a foundation; a ττορταῖ, in the beginning; a ττορταῖ an cāta, in the front of the battle; ὁ αἱ γὰρ ττορταῖ an ἱεῖς jōctajr γο νujze αἱ γὰρ ττορταῖ na cūjnte, from the fore front of the lower gate, to the fore front of the inner court, *Ezek. 40. 19*; cnojcjnn ττορταῖς, the foreskin; from the word τῷ, and therefore more properly written τταρταῖ; *vid. τῷ*.

Τορταῖς, to begin; a ναῖς do ττορταῖς, when they began.

Τορταῖς, thorns; *vid. δορταῖς*.

Τορταῖς, motion.

Τορταῖ, arrogance; *vid. τοῖς-τοῖς*.

Τορταῖς, presumptuous, arrogant.

Τορταῖς, former; μαῖς an ἱεῖς-ταῖς ττορταῖς, as the former rain.

Τοτ, a wave; also a sod, or turf.

Τοτα, the rower's seat in a boat.

Τοττῶς, a female cousin-german.

Τοτ, feminine, female.

Τραῖς, the ebbing of the tide.

Τραῖς, a tract or draft; also a treatise; *Lat. tractatus*.

Τραῖς, a historian; αἱ να ἱῖς na τραῖς, as historians relate.

Τραῖς, to treat of; *Lat. tracto*, also to handle.

Τραῖς, to loosen.

Τραῖς, strength.

Τραῖς, the strand, bank, or shore of a river or sea; τραῖς, the same.

Τραῖς, a treatise, or discourse on a subject.

Τραῖς, a lance.

Τραῖς, quarrelsome, contentious.

Τραῖς, an old name of Dundalk in the County of Louth.

Τραῖς, a way by the sea-shore.

Τραῖς, quick, active.

Τραῖς, first; a τραῖς, in the

first place.
 Τηροδεαῖ, *pro* τηροδεαῖ, a warrior.
 Τηρίαῖ, the sea-shore; properly the shore at low water.
 Τηριαῖμ, the ebb, to be at low water.
 Τηριαῖγε and τηριαῖγεαῖδ, a tragedy.
 Τηριαῖλαῖγεῖον, a spy or scout.
 Τηριαῖλ, a kneading-tub, a trough, a tray.
 Τηριαῖλ, a servant, or slave; hence the Saxon *thrall*, *enthral*.
 Τηριαῖλδεαῖτ, slavery.
 Τηριαῖνῖμ, to cull or choose.
 Τηριαῖτμ, to ebb.
 Τηρο-κλυτε, tilts and tournaments, i. e. *Trojanus ludus*.
 Τηρονα, a rail.
 Τηρονοῖν, idle, lazy.
 Τηρονομαῖδ, leisure, ease.
 Τηροταμ, to lessen or abate; do τηροταν na ηυρηγεαδα, the waters were abated.
 Τηροπᾶν, a bunch or cluster; *ενυα-ραῖγῖδ na τηροπᾶν*, gather ye the clusters.
 Τηρορδα, ὅο τηρορδα, hitherto.
 Τηρορναδ, destruction, oppressing, or overwhelming.
 Τηρορναμ, to oppress or destroy.
 Τηρορῆαν, a ledge; ὅρνι τηρορῆανυῖ, between the ledges.
 Τηροῖ, due time, or season, soon, speedily; *αν τηροῖ*, when, as soon as.
 Τηροῖ, prayer-time, the canonical hours; plur. τηροῖα^{να}; τηροῖα μαῖδνε, matins, or morning prayer; hence it signifies morning time; τηροῖ-ῆονα, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; ὤμ τηροῖ ῆονα, in the afternoon; *αν τηροῖ ῆονη*, then, at that time.
 Τηροῖαῖ, or τηροῖη, a little stalk

of grass; *βηρηῖδ αῖαυβηρηῖδ αῖαυλ* τηροῖαῖ *ερῖον*, his hands or fetters break like withered stalks.
 Τηρο, τηρῖ, or τηροῖ, through; Lat. *per* and *præ*; τηρο *εαῖλα*, through fear; τηρῖ *na ῖροῖδε*, through his heart: τηροῖ is seldom said but when the particle *an* immediately follows it; ex. τηροῖ *αν βαρηδεαῖδ*, through or by baptism; τηρο *na ῖρεῖτ*, through his shield; τηρο ῖρη, therefore, through that; τηρο *μαῖ*, for that; Lat. *quoniam*.
 Τηροαῖ, a tribe or family; plur. τηροαῖβ and τηροαῖτ; Lat. *tribus*.
 Τηροαῖαῖ, pertaining to a tribe or family, or one of the same tribe.
 Τηροαῖαδ, a ploughing, or cultivating.
 Τηροαῖαμ, to plough; do τηροαῖ ῖε *αν μαῖαρη*, he ploughed the plain.
 Τηροαῖαρη, a ploughman; also a surety.
 Τηροαῖαν, a tribune.
 Τηροαῖαν, skilful, discreet.
 Τηροαῖαῖτ, a family, or household; also tribulation.
 Τηροαῖαμ and τηροαῖαῖμ, to trouble or distrust.
 Τηροαῖτ, earing, ploughing; also a village, a homestall.
 Τηροαῖτᾶ, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-τηροαῖαῖ*, of the same tribe.
 Τηροαῖτᾶρη, a ploughman.
 Τηροαῖυ, a stock, or kindred.
 Τηροαῖεαν, three heads, three tops, three ends.
 Τηροαῖαδ, a loosing.
 Τηροαῖδ, a herd, a flock; τηροαῖ *ζαβαρη*, a trip of goats.
 Τηροαῖαν, a fast.
 Τηροαῖμο, wounds.

Τρεαδύζε, a herdsman; τρεα-
δυζε καριας, a shepherd.

Τρεαζ, a spear or trident; an
ερεαδαν τῷ α χροερον δο λο-
ναδ δ'αρνυβ κορυαναα? no a
εεανν λε τρεαζυβ εγζ? canst
thou fill his skin with barbed
irons, or his head with fish-
spears.

Τρεαζαμ and τρεαζδαμ, to pe-
netrate, or pierce through.

Τρεαλαμ, apparel; τρεαλαμ δο
εην, thy head-cloths; also fur-
niture; τρεαλαμ κοζαδ, instru-
ments of war.

Τρεαλλ, a short space, or time;
ζαε νε τρεαλλ, now and then.

Τρεαμαζαδ, binding, obligation.

Τρεαμαζζμ, to bind, tie, or fasten
unto.

Τρεαμαμ, through him; τρεαμ-
πα, through them.

Τρεανα, lamentation, wailing.

Τρεαναδ, the week from Thursday
before Whitsunday to the Thurs-
day after.

Τρεαναγ, abstinence; *vid.* τρεγ-
εαναγ.

Τρεαν, strong, stout; λε να τρεα-
ναβ, by his strong ones, *Ps.* 10.
10; comp. τρεjne.

Τρεαντα, art, science.

Τρεανταε, artificial.

Τρεαγ, the third; an τρεαγ πορνν,
the third division; an τρεαγ
λεαβαν, the third book.

Τρεαγ, by, or through; *Lat.* *per*;
vid. τρε; τρεαγ an μαεαjne,
through the plain.

Τρεαγ, a battle or skirmish; plur.
τρεαγαβ; βα εηδα α τρεαγ
ε, he was brave in battle.

Τρεαγ, adversity; ex. Οζα νοδ
ζυδεαδ ηνζ ζαε τρεαγ, ναε
μοδ ραγατ μο βεολ, I pray to
God in all my tribulations, as
well as my tongue can speak.

Τρεαγμα, dross; *Lat.* *scoria*.

Τρεατα, plaster.

Τρεατ, or τρεαζ, a trident; τρεατ
ζαγζατρεατα, a fishing-spear.

Τρεαταν, a wave.

Τρεαταν, the sea, high water.

Τρεαταν, a foot.

Τρεατυν, a traitor.

Τρεατυνρεαετ, rebellion, treason,
treachery.

Τρεεεανν, three heads.

Τρεεδ, a flock, a herd.

Τρεεγεnear, for three days; ρζα-
ογλεαδρα τεαμpul μο ευνρ,
αζυρ δυρεαδ ε παν τρεεγε-
near, I shall dissolve the temple
of my body, and raise it up again
after three days.—*L. B.*

Τρεεεαναγ, or τρεεγεεαναγ, ab-
stinence from flesh.

Τρεεζδ, blowing a blast.

Τρεεβε, or τρεεβε, place, room,
stead.

Τρεεβεεαεδ, vicissitude, or change.

Τρεεδ, or τρεοδ, a quarrel, or
great scuffle; τρεεδ πορνν εδμυρ-
ραjn, a quarrel between neigh-
bours. Aristophanes makes use
of the word *θρηνη* to signify
rixari, litigare, which Greek
word his scholiast says he bor-
rowed from the Barbarians.—
Vid. Pezron, ch. 4. in his Anti-
quity of the Gauls.

Τρεεδμ, to pierce through, to pe-
netrate; *Wel.* *treydy*, and *Gr.*
τραω, perfero.

Τρεεδαδ, the same.

Τρεεγεαλ, a departure.

Τρεεγεαν, a forsaking; τρεεγεαν
μορν α λαμ να εηεε, a great
evacuation in the midst of the
country.

Τρεεζμ, to leave or quit, to for-
sake or abandon; η τρεεζμ
ρεεε, he will not forsake thee;
ηορν τρεεζ εεαδ, thou didst
not forsake them.

Τρεεγεεαναγ, abstinence from flesh.

Τρεεζεε, virtuous qualifications or
accomplishments. It is some-

times written τρεῖς; ex. na τρεῖς δλιγτεαυ do flayc, the qualifications necessary for a prince: this word wants the singular number; τρεῖς, *idem*.

Τρεῖςτεαc and τρεῖςτεαμajl, virtuous.

Τρεῖςζιον, a loss; τρῖ τρεῖςζιον a fola, by the loss of his blood.

Τρεῖςμυδ, by, or through.

Τρεῖςμυε, a space of time; ex. le τρεῖςμυε μδρ, for a long space of time.

Τρεῖςνέριος, corrupted from ζρεῖςνέριος, the zodiac.

Τρεῖςνε and τρεῖςνεαυ, might, power; compar. τρεῖςνε.

Τρεῖςν-φεαυ, a stout man, a champion.

Τρεῖςμυε, a trench.

Τρεῖςμυε, force, strength, also stronger; γυ τρεῖςμυε τῷ νά μνγ, αδυς μυζ τῷ βῦαυδ, thou art a stronger man, and hast prevailed.

Τρεῖςμυνέρι, a treasurer, as of a church.

Τρεῖς, weak; also ignorant.

Τρεῖςμυδ, a champion, or warrior.

Τρεῖςμυδ, i. e. τριμυδ, i. e. τρῖ τυα, through thee.

Τρεῖςμυδ, to pierce or bore.

Τρεῖςμυδ, an ancient name of Drogheda in the County of Louth.

Τρεῖςμυδ, a leading, or directing.

Τρεῖςμυδ, a guide or leader.

Τρεῖςμυδ, to lead, or conduct, to guide; do τρεῖςμυδ μνγ, I have led; τρεῖςμυδ, that may lead; τρεῖςμυδ γε γνν, he will guide us.

Τρεῖςμυδ, led, conducted.

Τρεῖςμυδ, three parts or pieces.

Τρεῖς, for, because, *propter*.

Τρῖ, three; τρῖς μνγ, sixty; Gr. τρις, *ter*; Lat. *tria*.

Τρῖαδ, through thy means, for thee.

Τρῖαζαυδμ, to triumph.

Τρῖαυ, a march, a progress.

Τρῖαυ, a purpose or design, a plot, a devise; δνα τρῖαυ, from his purpose.

Τρῖαυαυνε and τρῖαυαυ, a traveller, a wayfaring man.

Τρῖαυαυ, to go, to march, to proceed; do τρῖαυ γε, he marched or travelled; an tan τρῖαυαυ με don Spaynn τιοεφαιδ με δα βῦν εκονν, whenever I take my journey into Spain, I will come to you.

Τρῖαυαυ, to imagine or devise, to design or plot; bo βνγζ γυν τρῖαυ γε, because he devised; do τρῖαυ γε an αζαυδ an νγζ, he determined against the king.

Τρῖαυαυ, weary, fatigued.

Τρῖαυαυ, weakness, or lowness of spirit.

Τρῖαυαυ, a wailing, or bemoaning.

Τρῖαν, the third part; δα τρῖαν, two-thirds.

Τρῖαναc, three by three; *terni*.

Τρῖανταυ, a triangle; also a three cornered bread.

Τρῖαc, a lord or king.

Τρῖαc, a hog or swine.

Τρῖαc, a wave.

Τρῖαc, a hill or hillock.

Τρῖα, zo τρῖα, often.

Τρῖα, through, utterly; τρῖα αμαc, altogether; *vid.* μνγ.

Τρῖαc, thirteen.

Τρῖαc, by us, or through us; τρῖαc, by him.

Τρῖαυ, a bush of hair.

Τρῖαυαc, bushy, hairy, crested.

Τρῖαυ, a small torch.

Τρῖαυαυ, three pound weight.

Τρῖαυαυ, a trench.

Τρῖαυαυ, tribulation or trouble; τρῖαυαυ αδυς δοζμυνζ αμν anam γαc eun δυνε do ζνγδ οlc, tribulation and anguish on the soul of every man who doeth ill.

Τρῖαcα and τρῖαcαδ, thirty; τρῖ-

oća cēad, a canthred or barony.
 Τηοcā-cēad an cāla, now called
 Cala Lujmne, the estate of the
 O'Ceadfas.

Τηοcād-cēad ō ccaγγjn, now
 called the barony of Tullow in
 the County of Clare, the estate
 of the Macnamaras.

Τηοcād-mēōdanāc, now called
 West Barryroe in Carbury in
 the County of Cork, the ancient
 estate of the O'Cobhtaigh, or
 Cowhigs, and of the O'Fichiolaigh, or Fields.

Τηοcād-cēad cōrcab-ajrejn, in
 the County of Clare, the ancient
 estate of the O'Bascoine, O'Do-
 nail, and O'Moelechorera.

Τηοcād-cēad-clādac, in Orgialla,
 the ancient estate of the Mac-
 Ionaγg, English, *Mac-Kenna*,
 originally of Meath, but in the
 middle ages settled in the Coun-
 ty of Fermanagh in Orgialla
 among the posterity of the Col-
 las, according to this Irish rhyme
 of O'Dubhgain in his topogra-
 phical poem: *Rγg an τηοcād*
cēad Clādac: Mac-Ionaγg ad
cūalabajn: bjle cējlljde cpo-
deac cljanac: Mjdeac ē γjd
Onγjallac.

— Τηjōdγa, i. e. τηj τυγa, through
 thee.

Τηjfoγan, a triphthong.

— Τηjomγa, by me, or through me.

Τηjonōjd, the Trinity; Wel. *ytrin-*
dod.

Τηjopat, a bunch or cluster of
 grapes; τυγadαν a τηjοпуjл
 caopα apūγje ūata, their bunch-
 es bore ripe berries.

— Τηjopatγ, tripes.

— Τηjγt, sad, melancholy, tired; ba
 τηjγt an laōc ōn τυγuy γan,
 the champion was melancholy for
 that expedition.

Τηjγt, a curse.

Τηjucā, a canthred; duγne ταν

τηjucā, a stranger; Lat. *ad-*
vena.

Τηjγn, three persons; τηjγn mac,
 three sons.

Τηjγγ, and diminut. τηjγγan, a
 pair of trousers, viz. breeches
 and stockings in one garment;
 τηjγγaγ, *idem.*

Τηocajne, mercy.

Τηocajneac, merciful.

Τηoclad, a loosening.

Τηoδac, quarrelsome, riotous.

Τηoδajγ, or τηoγan, a raven, or
 bird of prey.

Τηoγ, children.

Τηoγa, miserable, unhappy.

Τηoγajγ, sun-rising.

Τηoγtāc, or τηoγγtēac, a foot-
 man, a foot-soldier; τηj cēud
 τηoγtāc, three hundred foot
 soldiers.

Τηojaγt, a helmet.

Τηojc, an evil body, a bad person,
 also a coward.

Τηojd and τηojdeac, a fighting or
 quarrelling.

Τηojdγm, to strive or contend, to
 wrangle or quarrel; do τηojd
 γē, he fought; τηojdγg, fight
 ye.

Τηojd and τηojg, a foot; τηojγtē,
 feet; τηj cēud τηojd an γajd,
 three hundred feet long. This
 word is most commonly written
 with a γ, as τηojg; though it
 should be rather written with a
 d, τηojd; especially as the Welsh
 have *troed* to signify a foot. I
 am of opinion that τηojd should
 properly mean *planta pedis*,
 though it is now used to signify
 the foot, as the Irish word *cog*,
 which properly meant the foot,
 being like the Gr. *πους*, and
 Lat. *pes*, is now used to signify
 the *crus*, or *tibia*, i. e. from the
 knee to the ankle. The Eng-
 lish *trod*, as *he trod*, has a close
 affinity with this Irish word τηojd.

Τρογχε, sorrow, grief.
 Τρογχιη, a brogue, a slipper.
 Τρογχι-λεαταν, broad-footed.
 Τρογχεαc, a footman; κογχιδε,
idem.
 Τρογχιτηη, a sock.
 Τρογχετηη, a dizziness.
 Τρομειλλ, a sanctuary.
 Τρομδε, tutelary gods.
 Τρομμε, heaviness; also more heavy.
 Τρομμεαcτ, heaviness, weight.
 Τρομμεαδ, a fasting, or fast.
 Τρομμεζμ, to fast; do τρομμεζα-
 δαη, they fasted; να τρομμεζαδ,
 fasting.
 Τρομμετε, a threefoot stool, a tri-
 pod.
 Τρομμελζμ, to consume, or pine
 away.
 Τρομ, weighty, heavy; κοδλαδ
 τρομ, a deep sleep; ρο τρομ,
 very grievous; also sad, pensive;
 Wel. *trum*.
 Τρομ, protection.
 Τρομ, blame, rebuke.
 Τρομαμ, to aggravate, to make
 heavy, to load or burden.
 Τρομαν, a great weight.
 Τρομαηα, a client.
 Τρομβανωζλαc, a woman client.
 Τρομβοδ, vervein mallow; Lat.
alcea.
 Τρομβυδεαν, a tribe, or clan of
 vassals.
 Τρομκαρηη, a great shower.
 Τρομκυμαλ, a woman slave.
 Τρομ-κυρεαc, important.
 Τρομδα, weighty, grave.
 Τρομλυδε, the night-mare.
 Τρομλυδμ, to overlay; do τρομ-
 λυδ γη αηη, she overlaid it.
 Τρομμ, the elder-tree.
 Τρομ-ματαηη, a matron.
 Τρομ-οζλαc, a client.
 Τρομμηα, or Τρομμαcτ, a land or
 territory in Thomond, which was
 a part of the ancient patrimonial
 estate of the O'Briens of Aran,

descended from Ταγζ-ζλε, the
 third son of Dermot, king of
 Munster an. 1120, and the
 youngest brother of Concubair
 O'Brjen, surnamed Na Cata-
 ραc and Slapanyalac, king of
 Munster immediately after the
 death of his father Dermot,
 from whose three sons, viz. Con-
 cubair, or Conor the First, Τον-
 δεαλαc, or Turlogh the Second,
 and Ταγδζ, or Thady, surnamed
 ζλε, i. e. *fair*, descended all
 those of the name O'Brien,
 which were of the posterity of
 Ταγδζ, or Thady, the eldest
 son of the great monarch Brien
 Boiroidmhe. The O'Briens of
 Cuana and Aharla, are de-
 scendants of Donogh, a younger
 son of that monarch, and king of
 Ireland after his father. The
 O'Briens of Dub-cηη-lazgean,
 in the County of Wexford, were
 descendants of an elder stock
 than those now mentioned, being
 the posterity of Lorcan, king of
 Munster in the ninth century,
 and the grandfather of Brien
 Boiroidmhe. The O'Briens of
 Clanzibbon and Κογμμάζ are
 the eldest descendants of that
 name of all the posterity of the
 monarch Brien Boiroidmhe; those
 of the Thomond branch are the
 next, being descendants of Tur-
 logh, second son of Dermot;
 and those of Arian and Τρομμηα
 are the third in rank, being de-
 scended from Dermot's third
 son: they were always sovereign
 lords of the Isles of Arian, in
 the bay of Galway, and of Τρομ-
 μηα, in the County of Clare, until
 the reign of Queen Elizabeth,
 as appears by an address which
 the mayor and sheriffs of the
 city of Galway wrote in their
 favour to that queen, wherein it

is mentioned that the corporation of that city paid them an annual tribute of a certain number of pipes of wine, in consideration of their protection and expenses in guarding the bay and harbour of Galway against pirates and coast-plunderers. An authentic copy of that address is possessed by John O'Brien of Clontis, in the County of Limerick, Esq., who is now the worthy direct chief of that princely family. We find in the Annals of Innisfallen that Taidhg Gle and his brother Turlogh, ancestor of the Thomond branch, were always at variance with each other, after the death of Conchubhar, their eldest brother, Turlogh took his brother Taig prisoner, an. 1145, kept him in confinement for some time, without regard to the interposition and guarantee of the holy Malachias, Archbishop of Armagh. Taig was afterwards revenged of Turlogh, by joining Dermot Mac Carty, king of South Munster, and Turlogh O'Connor, king of Connaught, against him, consequent to which junction, Turlogh was dethroned, and banished to Ulster, and Taig made king of North Munster an. 1162, but he was afterwards dispossessed by Turlogh.

Τρομπήρη, a trumpeter.

Τρομπύρια and τρομπύριε, a tribe of vassals.

Τροπέρη, a trooper.

Τρογδαμάη, serious.

Τρογδάν, a pace, a foot.

Τρογχα, a fast, or fasting. This pure Celtic word perfectly corresponds with θρησκεια in the Greek compound word εθελοθρησκεια, Lat. *voluntaria jejunia*, and rendered in the vulgate

superstitio, from the original Greek, chap. 2. v. 23. of St. Paul to the Colossians, where he alludes to the superstitious judaical fasts, observed without public authority, and according to the dictates of each man's will. Such were the fasts they observed on account of bad dreams, &c. — *Vid. Buxtorf. Synagogæ Judaicæ, caput. 13, circa finem.* But it may be added, that the Irish word τρογχα (or τρογχα τρογχεανac) perfectly corresponds with the above Greek word εθελοθρησκεια, not only in the second part of the compound, but even in the first, since the Irish word τροη means the will, Gr. θελημα, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τρογχα, a crack.

Τρογχαμαλαc, seriousness.

Τροcαητε, wasted, consumed.

Τροcηαητε, the same.

Τρυαcάντα, compassionate.

Τρυαδ, lean, piteous.

Τρυαδυγ, leanness.

Τρυαζ, pity.

Τρυαζάν, a wretch, or miserable creature; Wel. *tryan*, lean.

Τρυαζάντα, lamentable.

Τρυαηζε, pity, favour; do ηηδ τρυαηζε, they favour; also woe, misery; a τρυαηζε, alas! woe is me!

Τρυαημηεηη, compassion, pity; also misery; μο τρυαημηεηη, my calamity.

Τρυαηη, a sheath or scabbard; αη τρυαηη, out of its sheath.

Τρυαηηη, a body, or carcase.

Τρυαηηηεαc, a sheath, or scabbard.

Τρυαηηηεαζαδ, profanation, a polluting or corrupting.

Τρυαηηηδεαcτ, corruption.

Ἐνυαλλῖξῃ and Ἐνυαλλῃ, to pollute, unhallow, or profane; ex. δο Ἐνυαλλῖξ ῥε ἀν ἑαλλ να-ομῆα, he profaned the sacred church; ῥο Ἐνυαλλ ἀ ἀναμ ῖνα ἔραορ, he polluted his soul with excess; also to deflower, ravish, or corrupt; ῥὰν Ἐνυαλλεαδ ἀ ἡδῖακτ, whose virginity was not corrupted.

Ἐνυα, a short life.

Ἐνυδαῖνε, a stammerer.

Ἐνυδ and Ἐνυδεὼξ, a stare, or starling; *rectius* δρυδ.

+ Ἐνυλλ, a kind of vessel; Lat. *trulla*.

Ἐνυμε, heavier; also heaviness.

Ἐνυνηῖξῃ, to enclose, or entrench.

Ἐνυλλ, i. e. *ceann*, a head.

Ἐνυμπα and Ἐνυμπευδε, Jews' harps.

Ἐνυμπαδῶν, a trumpeter.

Ἐνυμπῶν, a player on the Jews' harp.

Ἐνυρε, the fish called cod.

Ἐνυρεάν, a suit of clothes; also a smelt or sparkling.

Ἐνυρεάν, goods, chattels, furniture; μο Ἐνυρεάν, my stuff; Ἐνυρεάν τῖξε, the furniture of a house.

Ἐνυρζαν, oarweed; Lat. *alga*.

Ἐνυρδαῖν and Ἐνυρτολαῖν, to truss up, to gird the loins.

+ Τῦ, you, thou; Gr. Dor. *τυ*, Lat. *tu*, Gall. *tu*.

+ Τυα, silence.

Τυααῖν, prudent, cunning; ἐδτυααῖν, imprudent, awkward.

Τυααῖν, a going.

Τυαδ, a hatchet or axe; ἀρ τῦ μο τῦαδ ἐατα, thou art my battle-axe, *Jer.* 51. 20; ῖνε τῦαδὺβ ῖν ῖνε ὀρδὺβ, with axes and hammers; τῦαδ ῖναῖξτε, a chip-axe; Gr. *θβαῖν*, to strike; and Gall. *tuer*, to kill.

Τυαδ, fame, renown.

Τυαδ-μῦμαῖν, North Munster, or

the country called Thomond, reduced in latter ages to the County of Clare alone, the patrimonial estate of the Dalcassian princes, a considerable part of which remained in the possession of their chief descendants, the O'Briens, till the year 1741, when the last earl of that name died without issue, and the estate and title of Thomond came into an English family. The country now called the County of Clare was recovered from the people of Connaught by Ḳῖḡḡ Meann, one of the ancestors of Brien Boiroidhe. towards the end of the third century, and maintained ever after by his warlike posterity against the repeated attacks of the Conacians. The above Ḳῖḡḡ Meann was king of Munster anno 280; *vid. de ar supra*.

Τυαξ, dominion.

Τυαξα, hooks, crooks, or hinges, i. e. *bacáin*, *lúbaín*, or *ῖντῦαξα*.

Τυαξῖν, a way, or road.

Τυαῖν, bad, naughty.

Τυαῖνῖν and τυαῖνῖν, wit, cunning, prudence.

Τυαῖνῖν, augury.

Τυαῖνῖν, the twilight.

Τυαῖνῖν, reproach, calumny.

Τυαῖνῖν, reproachful, calumnious.

Τυαῖνῖν, to accuse, or charge falsely.

Τυαῖνῖν, a scold.

Τυαῖνῖν, to be able.

Τυαῖνῖν, able, or capable; ἀρ τυαῖνῖν ῖνῖν, I am capable.

Τυαῖνῖν, a village, or homestall; also a fortified town.

+ Τυαῖνῖν, a moat, a hillock, or rising ground; hence τυαῖνῖν and τυαῖνῖν, a tomb or grave. This Celtic monosyllable τυαῖνῖν is the root and original upon which the

Latin word *tumulus* hath been formed; and the Latin word *cumulas*, a heap, is but a corrupt writing of *tumulus*, by changing the initial *t* into *c*. Both these words are synonymous to *mons* or *monticulus*, as appears by comparing with each other.—*Justin. lib. 43. c. 1. Pausan. in Arcad. c. 43. and Dionys. Hallicar. Antiq. Rom. l. c.* But to return to the words *tuajm* and *tuama*, or *tuma*, which literally and properly signify a moat, hillock, or heap, and consequently or derivatively a tomb and grave: it is to be remarked, in justification of this derivative meaning of these words, that the graves of all persons of good note in ancient times were formed of coped heaps of earth in the shape of moats or hillocks; and the graves of great malefactors and persons put to an ignominious death consisted not of earth, but of heaps of loose stones raised in a coping shape to a great height, as appears from Josh. 7. 26. and 8. 29. and 2 Sam. 18. 17.

Tuajnm, an opinion, guess, or conjecture.

Tuajnm, *fa tūajnm*, as it were, towards; *fa tuajnm na ylējbe*, towards the mountain; *fa tuajnm do yljante*, towards your health, or I drink your health.

Tuajnmjm, to conjecture or guess.

Tuajnyz, an account, or detail of; *tuajnyz an cāta*, a detail of the battle.

Tuajnjn, a mallet, or beetle.

Tuajyceapt, the north quarter; *nyj an tuajyceapt*, unto the north.—*Is. 43. 6.*

Tuajt and *tuajce*, northern.

Tuajt, a tract, or territory.

Tuajteac, from *tuat*, a country-

man.

Tuajtean, the north.

Tualanj, patience.

Tualanjym, to endure, to bear patiently.

Tualanj, able or capable; *ny tualang mjre*, I am capable.

Tualtaed, possibility; *vid. tuajlm*.

Tuama, a tomb or grave.

Tuam-dā-žualann, Tuam, in the County of Galway, the seat of the Archbishop of Connaught.

Tuam-žrējne, a hill in the County of Limerick, now called *Cnoc-žrējne*; *cnoc* is synonymous to *tuam*, both signifying a hill; *Lat. tumulus, mons.*

Tuamann, fierce, morose; *tapš tuamann*, a fierce bull.

Tuapoll, a whirlpool.

Tuap, an omen, presage, or fore-runner; hence the Irish proverb, *māpta tynym tuap plannda*, a dry March forebodes a seasonable growth of all sorts of plants.

Tuapa, satisfaction.

Tuapajm, to bode, or portend.

Tuapcajm, to knock, or smite.

Tuapzab, was taken.

Tuapznač cāta, the chief commander, or general of an army.

Tuapuyzbajl, a report, or character; *dnoc-tuapuyzbajl*, a bad reputation.

Tuapuydal, hire, wages; *rejb-yeac tūapuydajl*, a hired servant; *feap tuapuydajl*, *Lat. mercenarius.*

Tuay, above, before; *vid. yuay*.

Tuayzeapt, northern, northward.

Tuaylagad, a releasing, or dissolving.

Tuata, and plur. *tuatajde*, a layman, an illiterate person.

Tuat, the north; *vid. deay*.

Tuat, a lordship.

Tuat, a country, or district; gen. *tuajte* and *tuata*.

Tuata and *tuajteac*, rustic; also

the people in general; *tuata*
Eireann, the people of Ireland.
Tuata dé Danann, the name of
the fourth colony of Ireland.
Tuata-fiodga, the name of some
British gentry that used poison-
ed darts or arrows in Ireland in
the time of Herimon, *K.* ad
A. M. 2737.
Tuata-fiodbuíde, a district of the
Queen's County, anciently pos-
sessed by the Macaboys.
Tuatac, a lord, or sovereign.
Tuatacò, a lordship, or seignior.
Tuatal, the left hand; also awk-
ward, or ungainly; *an tuatal*,
the wrong way, or awkwardly.
Tuatal, the proper name of a man,
common among the Irish Scots;
it is the same as *Totilla* among
the Goths. Many other Gothic
names are observable among the
Scots.
Tuatallaic, awkward.
Tuatallán, an awkward, ungainly
person.
Tuatamaisl, rude, rustic.
Tuatcuird, sorcery, augury.
Tubairt and *tubuirt*, misfortune,
mischief; *má beanann tubuirt*
dò, if mischief befall him.
Tubairteac, unlucky, unfortunate.
Tuá, a show, or appearance.
Tuc and *tecc*, a bone.
Tuca, a tuck, or rapier.
Tuccaid, a cause, or reason.
Tucairajm, to rub.
Tuca, meat.
Tuct, a form, or shape.
Tuct, time, the same as *tiat*;
tuct, i. e. *an tiat*, when, or as
soon as.
Tuctajjm, to choose.
Tudamlac, carriage, behaviour.
Tudcadair, they came; *tudcaid*
re, he will come.
Tudcam and *tudcaidjm*, to come,
to arrive.
Tug, gave, brought; *tugad an*

talam reur, let the earth bring
forth grass; *tugaidjr na huir-*
geada, let the waters produce;
tugadar uata, they brought
forth; *do tug an Tjanna an*
zac uile crann far, the Lord
caused every tree to grow.
Tuga, rather *tujge*, straw.
Tugraim, to apply, to adjoin.
Tujle, or *tajdleac*, pleasant, de-
lightful.
Tujme, a confederacy, or conjunc-
tion.
Tujmeac, a yoke-fellow.
Tujmjm, to join, to yoke.
Tujge, straw; *nj tabairtaoj fear-*
da tujge don pobal; *ejnjdjr*
azur cruinnjdjr tujge doib
rejn, ye shall give the people no
more straw, let them go and ga-
ther straw for themselves, *Exod.*
5. 7.
Tujjm, to perceive or discern, to
understand; *do tujg re*, he
knew; *do tujg an pobal uile*,
all the people understood.
Tujgre and *tujgrjn*, the under-
standing; also skill, knowledge;
njl tujgre azam ann, I have no
skill in it; *tujgrjn olc azur*
maiteara, discerning good and
evil.
Tujgreac and *tujgreanaic*, skil-
ful, intelligent.
Tujle and *tujle*, a flood, or inun-
dation; plur. *tujleide*; *do cua-*
dair do ionna azur do tujle
ionam, thy waves and floods are
gone over me.—*Ps.* 42. 7.
Tujl, sleep, rest.
Tujlg, a hill, or hillock.
Tujljjm, to overflow.
Tujlm, to sleep; *tujlreadair mo*
dearica ruan, my eyes slumber-
ed: this word is oftener written
tujlyjm; *con tujl cadlad cyme-*
ada, *dormiebat somnum captiva*
matris; *con tujl cac*, *dormie-*
bant omnes.

Tujlle and tujlleađ, a remnant, something to the good; tujle, *idem*; tujlle, more, an addition to.

Tujlleam, wages, hire; do čnujn-
njđ rj jađ do tujlleam mejn-
đnjže, she gathered them with
the hire of an harlot.—*Mic.* 1.
7.

Tujlljm, to augment or increase,
to enlarge.

Tujlljm, to deserve, to earn; do
tujll rē a tūanaydal řá do, he
earned his wages doubly; do
rējn man do tujll a lāma, as
his hands deserved; do tujll tū
bāy, thou hast deserved death.

Tujlljn, desert, merit; do rējn a
ttujlljne, according to their des-
sert.

Tujllrym, to sleep; do tujlreadar
ujle řead na hojđce, they slept
the entire night.

Tujllce, earned, deserved.

Tujltjne, an old name of Łoćna
in Lower Ormond.

Tujnge, an oath.

Tujnje, cloća tujnje, immove-
able rocks.

Tujnneam, death; ján đtujnneam,
after death.

Tujnnjđe, a den; tujnnnead bjo-
tamnac, a den of thieves; ađ
dul a mūža a đřárujžjb, ađuy
a řlējbtjb, ađuy a đtujnjžtjb,
ađuy a nuamujb talman, wan-
dering in wildernesses and moun-
tains, and dens, and caves of the
earth.—*Heb.* 11. 38.

Tujnnjđe, possession.

†Tujn, plur. of tojn, towers, bul-
warks.

Tujn, a lord, a sovereign, or gene-
ral.

Tujnbeac or tujnmeac, bashful,
shamefaced; hence đonžuy tujn-
beac was so called; *vid. K. ad*
A. M. 3813.

Tujnčmjžjm, to make sorry, to

grieve or trouble.

Tujnčnejc, a reward.

Tujnean, a troop, or multitude.

Tujneann, wheat.

Tujneann, a sparkle of fire, like
that of iron from an anvil, or as
lightning; ex. řcejnnojđ tujne-
ann ař žac leat, sparkles flash
on every side.

Tujneoryž and tujnjoryž, a saw;
řá tujnjoryžajb, under saws.

Tujnjđ, a request.

Tujnjđ, an elegy.

Tujnjđ, a pillar, or supporter of a
house or church; tuž Samjon
a žuajlle řnjř an ttujnjđ no
baoj řon tteac, Samson laid
his shoulders against the pillars
that supported the house.—*L. B.*

Tujnjžjn, a tongue.

Tujnjžjn, a prince; also a judge.

Tujnjžjn, a pillar, or supporter.

Tujnjnn, the genit. of tujnean,
wheat; a mejlt tujnjnn, grind-
ing wheat.

Tujnjre tajđe, conviction of theft.

Tujnljn, a descent.

Tujnljnjm or tujnljnžjm, to alight
or descend; do tujnljnž rē, he
alighted.

Tujnmeac, modest, bashful.

Tujnmeacđ, modesty, shame-faced-
ness.

Tujnjre and tujnjry, weariness, sad-
ness; lējžejđ mē mo tujnjre
đjom, I will leave off my heavi-
ness.

Tujnjreac and tujnjreamajl, wea-
ry.

Tujnjryžjm, to weary; đeazla žo
ttujnjređcujnn jađ, lest I weary
them.

Tujnčeacđa, a rehearsal, or rela-
tion.

Tujnt, time; also quantity, consi-
deration.

Tujr, a nobleman, a gentleman.

Tujr, a jewel; đn-tujre, precious
jewels.

Tūyr, from *tūr*, a beginning, head, or origin.

Tūyr, incense, frankincense.

Tūyrbeanad, a front.

Tūyrdeac, genit. *tūyrdjġ*, a parent.

Tūyrdjn, creation; *tūyrdjn na cnuinne*, the creation of the world; also a beginning of any thing; *vid. tūyrdjn*.

Tūyreac and **taoyreac**, a commander, or officer; **taoyreac rluaġ**, the general of an army; from *tūr* or *tūyr*; hence the family of Macantoish in Scotland, i. e. *Mac an tuiyreaice*, the son of the general, or head of an army; Lat. *dux. ducis*.

Tūyrear, a censor.

Tūyryll, trespass.

Tūyrle, the hinge of a door or gate; *do cūr dā tūyryljġb ē*, he threw it off the hinges.

Tūyrlead and **tūyryljġe**, a stumbling; *ceap tūyryljġe*, a stumbling block; hence *banraġtūyrle*, a headlong stumble; also a faltering in any affair; from *banr*, the head, and *tūyrle*, a stumble; so that *banraġtūyrle* signifies to fall headlong, to stumble.

Tūyryljġm, to stumble; *nġ bfaġġb do cōyr tūyrlead*, thy foot shall not stumble; *do tūyryljġeadar*, they stumbled.

Tūyryljġe, stumbled, fallen, or tumbled down.

Tūyrmead and **tūyrmeaġad**, delivery, travailing, or bringing forth young; *laēte a tūyrmġb*, *dies pariendi*; *bean tūyrmġb*, a midwife; *ne mnājb tūyrmġde*, unto the midwives.

Tūyrmġdm, to bear or bring forth.

Tūyrmġġteōjn, a parent; *dād tūyrmġġteōrujb*, to their parents.

Tūyrtjun, a groat.

Tūyrteamaċ, frail, ruinous, ready to fall.

Tūyġ, a side.

Tūytm, to fall; *do tūyrtēadart jonnta ran*, they fell into them.

Tūytm, a fall; *do ruajr rē tūytm*, he got a fall; *tūytm na laoc*, the fall of the heroes.

Tul, the face or countenance, the front or forehead; *nō bnyread a cenāma*, a *rūjle azur tul a nēadan*; hence also *tula na naom*, the relics of the saints; also *tula an teampul*, the place where the bones and skulls are heaped up.

Tul, a beginning, or entrance.

Tul, more.

Tul, quick, soon.

Tul, a manner, or fashion.

Tul, naked.

Tula, a hill or hillock; Heb. *h*, the same.

Tulla, a green or common.

Tulac-ōġ, in Ulster, the estate of the O'Hogans and the O'Gormleighs.

Tul-bnejeac, spotted, freckled.

Tulca, bands.

Tulcaċ and **dulcānac**, hilly, full of hills.

Tulcān, diminut. of *tulac*, a hillock; sometimes written *tulġān*.

Tulcōmraje, an assembly or congregation; *nō tuz a ġjolla eōlay ſhamron zo teac tulcōmraje na ſhlyrtġneac*, his leader conducted Sampson to the assembly house of the Philistines.

—*L. B.*

Tulcromacċ and **tul-claonaċ**, a declivity.

Tulġān, the same as *tulcān*.

Tulġanaċ, hilly, uneven.

Tulġajrm, to provoke.

Tulġlan, a handsome hillock.

Tulġluaracċ, promotion.

Tull-ballygāda, spots, freckles.

Tullōġ, the fish called pollock.

Tulraċaracċ, foresight, providence.

Tulycán, a loosening.
Tulytaonaçð, a declivity.
Tultamað, by mere chance, accidentally.
Tum, a bush; *tumduyr*, a bramble bush; *túm élejteac*, a tuft of feathers; *car tum*, a curled lock.
Tuma, a tomb or sepulchre.
Tumað, a dipping.
Tumajm, to dip; *do tum rē a meur*, he dipped his finger; *do tumadau an cōta annya bfuyl*, they dipped the coat in the blood.
Tūmta, dipped.
Tūmtajne, a dipper, or diver.
Tur, dry, bare, alone; *bjad tur*, dry food, i. e. without drink.
Tur, a request, or petition.
Tur, a research.
Tūr, a tower; Lat. *turris*, Gr. *τῦρος*.
Tur, heaviness, weariness.
Tur, a journey, or tour; Gall. *tour*.
Tura, much, plenty, abundance; *tura nāmab*, a great deal of enemies.
Turay and *turay*, a journey or expedition; *do tjonnyzajn a turay*, he began his journey; *turay* is also the state of a person or thing; *crēd ē a turay*, what is he doing, or upon; *turay ceannūjze*, traffic.
Turayzar, sea-ore, or sea-rack; Lat. *alga*.
Turbjt, a turbot, *rhombus*.
Turbajð, or *urhajð*, mischance, misfortune.
Turcār, riches.
Turcōmhuac, an assembly, or congregation.
Turzabajl zpejne, the course of the sun from its rising to its setting; though it is sometimes used to signify sunrise, and oftentimes to imply the setting of the sun; from *tur*, a tour,

and *zabajl*, to take; Gall. *tour*, i. e. the artificial day.
Turzajb, he took up.
Turzabala, iniquity.
Turzablaç, guilty.
Turznajm, to collect or gather.
Tūrilaç jnbjri moji, the old name of Arklow.
Tūrilaç, is any ground covered with water in winter, and dry in summer.
Turina, a furnace.
Turina, a spinning-wheel.
Turinajðe, a minister.
Turinajm, to humble; also to descend: it is sometimes written *tojinajm*; *do tojinnead ceanaç clann Cujnn*, the power of the Conations was reduced or humbled; *tūrinam na ndjomayac no ðleact*, it is just to humble the proud; also to descend, or come down, as from a high to a low place; *mar tūrin an cloc don tyljab*, as the stone descends from the mountain: in this latter sense it is vulgarly corrupted into *tūrljon*, as *tūrljn dōt capal*, unlight or descend off thy horse.
Tūrinam, a descent.
Tūrinam, rest, quiet; *nj tējd tūrinam*, he is never at rest.
Turinōji, a turner.
Turycolbað, frequent skirmishes or engagements.
Turtrna, a district of Orgialla, formerly possessed by the O'Flins, the O'Donnellans, and the O'Heirecks.
Turtuji, a turtle; Lat. *turtur*.
Turuy, a journey; *vid. turay*.
Turuyān, a traveller.
Tūr, a beginning, a foundation; *ar ttūr*, in the beginning; also first; genit. *tūyr*; *ar ttūyr*, or *ar dūyr*, in the first place; hence *tūyreac*, corruptly written *taoj-reac*, a leader, or duke; Lat.

dux, ducis, quasi dus, dusis, the x and the s being of the same sound in the Celtic as it is in French.

— *Τυρα*, thou, even thou, thou also; *εαδρυμγα αζυρ τυρα*, between me and thee.

Τυρκαρναδ, fiction.

Τυρδην, the beginning; ex. *ο τυρδην* *accuy ο τρβαρυγαν na διληνδε*, from the beginning and overflowing of the waters of the deluge.—*L. B.*

Τυρζα, rather; also the former; *ηδ ευρ τυρζα*, sooner, or rather than.

Τυρζα, incense.

Τυρλōζ, a leap or jump; vulgarly

τρυρλōζ.

Τυρλōζαc, desultory, skipping, jumping; *ρυάμ τορμάμ na ποταδ αζυρ πορμυαζαδ na νεαc αζυρ na cεαμβαδ τυρλōζαc*, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah.* 3. 2.

Τυρλōζαμ, to skip or jump; *αζ τυρλōζα αμ na ενουcυδ*, skipping upon the hills.

Τυρμoδ, a bond-slave.

Τυρομναc, a parricide.

Τυταc, filthy, dirty; also ungainly, awkward.

Τυταγζλ, dirt, filth; awkwardness.

REMARKS ON THE LETTER υ.

υ is now the seventeenth and last letter of the Irish alphabet, which originally consisted but of sixteen letters.—*Vid. Remarks on the letter ρ.* Our grammarians call this vowel by the name of υ, which, according to Flaherty, signifies *heath*, vulgarly called *ρυαoc*, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called *υμ*, otherwise written *υβαμ* and *υβαμ*. υ is one of the three broad or grave vowels, and was used indifferently instead of a or o, not only in the Irish language, but likewise in the Greek and Latin. Cassiodorus observes that the old Latins made no difference between υ and o in their manner of writing or pronouncing: *volt* being frequently used for *vult*, *colpa* for *culpa*, *præstu* for *præsto*, *publicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Æneid*, "*hoc tunc ignipotens cœlo descendit ab alto.*" And for the Greek *νξ* the Latins wrote *nox*; for Gr. *μυλη*, Lat. *mola*; also *a* for *υ*, as Gr. *κυλιξ*, Lat. *calix*; Gr. *μυδαω*, Lat. *madeo*; likewise *υ* for *a*, as for the Greek *Ηεκαβη* the Latins wrote *Hecuba*; Gr. *καλαμος*, Lat. *culmus*; and in the Latin we find the *a* in the word *calco* changed into *υ* in its compound *conculco*. The Irish alphabet has no *r* consonant, to which an aspirated *b* or *δ* is equivalent in power and pronunciation; as likewise in the Gr. a single β, or *beta*, serves for *v*; thus for the Hebrew word *ווי*, the Greeks write *Δαβιδ*, as the Irish do *Δάβγ*.—*Vid. Remarks on the letters δ and ρ.* υ is the initial, or leading vowel, of the three upthongs, *υι*, *υα*, and *υαι*, called *na τμυ hυjlleana*, from *υjllea*n, the honey-suckle tree; Lat. *caprifolium*. Scioppius and Carisius have remarked that a syllable may be formed

either by one vowel or by two or three, as in the word *aquae*, &c.; but Quintilian will not allow that three vowels can be united in one syllable, and Terencian joins him in the same opinion: *syllabam*, says he, *non invenimus ex tribus*. But a syllable of three vowels is very common, as well as easy and natural in the Irish language. The Hebrews have the diphthong *ui*, as in the word אֱלִי, Lat. *revelatum*, &c.; as also a whole word consisting only of two vowels, as the Hebrew אִי, which signifies an island, region, or country.—*Vid. Opitius's and Buxtorf's Heb. Lexicons*. I would be curious to know how the ingenious Monsieur Bergier, who allows no radicals but consonants, would make out the radical formation of this Heb. word אִי, or of the Greek words *ἰον*, the genitive, and *ἰεα*, the accusative of *ἰος*, *filius*; and of many other words of a like frame in other languages, especially in the Irish, wherein words consisting of vowels alone are very frequent. Nor is M. Bergier's own language destitute of words of such a frame: the word *eau*, water, is an obvious proof of it, amongst many others. I should rather join in opinion with the learned and judicious author of the treatise on the Mechanical Formation of Languages, who reckons the vowels amongst the radical elements of all words. Their being commutable with each other should not deprive them of that privilege, no more than the consonants; many of which are equally interchangeable, and promiscuously used. Before we have done with the vowels it is fit to remark, that words beginning with a vowel, being of the masculine gender and of the nominative case singular, must admit of the letter *τ* as a prefix, when preceded by the Irish particle *an*, as *an tanam*, *an tuabán*, &c.

Ua, from; Lat. *de*, *ab*; ex. as, *uaíam*, i. e. *ua me*, from me; *uaíτ*, i. e. *ua tu*, from you; *uaíβ*, i. e. *ua γβ*, or *ua β*, from ye; hence

Ua, signifies any male descendants, whether son or grandson, or in any other degree or descent from a certain ancestor or stock; thus *ua βήαγν*, signifies the son or any other descendant of Brian; *ua Νέγλ*, the son, or of the posterity of Nial, &c. In latter ages this word *ua* has been changed into *O*, as *O'βήαγν*, Engl. O'Brien, O'Neil, &c. In this manner it is used as a prefix to family names, and serves to distinguish families from each other by subjoining

the name of the ancestor which is regarded as the stock. Other Irish families are distinguished by the word *mac*, which strictly signifies a son, subjoining in like manner the name of the stock, as *Mac Cártaγγ*, Engl. Mac Carty, *Mac Ódmnaγλ*, Engl. Mac Donel, &c.; and in this manner the word *mac* signifies a descendant, or posterity, as well as *ua* or *O*. *Ua* sometimes signifies an heir of one's own issue or posterity, as in the expression *βήμβ γέ γαν ua γαν άτγύγδ*, he died without heir or habitation. This word *ua*, signifying a son, is of the same root with the Greek *ἰευσ*, which makes *ἰουος* in the genitive, and *ἰεα* in

the accusative; Lat. *filius*. The names of some Irish families of note, beginning with O or Mac, which have not as yet been mentioned in this Dictionary, shall be set down at the end of this letter, with an account of their respective stocks and ancient properties.

Uaḃan, fear, dread, horror; lá an uḃaḃan, the day of horror, or the dreadful day (of judgment.) In its inflections it forms uḃaḃan and uḃaḃna. It is sometimes written oḃan, and sometimes improperly written uaman and oman, for the Greek φοβον, which is evidently of the same root, is written with b, and not m; Wel. ovan, Arm. and Cor. oun, Cantabr. owna.

Uaḃan, pride, pomp, vain-glory; Lat. *superbia*.

Uaḃanaḃ, or uajḃneac, proud, haughty, arrogant.

Uaḃd, a will or testament; fág-bajm le huacḃ, I leave by my last will and testament; also I protest. Written sometimes uḃaḃd.

Uaḃdaḃ, the top, summit, or upper part of any thing; uaḃdaḃ na nujḃgeaḃa, the face of the waters; lám láḃḃḃḃ an uaḃdaḃ, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a nuaḃdaḃ, the upper hand in wrestling or fighting; ḃ uaḃdaḃ zo hḃocdaḃ, from top to bottom.

Uaḃdaḃ, cream.

Uaḃdaḃ tḃne, the upper part of Ormond.

Uaḃdaḃnaḃ, uppermost, highest; báḃ na cḃaḃḃḃe uaḃdaḃnujḃe, the top of the uppermost bough.

Uaḃdaḃnaḃ, a president, or governor.

Uaḃdaḃnaḃaḃd, presidency, supre-

macy, sovereignty.

Uaḃa, or uajḃ, from him; cḃuḃge aḃuḃ uaḃa, to and from him, to and again.

Uaḃḃaḃd, terror, horror.

Uaḃḃaḃraḃ, terrible.

Uaḃḃ, a grave; an a huajḃ, upon her grave; cḃum na huajḃe, to the grave.

Uaḃḃḃa, a choice, election, or option.

Uajḃ, from you, i. e. ua, or ḃ ḃḃ or ḃḃḃ; zuḃ an ccuḃḃ aḃ ḃḃa uajḃ ḃon talaḃ, unto the uttermost part of the earth; tḃḃḃḃ uajḃ, come ye forth.

Uajḃneac, proud, vain-glorious.

Uajḃ and uaḃaḃan, from him.

Uajḃ and uam, a den or cave.

Uajḃneḃḃ, full of arbitrary sway.

Uajḃneac, lonesome, solitary, alone.

Uajḃneay, lonesomeness, solitari-ness; luḃḃḃḃ a nuajḃḃḃḃ, they lurk privily.

Uajl, a wailing or lamentation; Lat. *ululatio*.

Uajl, a howling or cry; uajl con, the howling of a dog or dogs.

Uajle, vanity, pride, vain-glory; uajll ḃḃ ḃḃomay an tḃraoḃajl, the pride and vanity of the world; tḃne a nuajlle, through their pride.

Uajll, famous, illustrious, renowned.

Uajlleaḃ, a roaring or howling.

Uajllḃeaḃtaḃ, howling; a ḃḃa-raḃ uajḃḃḃḃ uajllḃeaḃtaḃḃ, in the solitary howling wilderness.

Uajllḃḃḃḃ, to roar or howl; ḃo uajll mé, I have roared; uajllḃḃ, *idem*; Lat. *ululo*, and Gr. ολολυζω.

Uajllḃḃanaḃ, ambitious.

Uajlḃeaḃ, or uálḃeaḃ, the howling of a wolf, dog, &c.

Uajm, or fuaḃm, a sound, or report.

Uajm, notes on the harp; also concordance in verse.

Uajm, from me, i. e. ua, or o me.

Uajm, a den or cave.

Uajmneac, dreadful, horrid, terrible; *potius uabanae, vid. uaban.*

Uajmnjgjm, to terrify; also to be afraid; *na huajbnjgtear rjb nōmpa rūd*, be not ye afraid of them.

Uajn, a time or turn; also an opportunity; also respite; *aj uajn*, at leisure, or free from business; *uajn masjnn*, the turn of grinding in the mill.

Uajn, the loan of a thing.

Uajneacō, vacation.

Uajnn and uajnne, from us, i. e. ua, or o jnne, or rjnne; *jnnjr dojb uajnn*, tell them from us.

Uajn, in old Irish manuscripts is often written for ojn, which is always used when a reason is assigning for something lately affirmed, and answers sometimes to the Latin *enim*, *enimvero*, sometimes to *quia*, or *quoniam*; and to the English *for*, *because that*; *uajn njl a n'Albajn fear jr fearn jnay ē*, for in Scotland there is not to be found a better man than him.

Uajn, an hour; also once; on a time; Lat. *hora*, Gr. *ωρα*, Wel. *aur*; *an dā uajnye*, these two times; *a nuajn*, when; *an uajn rjn*, then, immediately; *aj ua-ryb*, sometimes; *mōnān duajnyb*, often, many a time.

Uajnyōdac, otherwise *fuajnyōdac*, subject to cold distempers, chills; hence *aōd uajnyōdac* was so called; *vid. K. A. D. 593.*

Uajr, noble, well-descended; *Colla uajr*, Colla the noble, an Irish prince; *uajr-jngean*, a noble daughter.

Uajrle and uajrljb, the nobility

or gentry; *uajrle Ejnean*, the nobility of Ireland.

Uajrle and uajrleacō, nobility, generosity.

Uajrljgjm, to nobilitate, or make noble.

Uajrljužad, a making noble.

Uajr, from thee, i. e. ūa, or o tu; *abajn uajr*, speak out, say on.

Uajrēnjr, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or o j; *a njd fāray uajre fejn*, that which grows spontaneously.

Uajrne, *menstrua muliebria*; *do cuajd Raēl a njonad jnclejre amajl nōbejt rjn huajrne*, *azur an lajm dja pōna taōb*, *Rachel in locum secessit occultum, et quasi menstrua pateretur, sedit super idolum patris sui.* — L. B.

Uajrne, green; also greenness.

Uajrne, a pillar, or post.

Uajrne, union; a poetical term, the same with *cōmarūdūžad*, or correspondence, but with this difference, that the former is used always in that sort of verse called *nānujgeacō mōjn*, and in that called *cajbājrne*.

Uajrne, the country now called Owny in the Counties of Limerick and Tipperary, the ancient patrimony of the O'Dinnahanes, and afterwards of the O'Ryanes.

Uajrnjgjm, to prop or support.

Ualac, a burden, a charge; *dēad-tnomaō na nualac tnom*, to make light their heavy burden; *do cūjn rē dualac ujrne*, he charged or obliged her.

Ualajgjm, to load or burthen.

Uallac, *pro eolac*, expert, skilful; *aj ē nob ualca*, he was the most expert.

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; *dujne uallac ēadtnom*, a vain, conceited coxcomb.

Uallačân, a coxcomb.

Uallačar, silliness, vanity, conceit; also lewdness. — *Ezek.* 16. 43.

Ualmajğm, to howl or roar.

Ualmurnac, an outcry.

Uámčarajm, to encompass or surround.

Uam, a cave, a den, or oven; an uajm čjnead, in a fiery furnace; uam talman, a subterraneous cavern, a souterrain.

X Uân, *rectius* uağn, or uağan, Lat. *agnus*, a lamb; uân cãrğa, the Passover, or the Paschal Lamb; plur. uânajb; Gr. accusat. *ων*, Lat. *ovem*.

Uân, froth, foam; uân tujnne, the froth or foam of the sea.

Uanac-mullač, the herb called the devil's bit; Lat. *succisa*.

Uanac, temporary, of a short duration; nj bu uanac jm řearc n'Ōē, she was constant in the love of God.

Uar, upon, more than, upwards, or above; Lat. *super*.

— Uayal, noble, well-descended; also a gentleman; also Sir; a uayajl jonmujn, beloved Sir; pl. uajrle, gentry; also the nobility.

Uat, fear or dread.

Uat, the earth, or mould.

Uat, a hawthorn or whitethorn; hence, according to the book of Lecan, it gives name to the letter h.

Uat, a small number; taojreac an uata řocuřde, an officer of a small number of troops.

Uat and uatman, terrible.

Uat, solitary, lonesome, or alone; ađur ē an uat ađur an aonaj, and he was left solitary and alone.

Uata. single; an uřbjn uata, the singular number; also solitary, lonesome.

Uatač, a little, a small quantity, a few; an uatač būjđne, having

but few attendants; do ğajmead řjğ ğo ğlějčjnneac đē, ađur ē ajn uatač a taojreac, he was solemnly declared king; although he had been attended but by a few of his chieftains. Čajčnejm Thořđ.

Uatamajl, single, solitary.

Uatčar, astonishment, surprise, wonder.

Uatčarac, shocking, dreadful, terrible.

Uatčomřad, soliloquy.

Uč, the point of a thing; uč clōjđjm, the point of a sword.

Učal, an apple; man učal a řul, as the apple of his eye.

Učajne, a cottener or napper of frize or ratteen. The translator of the Bible interprets it a fuller; a řlřže mōjn mačajne an učajne, in the highway of the Fuller's field. — *Is.* 7. 3.

Učajm, to abolish, or extinguish; řō učar ollřad, that will abolish pride and haughtiness.

Uč, ah, alas! uč! an an Ōřaoj, alas! says the Druid.

Učđ, the breast, the bosom; ad učđ, in thy bosom; tuğ učđ ajn, he faced him, he assaulted; tuğ učđ an an lojnğ, he attacked the ship; ar učđ, in the name, or for the sake of; ar učđ Ōē, for God's sake; *rectius* učt, Lat. *pectus*; *præfigendo litteram (p) et substituendo (e) loco (u)*.

Učđ-čadač and učđ-čjđe, a breast-plate.

Učtač, a stomacher, or breast-plate, *Is.* 3. 24; učtač eřc, the breast-plate of a saddle; also delivery in speech.

Učđ, that there; an taoč učđ, that side.

Učđřann, a joint.

Učmač, an enclosure.

Učmač, a withe used for shutting a wicket or door of a cow-house.

Udmall, quick, active, stirring; ná bĵ fōr udmajlle, do not be going.

Uga, choice, election.

Ugað, birth.

Ug, an egg.—*Luke*, 11. 12.

Ugajm, plur. ūgamað, horse-harness, or traces; a nūgajm an čamuĵl, in the camel's furniture.

Ugamaĵm, to accoutre, to harness; dūgmuĵd rē, he saddled; ūgamuĵg na heĵc, harness ye the horses.

Ugamčta, harnessed, equipped, or accoutred.

Ugĵuĵdeacān, for obĵuĵdecān, the yolk of an egg.

+ Ugĵan, an author.

Ugĵanāy and ūgĵanĵay, authority; Lat. *authoritas*.

Ugĵanāyāc, authentic; also powerful.

Ugĵanāyāĵm, to authorize or empower, to authenticate.

Ugĵna, a fight, a conflict, or skirmish.

+ Ugĵn, a number; ugĵn čonĵ, the odd number. This word should rather be written ugĵmĵ, or nūmĵn, as it has a plain affinity with the Latin *numerus*.

Uĵne, a small pitcher, or can.

Uĵne, or ĵne, drinking.

Uĵd, care, heed.

Uĵde, a journey; uĵde ēun lá deag, eleven days' journey.

Uĵd-ĵjolla, a running footman.

Uĵdeac, musical, harmonious.

Uĵdĵdeacĵ, harmony, melody.

Uĵge, a jewel, pearl, or precious stone.

Uĵge, a web; Lat. *tela*.

Uĵge, or oĵge, carded wool for clothes to be spun into thread; hence it signifies the drawing out of a poem; also a poem itself.

Uĵge, knowledge, skill, ingenuity, or understanding; ĵan uĵge, ĵan

ĵntleacĵ, without knowledge or understanding.

Uĵĵnĵge, a fleet or navy; ānd tā-oĵreac uĵĵnĵge, an admiral.

Uĵl, a contracted writing of ūĵĵl, a Jew; na hūĵl, of the Jews: it is only a variation of ūĵd; Lat. *Judæus*.

Uĵlc, the plur. of olc, evils, mischiefs.

Uĵle, all; uĵle čōmācĵac, omnipotent.

Uĵle and uĵlean, an elbow; also a nook or corner; Cor. *illin*, and Wel. *elin*, Gr. *ωλενη*, and Lat. *ulna*.

Uĵleacĵ, universality, generality.

Uĵlečūmācĵac, almighty.

Uĵljĵd, all; ĵo hūĵljĵde, universally, all together.

Uĵlle and oĵlle, greater.

Uĵlleann, an elbow; *vid.* uĵle.

Uĵlleann, the honeysuckle; hence it is the name of the diphthong uĵ.—*Vid.* *O'Flaherty*.

Uĵlleannaĵ, cornered, or having angles; ceatān-uĵlleannaĵ, four-square, or quadrangular.

Uĵm, the earth; Lat. *humus*; *vid.* um.

Uĵm and ūma, brass or copper.

Uĵmčeallāc and ūmčeallōg, any close private place.

Uĵmčrĵt, an earthquake.

Uĵme, about him, upon him; do čuĵn rē uĵme a ēudac, he has put on his clothes, he is dressed; uĵme, and uĵme rĵn, therefore.

Uĵmedĵm, to encompass, to embrace.

Uĵmĵalĵayĵajm, *rectius* uĵmĵalāĵajm, to pace or amble.

Uĵmĵn, a number; uĵmĵn oĵn, the golden number.

Uĵmleac and uĵmleacān, the navel.

Uĵmleacĵa, of the fashion of a navel.

Uĵmmeĵrĵg, rust.

Uĵmpe, on her; nĵ čuĵmĵĵd rĵ uĵmpe a hēadaĵ, she will not

put on her clothes.

Ujnpłjocđajm, to embrace.

Ujnpłeamañ, very fat.

Ujnće, a battle.

Ujnge, an ounce; *ujnge* dōñ, an ounce of gold.

Ujnne, blind.

Ujnneam, strength.

Ujnnemejnt, ointment.—*Luke*, 7. 46.

Ujnnjun, an onion.

Ujnyj, is, or it is.

Ujñ, mould, earth; o a ūjñ, O thou earth, *Job*, 16. 18; ūjñ-ljoj, a garden.

Ujñ, fire; *vid.* *uñ*.

Ujñcujl, a cricket; it may also signify the chur-worm, or fen-cricket; *Lat. gryllus*, i. e. salaman-der; *Moufet's grylla-talpa*.

Ujñdūjgād, an eclipse, as of the light of the sun or moon, or of the consonants.

Ujñdñeacād, a delineation.

Ujñe, more fresh; also freshness.

Ujñeaybāc, indigent, beggarly; also needful.

Ujñeaybād, want, defect.

Ujñfjacla, the fore-teeth.

Ujñgājñdead, a rejoicing.

Ujñgājōl, a command.

Ujñgñeannaacđ, puberty, ripeness of age.

Ujñjd and Ujñead, a share or portion, as much as.

Ujñjd, whilst, or as long as; *ex. ujñjd bjaç muññ ujñ Eñjñonñ*, whilst or long as a sea shall encompass Ireland.

Ujñjreal, or Ujñjrojol, base, mean; also slavish, cringing.

Ujñjyle and Ujñjyleacđ, lowliness, meanness.

Ujñjyljžjm, to debase, or disparage.

Ujñljy, tools or instruments of a tradesman.

Ujñljocan, a vomiting.

Ujñljor, a walled garden; from ūjñ, earth, and ljoj, a fort,

ditch.

Ujññejy and fūjññejy, a furnace.

Ujññe, unto her, upon her or it; a *njompōcujd rē ujññe añjy*, shall he again return unto her, or upon her? *do nuž rē ujññe*, he overtook, or caught her.

Ujññeana, i. e. *fējññde*, the pits of water remaining on the strands after the ebb; *for ujññeanna na trāža*, on the strand-pits.

Ujy, humble, obedient; *don njž bādan ujy*, they were obedient to the king.

Ujyredeōlacđ, supplication.

Ujyreōž, or fujyreōž, a lark.

Ujyž, *ujyže*, or *ujyce*, and plur. *ujyžbe*, water; *fjor-ujyže*, spring-water; *ujyže beata*, *aqua vitæ*; *Scot. S. uisgh*, and *Turcice, su* and *schuy*. This word *ujyže* enters as part of a compound into the names not only of many places in Ireland, but also of several cities in England and elsewhere, which are situate near rivers, lakes, or marshy grounds. But it must be noted, that it has been corrupted by the Britons, Romans, and Saxons, into *ox*, *ex*, *ax*, and *ux*, which are only different expressions of *oyž*, *eyž*, *ayž*, or *uyž*, all signifying water or *ujyže*; the Irish or Celtic *yž* or *yc* being no way different from the Latin and English *x*, which the French to this day call *sg*. Thus *Ox-ford*, or *Oyž-forđ*, literally means *Water-ford*, and then agrees with Mr. Leland's definition *Ouse-ford*, from the river *Ouse*, or *Isis*, on which Oxford is situate, the word *ouse* itself being only another corruption of our *ujyže*. Thus also *Oxus* is the name of a considerable river of Asia according to Pliny. *Ex-ceter*, the chief city of Devonshire, was

formerly called *Isca*, and now literally means *eyg* or *uyg*-ca-*čajr*, i. e. *water-town*, for *ca-čajr* signifies a town; in the old British it is called *Kaer-eash*. *Hex-ham*, in Northumberland, situate on the river *Tine*, was by the Romans called *Axelo-dunum*, both words literally meaning a town of water, or watery-town, i. e. *heyg*-*eyg*, or *uyg*-*ham*, water-town, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dūn*-*uyg*-*jūjl*; *dūn* being the Irish for a town, and *uyg*-*jūjl*, watery, of water. *Uxello-dunum*, the Roman name of *Yssoul-dun*, in the province of *Guienne*, is of the same root, as is *Uxella*, the Latin name of *Crocker-well* in *Devonshire*. *Usocona*, or *Uxocona*, was also the Latin name of *Oken-yate*, i. e. water-yate, or *jač*, which latter word in Irish means a region or country. Thus we find that the ancient name of *Adrianople* in *Thrace* was *Uscudama*, according to *Ammianus*, i. e. *uyge*-*čajm*, or the watery-residence, for *čajm* in Irish signifies a house or residence, like the above *dūn*, and can in compounds be applied to a village, town, &c.; *vid. čajm supra*.

Uyrgēamajl, or *uyrgjūjl*, moist, moorish, fenny, of or belonging to waters; *čjī*, or *ajč* *uyrgēamajl*, a watery region or place, a marsh.

Uyrgjčgm, to water or irrigate.

Uyrjne, an oyster.

Uyrjne, or *urajne*, an usurer.

Uyrjannajm, to humbly beseech, to entreat; Lat. *obtestor*.

Uyrjannčac, importunate.

Uyrneac, an ancient name of the County of *Longford*.

Ullacđ, colour.

Ullađ, or *Ullađ*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullajč*, or *Ullčajč*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ollam Fōda*, who was king of that province.

Ullajđ, a pack-saddle.

Ullbuađac, all-victorious, triumphant.

Uleac, the quinsy.

Uleā, a beard; *ulč* *řada*, having a long beard.

Ulla, a place of devotion; commonly said of a burying-place; an *tulla cnám na ecōm-brájt-neac*, the burying-place of the bones of their confreres; also a cross or calvary belonging to a cathedral church; *ulla an te-ampujll*, the calvary of the church; *ulla ačur Člogáč an Maojm Čholmájn*, the cross or calvary, and the steeple of *St. Colman*, first bishop of *Cloyne*, in the south of the County of *Cork*; *vid. tul*.

Ulla, now the County of *Down*, anciently possessed by the *Magnesses*.

Ullačm, or *ollačm*, a learned man, or proficient in any science; *ollačm ne dán*, a professor in poetry; *ánd ollačm*, a poet-laureat; *ollačm lejčjř*, a physician; genit. *ollačman*; *mūn ollačman*, an academy.

Ullačm, ready, prepared, forward, apt; *ullačm čum unčōjđe*, prone to mischief.

Ullačmajm and *ullmūžacđ*, to prepare, or make ready; *vid. ullmajčgm*.

Ullčabčān, an owl; *ačajm mař ulčabčān an nuajžnejř*, I am like an owl of the desert; com-
pānac đo ulčabčānajđ, a com-

panion to owls.

Ullmājǵm, to make ready, to procure or provide; *noč do ullmājǵ mē*, which I had provided; *do ullmājǵeadan*, they prepared; *tan ullmōcuy ĵad*, when they shall make ready.

Ullmājǵte, prepared, made ready.

Ullmōjd, a preparation, provision.

Ullmūǵad, a getting ready, a preparing.

Ulltač, *pro uálač*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltač, an Ultonian, or Ulster-man.

+ Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amyō ĵo*, about this time; *ujm tǵát nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tájnǵ Tojnǵdealbač ann ujm Laočujb tojǵǵbeōda na Mjde*, Turlogh came thither at the head of the active heroes of Meath. It is also used to signify meeting, when it immediately follows *tárlajm*, or *tanǵajm*; *do tárlajd řē ujm Ohō-mnal*, he met with Daniel: *um* signifies also about or upon, as *umajnn*, *umad*, *quod vid.*; *Wel. am*, *Lat.* in compounds *am*, and *Gr. ἀμφι*.

+ Um, with, or together with; *Lat. cum*.

— Umad, about thee, or upon thee; *cujn do bǵeacán umad*, put on thy plaid; *cujn umad*, dress thyself, i. e. *um*, *ujm tú*.

— Umajnn, i. e. *um jnn*, or *um řjnn*, about or upon us; *a tá umajnn*, we are dressed.

+ Uman, human; *nadūjn uman*, human nature; *Lat. humanus*.

Umajne, a ridge; *alias jomajne*.

Uman, a trough; also diverse sorts

of vessels; *uman bajǵde*, the baptismal font; *uman uǵǵe čojǵneagta*, the holy water-vessel; *a numan an řjona*, in the wine-trough; *uman muc*, a hog-trough.

Umbriacajm, to embrace.

Umčayad, a vertigo, a dizziness.

Umčnojdeal, the pericardium, or membrane enclosing the heart.

Umdnujǵdm, to shut up close, to besiege.

Umdnujǵde, closed up, stopped up.

Umfáǵǵajm, to embrace.

Umǵaot, a whirlwind.

Um-ǵlacajm, to grip or grasp.

Uma, copper; *cojǵne ūma*, a copper chaldron; it is sometimes used for brass.

Uma, *vid. uam*, a cave or den.

Umajl, heed, attention, consideration; *cujn a nūmajl daǵm*, put me in mind; *čnēd řá a bǵaj-ceann tú an bǵoč atá a řújl do deanbǵátan*, *azuy náč cujǵne-ann tú a nūmajl an tǵajl a tá ann do řújl řējn?* Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own.—*Matt. 7. 3.*

Umal, humble, obedient; *Lat. humilis*.

Umaláčd, humility, obedience.

Umalōjd, agony; *umalōjd an báǵǵ*, the pangs of death.

Umlač, obeisance, submission.

Umlajǵeact, humility, obedience.

Umlajǵǵm, to obey or submit, to humble; *ūmlujǵ tú řējn*, humble thyself.

Umlūǵad, an humbling, or saluting with a low bow; *dá nūmlūǵad řējn*, humbling themselves.

Umlaǵna, circumlocution.

Umořno, but, even, moreover; *vid. jomurmo, umurmo, idem*.

Umrūjǵdm, to besiege.

Una, hunger, famine, want of vic-
tuals.

Una, the proper name of a woman,
very common in Ireland; *nj bjon*
an teac a mbjon Una, lá ná
leat gan nuna, the house which
Una governs is never a day or
six hours without hunger and
famine; *Una jngean njž* *Loc-*
lonn fá mátaji dó Chonn Céad-
caatac, Una, the daughter of the
king of Denmark, was the mo-
ther of *Conn Céadcaatac*.

Unfajnt, wallowing; *az unfajnt*
a yalcari, wallowing in dirt.

Unfantajm, to tumble or toss, to
wallow; *unfantajtž* *řjb řejn a*
luajrnead, wallow yourselves in
the ashes.

Unž, unza, or jonza, the nail;
Lat. *unguis*.

Unžad, unction, anointment; *un-*
žad deřžjonac, extreme unction.

Unžajm, to anoint; *ari na unžad*
le hola a najnm an Tjajna,
ungentes oleo in nomine Do-
mini; Lat. *ungo*.

Unžta, anointed; *neac unžta an*
Tžgeajna, the anointed one, or
the Christ of the Lord; *an až-*
ajb a unžta, against his anoint-
ed.

Unža, an ounce; *vid. ujnge*; Lat.
uncia.

Untaj, a windlass.

Upta, sorcery, witchcraft.

Uř, fresh; *řeōjl uř*, fresh meat.

Uř, uř, mould or earth; also the
grave; *cujnřjb mē řan uřj jad*,
I will bury them in the earth, or
grave.

Uř, evil, mischief, hurt.

Uř, slaughter.

Uř, generous, noble-hearted; it is
also prefixed as a part of a com-
pound, and then signifies noble,
commendable, as *uř řljoct*, a
noble race.

Uř, a brink, or border; *eason žo*
hūřj na řajnrže, even to the
edge of the sea.—*Ios. 13. 27.*

Uř, a beginning; *an uř-tořac na*
hořbce, in the evening, in the
very beginning of night.

Uř, heath; hence the letter U takes
its name.

Uř, fire; hence *uř-čujl*, a cricket,
or salamander, i. e. a fire-fly;
cujl an uřj, or *na teřne*, Gr.
πυρ, *ignis*; hence the Latin
uro.

Uř, a moist place, a valley.

Uř, very; as *uř-žřána*, very ugly;
uř-řřjol, very mean.

Uřac, a bottle; also a pail, a small
tub.

Uřact, a support.

Uřajceacđ, an accident, or prim-
er.

Uřajceact, a beginning; also a
book for the education of youth.

Uřajze, the former.

Uřán, courtesy, affability.

Uřbajb, a ward or custody.

Uřbajze, bane, ruin, destruction.

Uřblajt, fruitful, abounding with
blossom; *řřřřm ořt deřř do*
čajřme: a *ablujnn uř-blajt*
beannujžte: *dod čajřeam a*
čujnř an řřž: *mařteam mařle*
řř mařnžnřm; literally, O fruit-
ful blessed host which I have
now received, thou body of my
king, I humbly beseech thee to
pardon me my sins and iniqui-
tous actions.

Uř-boť, a hut or cottage.

Uřcajl, fetters, shackles; *uřcajl*
řōna, a fetter of hair.

Uřcajlte, fettered; also forbid-
den.

Uřcallac, a heifer of a year and a
half old; one of two years old is
collajb; one of three years old
is *aoy dāřa*.

Uřcōřb, hurt, harm, detriment,
malice, mischief.

Uñcōjdeaċ and uñcōjdeaċmajl, malicious, mischievous.

Uñcōjdm, to hurt or damage, to bear malice.

Uñcōjz, a preservative against any kind of evil; hence uñcōjz, and vulgarly called uñnahuz, is a spell or superstitious kind of prayer, otherwise called aħñċa.

Uñċrādāċ, wretched, miserable.

Uñċur, a throw, a cast, a shot; āċ an Uñċur, Shotford, a village of Westmeath.

Uñċurdmēaċ, a denial, or put off, an excuse.

Uñċurdmjzjm, to excuse.

Uñdajċe, defect.

Uñdūba, a darkening, or eclipse; uñdūba na ċnējne, an eclipse of the sun.

Uñfōmar, autumn.

Uñgājl, a lifting, or taking up.

Uñgājñdear, rejoicing, or congratulation; uñgājñdeacur, *idem*.

Uñgājñdm, to rejoice.

Uñgajr, an exchange, or alteration.

Uñgnaċ, a feast.

Uñgnaċōz, a gossip.

Uñgnaċōjn and uñgnaċajċe, a guest; also a small feast.

Uñgñanna, very ugly, deformed, monstrous.

Uñla and ūñlām, a lock of hair; hence it is put for the hair in general.

Uñlabajn, and genit. uñlabña, utterance, the faculty of speech; ċan ajċne ċan uñlabña, senseless and speechless.

Uñlayċe, a skirmish, or conflict.

Uñlājñ, possession.

Uñlayċe, quick, active, ready.

Uñlām, quick, ready.

Uñlāmajr, or uñlāmur, possession; also the supreme power and authority; an tteacċt dūñlāmajr Ējnjonñ a ċeċlō ċall, when the supreme power or dominion of

Ireland came into the hands of the English, ċajċ-ñējm ċhojn-dealbajz, also captivity.

Uñlann, a staff; uñlann ċleaċa, the staff of a spear.

Uñlān, a floor; ūñlān ċjċe, the floor of a house; ūñlān būajċe, a threshing-floor.

Uñlatajċ, activity of body, tumbling.

Uñ-luacajn, green rushes.

Uñmaċz, Armoy.

Uñmajr, do uñmajr, he resolved upon, or he intended.

Uñ-mūmajn, Ormond.

Uñnajċm, or ūññnajċm, a knot or tie; also the pin or jack that fastens the wires on a harp.

Uñnajċe, a prayer; plur. ūññajċ-ċe; do ċjnne ċē ūññajċe, he prayed.

Uñnaċ, a surety; hence it signifies a good or warrantable author; also a defendant in a process.

Uñnaċ, a chieftain.

Uñnaċ-ċjċz, household goods, furniture.

Uñnaē, obedience or submission.

Uñnaċd, ceann uñnaċd, the principal person.

Uñnaċm, respect, obedience, honour, deference; adċōda ajñm uñnaċm, the sword requires obedience.

Uñnaċjn, a stay, or support.

Uñnamāċ, respectful, submissive.

Uñnamāċd, homage, submission.

Uñnan na-lejre, the hip, or huckle-bone.

Uñnluċajm, to vomit; dūñluċe ċē jona huċċt, he vomited in her bosom.

Uñnluċan, vomiting; aċ ūñnluċan ċō ċjomajċeāċ, vomiting excessively.

Uññūċajr, security, suretyship; also undauntedness, courage; don donaj an tujññūċajr, suretyship attends the unfortunate.

Urrūdāraċ, bold, confident, undaunted.

Urra and urraġn, the side-post of a door; plur. urranna; az urrannaġb mo dōġġe, at the posts of my doors; an dā urraġn, on the two side-posts; hence it signifies a bold, intrepid man; urra an ċneġdġm, the faith's defender; hence the compound word cōm-urra, a neighbour; Lat. *ursa*, a bear.

Urrċan and urrċantāċ, a cleansing.

Urrōġ, diminut. of urra, a little bear.

Urrul, a pair of tongs; *quasi furcul*; Lat. *forceps*.

Urrāġde, an oath.

Urrulāċ, an altar.

Urra, or furur, easy, feasible, practicable; urra leam lēġġon dō, I can easily give it over; nġ hurra lġom, I can hardly.

Urr, news, or tidings of any thing, a narrative or story.

Urra, easier; ċġa ġġ urra a rād, whether is it easier to say; nġ hurra lġom ġo nā ġġn, this is not easier to me than that.

Urra, just, righteous, true.

Urrāċċ, power or faculty; ġġ urāċċ dġbġe, you may, it lies in your power.

Urrāġde, easier; ġġ urāġde durt an nġd ġġn a dēunām, thou mayst the easier do it.

Urrāġb, death.

Urrġa, *pro tūrġa*, incense; ġōċ-barġta loġġe mēġtealluġe toġġbēonād durt ġe hurġa ġeġteāċ, I will offer unto thee burned sacrifices of fat cattle with the incense of rams.

Urrġaraġm, to clear or rid.

Urraġnn, play or sport, as in juggling or wrestling.

Urraġnneāċ, cheerful, brisk, mer-

ry; also nimble, active.

Urraġnneāċ, cheerfulness, briskness, activity.

Urraġnneāċċ, wrestling, struggling; also strife or contention.

Urrġġ, an usurer.

Urrġneāċċ, usury.

Urrp, a fox; Lat. *vulpes*; otherwise maċad rād, ġġonāċ, cū allāġd, ġāġnce, ġeōnda, ġōd-muġn, and Ċġāmaċ.

Note I.—U being the last of the five vowels, as well as the last letter of the Irish alphabet, we think it proper to make one remark in this place, which regards all the vowels, and which is, that in the Irish language words beginning with a vowel, according to their natural and radical structure, are often disguised by abusively prefixing the letter *r* before the initial vowel. Thus, for instance, the words *ajll*, *āġnne*, *āġāċ*, and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced *raġll*, *raġnne*, *raġāċ*, &c. And it seems this abuse has likewise taken place in the Latin, where in the word *acies*, for example, which in general signifies the front or fore-part, as well as the edge or point of any thing, such as the front of an army, is changed into *facies* when applied to the front or face of man or beast. And when the Romans omitted the letter *f* in the old Latin words *ferba*, *foedus*, *folus*, *fostis*, and *fostia*, and wrote *herba*, *hædus*, *holus*, (afterwards *olus*,) *hostis*, *hostia*, it would seem as if they regarded the letter *f* as foreign or adventitious to those words from the beginning. Another abusive manner of masking

Irish words beginning with a vowel, proceeds from the Irish particle *an* signifying *the*; for when it precedes such words the letter *n* in that particle is detached from the letter *a*, and transposed as a prefix before the initial vowel; as in the words *a naibé*, *a néagóir*, *a nintín*, *a noíóir*, *a nuair*, instead of *an aibé*, *an éagóir*, *an intín*, *an oíóir*, *an uair*, which is the proper and natural writing.

Note II.—Inasmuch as it hath been mentioned at the word *ua* in this letter, that a short account should be given at the end of the dictionary of some illustrious or noble families of the ancient Irish, whose stocks and former settlements had not been inserted in the alphabetical course of this work, it is just we should fulfil our promise with regard to the following families, viz.

I.—*Mac-Murca*, otherwise *Coemánac*, *Engl.* Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemánac*, eldest son of *Dermot*, king of Leinster in *Henry the Second's* time, and the twenty-third direct descendant from *Cataoim-mór*, who was king of Leinster and Meath in the year 174. The chief patrimony of this princely family of the *Mac-Moroughs*, or *O'Kavanaghs*, in ancient times, and before they removed to the barony of *Idrona*, in the County of *Carlow*, was the country of *Ive-Kinselagh*, which comprehends a great part of the County of *Wexford*. *Thomas O'Kavanagh* of *Borass*, in the County of *Carlow*, *Esq.*, is now the worthy direct chief of the very ancient and noble house of the *Mac-*

Moroughs.

II. The family of *O'Byrne*, now pronounced *O'Byrne*, *Engl.* *O'Byrne*, are descended in a direct line from *Byan-dub*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *Byearal Bealaid*, who was the grandson of *Cataoim-mór* above mentioned. The ancient estate of this noble family was the large district of *Trjá Cead an Chumair*, whose present name I do not know. I suppose it to be a part of the County of *Wicklow*.

III. The family of *O'Tool*, *Engl.* *O'Tool*, are descended from the same stock with the *O'Byrns*. Their ancient estate was the district called *By-Mairaid*. I also find mention of their having been settled in the territory of *Imayle* in the County of *Wicklow*. The *O'Brenans* are also of the same stock, and were anciently settled in the territories called *Trjá Cead I Eiric*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conor Fálge* is descended from *Rorya-Fálge*, whom our antiquaries mention as the eldest son of *Cataoim-mór*. The *O'Duns* and *O'Dempsies* are set down as branches of the house of *O'Conor Fálge*, and *O'Duinin* is mentioned as a descendant of *O'Duin*. No other families are reckoned by our *Seanchuys* as the offspring of *Rorya-Fálge*, though I find the families of *O'Byrne*, *O'Byrne*, *Engl.* *O'Kenny*, *O'Heangura*, *Engl.* *O'Hennessy*, *O'Hamington*, and *O'Murphy*, mentioned as co-partners with *O'Conor*, *O'Dun*, and *O'Dempsey*, in

the possession of the district of 16 Páylze.—*Vid. Mac Fearguil's Topographical Poem*. A modern learned writer hath been led into a mistake in mentioning the O'Byrns and O'Tools as descendants of *Roſſa-Páylze*. The Mac-Gormans are mentioned as the posterity of *Óáine Dánaic*, another son of *Cátaoſin-mōn*, and the territory of O'Mbajnce assigned as their ancient inheritance.—*Vid. Cambr. Evers. p. 27.* I have now before me a genealogy written in the year 1721, by Andrew Mac-Curtain, for Nicholas Mac-Gorman, Esq., who was then the Mac-Gorman, or chief of the family in the County of Clare. I find in the above-cited poem another family called O'Gormain, and not Mac-Gorman. The O'Ryan's are likewise descendants of *Cátaoſin-mōn*, through Dombnal, son of Nathi, who was the sixth in descent from that king; as also the O'Murphys, through Phelim, son of *Eana Cjnyrealac*, a powerful king of Leinster in the fourth century, and the grandfather of the above Nathi. The O'Dwyers are thrown up to a higher antiquity than all the preceding families, as being descended from *Njacurb*, the great grandfather of *Cátaoſin-mōn*. The three last mentioned families have figured much higher in Munster than they had done in their own province. In this same province the family of *Mac-Zjolla-ſhádſajc*, *Engl. Fitzpatrick*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from Conla, son of *bneayal bneac*, from whom descended the above king Ca-

taoſin-mōn in the twelfth degree. The O'Carrols, descendants of Cjan, grandson of *Óljol-Ólam*, king of Munster in the beginning of the third century, were also sovereigns of a part of Ossory, and the O'Donchas of another part.—*Cambr. Evers. p. 27.* We have likewise to observe that the chief families of Connaught are descended from two sons of *Eoca-Mojmedeōjn*, king of Meath in the fourth century, excepting the O'Kellys, the O'Maddins, the O'Lallys, the O'Neachtans, and the Mac-Egans, all descendants of *Colla dá Chrioc*, brother of *Colla Uajr*, king of Meath and Ulster an. 327. The two sons I have pointed at were *bryan* and *ſjacna*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *Mujntjn-Waol-Monda*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *Clanmalhuana*, the O'Malys, the O'Bradys, or Mac-Bradys, a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carrick, formerly princes of Tiroiliolla, &c. (*vid. Óajamajd supr.*) the O'Molones, the Mac-Concannans, or Mac-Congenain, and others. From *ſjacna*, the second son of the same king, are descended the O'Seachnassys and the O'Dowds, the former through *Eoca bneac*, son of *Óatj*, king of Meath an. 405; and the latter from *ſjacna*, another son of the same *Óatj*. The O'Heyns of *16-ſjacna Ujone* are also descended from *Eoca bneac* through *Zuajne Mac-Colmajn*, so renowned for

—*Vid. Keating in the reign of*
Conal Claon, *King of Meath.*
The O'Cahils are of the same
stock, and were co-partners with
the O'Seaghnessys in the district
of Kinealae. The Maguires and
Mac-Mahons, whom I have al-
ready mentioned, were also of
the chief descendants of Colla
ea Cnyóc, and formerly lords of
all the County of Fermanagh;
the O'Hagans, of the stock of
O'Neil, were lords of Tullacoz
in Ulrya or Ulster. The fami-
lies of O'Monan, O'Mahady, and
O'Curra, English, Curry, the
O'Lunnrye, Engl. O'Linchy, the
O'Leatlabajn, English, Lawler,
the O'Heocagáyn, all of Ult-
onian origin, are of the ancient
Rudrician race of the kings of
Ulster. The O'Hallorans of
Clanfergail, the district of Gal-
way, as also St. Finbara, the
first bishop of Cork, were de-
scendants of Cagrbne, son of the
above Brian, the first-born of
King Eóca Mojmadojn—*Vid.*
Ogyg. pag. 376. There was
another family of the O'Hallo-
rans, formerly settled in the
County of Clare, who descended
from the stock of the O'Briens
and the other Dalcassians.

In the province of Munster the families of the O'Keefes, the O'Dalys, the *Macgolla Choday*, *Engl.* Mackillecoddys, the *Mac Ceizōjd*, *Engl.* Mackillegod, the O'Donovans, the O'Cuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from Cōgan-mōn, son of Olyol-Olum, king of all Munster in the third century. And in North Munster the following families of a noble origin have been likewise hitherto overlooked in this Dictionary, viz. the O'Gradys, the O'Quins, the O'Heffernans, the Mac-Coghlan, the O'Deas, the Mac-Clancys, the O'Muronys, the O'Conrys, transplanted to Connaught, the O'Kearnys; all descendants of Conal-Eac-luac, who was king of all Munster in the year 366, and was the fifth direct descendant from Cormac-Cass, king of the same province, and son of Olyol-Olum above mentioned. The same Cormac-Cass is the stock of the O'Briens, who are his direct descendants, as also of the O'Kennedys and Macnamaras, whom we have already mentioned. From the same stock are also descended the Mac-Craiths, or Magraiths, the O'Lonergans, the O'Aghiarans, or O'Aherns, the O'Mearas, the O'Hurlys, the O'Seanchans, the O'Fogartys, the O'Duhigs, the O'Hehirs, and the O'Hickys. The O'Nunans, another ancient family hitherto not mentioned, were hereditary wardens or protectors of St. Brendan's church at Tullaleis in the County of Cork, and proprietors of the lands of Tullaleis and Castle-Lissin, under obligation of repairs and all other expenses attending the divine service of that church, to which those lands had been originally given as an allodial endowment by its founder.—The family of O'Garvey, *English*, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Craobh-Ruad*, and who are mentioned by *O'Dubagáin* as proprietary and hereditary toparchs or lords of the large territory called *Ib-Eacac-Cōba*, now called Iveagh in the County of Down, of which he mentions them as actual possessors in the thirteenth century, long after the arrival of the English and Welsh adventurers brought over by the king of Leinster in King Henry the Second's time. This family is descended from the same stock with Maginnis, Lord Baron of Iveagh, and O'Mora of Leix, in Leinster, I mean from the old Rudrician line, who were the first race of the kings of Ulster, and whose common stock, *Nūd-riḡ-mōn*, was king of Ulster and Meath, and supreme sovereign of Connaught in the year 104, before the birth of Christ, according to O'Flaherty's computation grounded on our annals, that is to say, 1872 years before the present time. The O'Garveys, as well as the Maginis's and O'Moras, are descended from this king through the line of the famous warrior *Conal-Ceáirnac*, and more immediately from *Eōca-Cōba*, who was likewise ancestor of Lord Iveagh, not of O'Mora and from whom the country called *Ib-Eacac-Cōba*, now Iveagh, had its name. He was the twenty-second direct descendant from *Nūdriḡ-mōn*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *Uḡ Mac Uḡt-ōḡ*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Eōca Cōba* as the

thirty-seventh or thirty-eighth ancestor of the present Maginnis Lord Iveagh, as also of the present chief of the O'Garveys, who, I am well informed, is Robert O'Garvey, Esq., now settled at Rouen, in company with his brother Anthony O'Garvey, Esq., to whom Christopher O'Garvey, Esq., settled in the same city, is an uncle, being their father's younger brother. This family have been the founders and patrons of the parish church of the town of Newry, in the County of Down, whereof they were formerly governors, and wherein they have still their family tomb. They have preserved to this day, from the different wrecks and revolutions of times, a remnant of their very ancient and large estate, a land called Aughnagon, near Newry, one of the oldest tenures in all Ireland, or perhaps in any other country. The above Robert O'Garvey, Esq. is married to Miss Mary Plowden of Plowdenhall in the County of Shropshire, daughter of William Plowden, Esq. of the same place, and niece of the present Right Honourable Lord Dormer, a peer of England, and has by this lady two sons, James and Robert. It is remarkable that in the same place where O'Dugan mentions the O'Garveys as chief proprietary lords and possessors of Iveagh in the thirteenth century, he mentions the *Mac-Uḡ-zuḡ-a*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-Uḡ* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Íb-bnearyal-maca*, in the Co. of Armagh, descendants from *Colla Uaí*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in Cambrensis Eversus, p. 26.

VI. The family of O'Cúildealraín, the direct heirs and descendants of *Laoghaire*, the second son of *Níal-Naoíggallac*, and king of Meath and Ulster in St. Patrick's time, were lords of the country called *Ive Leary* in Meath, and as descendants and heirs of King *Laoghaire*, the second son of *Níal the Great*, should be held in the next rank of dignity to the great O'Neils, amongst all the other families of the south and north Hy-Neils. I am not informed of the present state of this family.

VII.—We have mentioned in two different places in the dictionary the family of the O'Lallys, whose ancient and large estate was the country called *Maenmúige*, now *Clanricard*, in the County of Galway, of which they were dispossessed for the greater part by the Burks, Earls of that country; and now we are well informed that the late General Lally's family were the principal

branch and chiefs of the O'Lallys of *Maenmúige*, or *Clanricard*, and that Brigadier Lally, in the French service, is now the direct chief of that branch, which derives its princely descent from *Colla-dá-Chríóc*, a younger brother of the above *Colla-Uaí*, and who was likewise the stock of the O'Kellys, the O'Maddins, and the O'Neachtains, as well as of the Maguires and Mac-Mahons of *Oirgialla*.

VIII.—Though we have mentioned the O'Flins of Cannaught at the word *Flann*, a family descended from *Eóca-Moyneadóin*, king of Meath and Ulster in the fourth century, and whose large estate was the district called *Clan-Maolnúana*, yet we forgot to mention that the present chief of that ancient family is *Edmond O'Flin of Ballinlugh, Esq.*, and that the Right Honourable Lady *Ellen O'Flin, Countess de la Hues of Lahnes-Castle in Normandy*, is of the same direct branch of the O'Flins, her ladyship being daughter to *Timothy O'Flin of Clydagh in the County of Roscommon, Esq.* The principal seat of the O'Flins of Connaught was *Ballinlugh*, in the County of *Rosecommon*, not far distant from the above *Clydagh*, and bordering on *Loe*, *Phlajnn*, and *Sljab*, *Phlajnn*, which comprehends a large tract of ground, and formed a very considerable part of the ancient estate of this noble family.





Bourgeois - sup 172

bedouins - a head 88

er - Latin - mens.

See Mass. Note p 331

Ollam p 318

Shank's Monthly 357

Daniel names of June 25

Good - Bore - gift of cattle
the 17th

172359

LaCelt

O 1341

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